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John Wesley D.D.
Ætatis 63.

Published according to Act of Parliament.



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EXPLANATORY
NOTES
UPON THE
NEW TESTAMENT.

By JOHN WESLEY, M. A.

Late Fellow of *Lincoln-College*, OXFORD.

THE FIFTH EDITION.

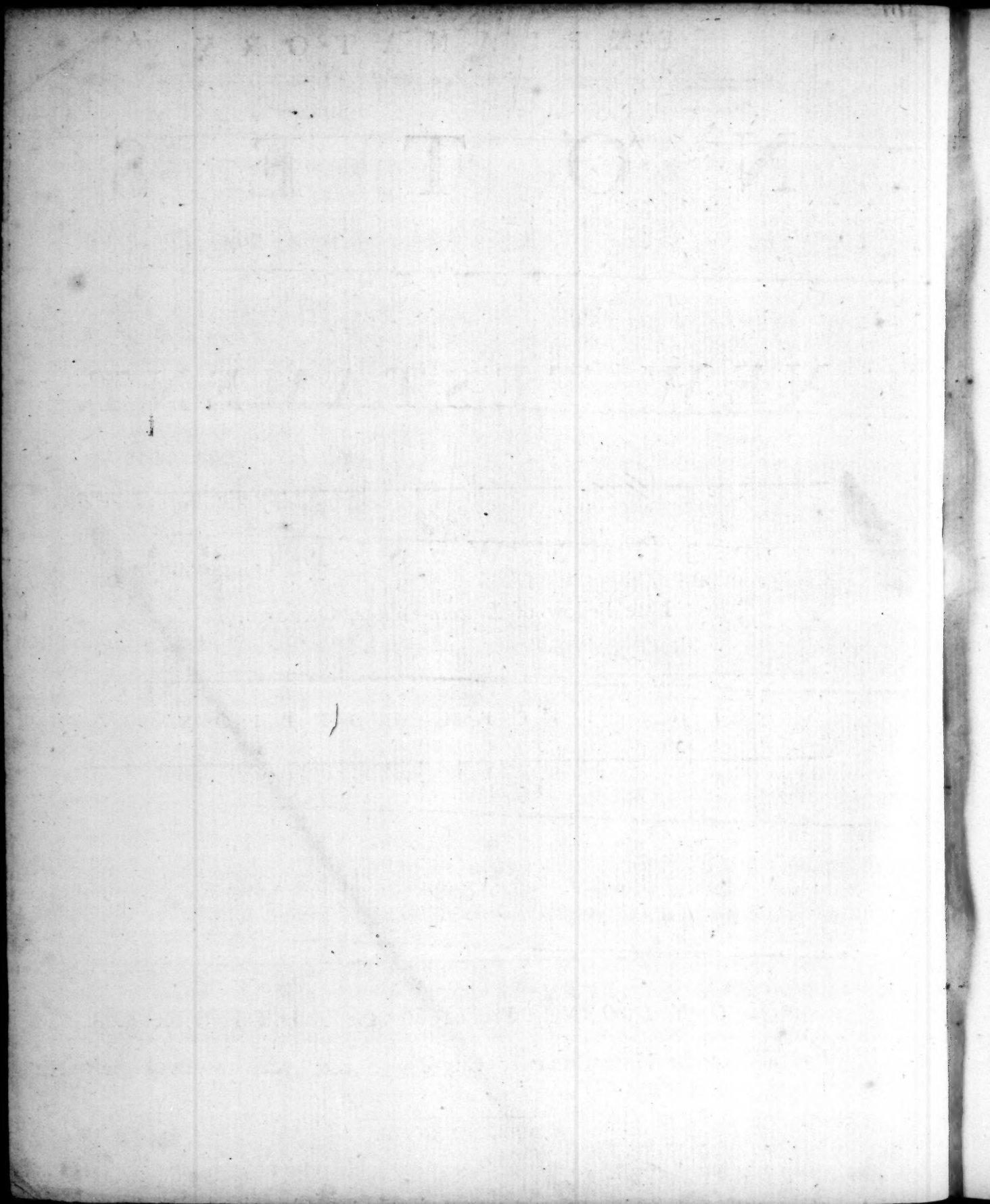


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The year of his decease



P R E F A C E.

1. **F**OR many years I have had a desire of setting down and laying together what has occurred to my mind, either in reading, thinking, or conversation, which might assist serious persons, who have not the advantage of learning, in understanding the New Testament. But I have been continually deterred from attempting any thing of this kind, by a deep sense of my own inability: of my want not only of learning for such a work, but much more of experience and wisdom. This has often occasioned my laying aside the thought. And when by much importunity I have been prevailed upon to resume it, still I determined to delay it as long as possible, that (if it should please God) I might finish my work and my life together.

2. But having lately had a loud call from God, to arise and go hence, I am convinced that, if I attempt any thing of this kind at all, I must not delay any longer. My day is far spent, and (even in a natural way) the shadows of the evening come on apace. And I am the rather induced to do what little I can in this way, because I can do nothing else: being prevented by my present weakness, from either travelling or preaching. But, blessed be God, I can still read, and write, and think. O that it may be to his glory!

3. It will be easily discerned, even from what I have said already, and much more from the Notes themselves, that they were not principally designed for men of learning; who are provided with many other helps: and much less for men of long and deep experience in the ways and word of God. I desire to sit at their feet, and to learn of them. But I write chiefly for plain, unlettered men, who understand only their mother-tongue, and yet reverence and love the word of God, and have a desire to save their souls.

4. In order to assist these in such a measure as I am able, I design first to set down the text itself, for the most part, in the common *English* translation, which is in general (so far as I can judge) abundantly the best that I have seen. Yet I do not say, it is incapable of being brought in several places nearer to the original. Neither will I affirm, That the *Greek* copies from which this translation was made, are always the most correct. And therefore I shall take the liberty, as occasion may require, to make here and there a small alteration.

5. I am

5. I am very sensible this will be liable to objection: nay, to objections of quite opposite kinds. Some will probably think, the text is altered too much; and others, that it is altered too little. To the former I would observe, That I have never knowingly, so much as in one place, altered it, for altering's sake: but there, and there only, where, First, The sense was made better, stronger, clearer, or more consistent with the context: Secondly, Where the sense being equally good, the phrase was better or nearer the original. To the latter, who think the alterations too few, and that the translation might have been nearer still, I answer, This is true; I acknowledge it might. But what valuable end would it have answered, to multiply such trivial alterations, as add neither clearness nor strength to the text? This I could not prevail upon myself to do: so much the less, because there is, to my apprehension, I know not what peculiarly solemn and venerable in the old language of our translation. And suppose this to be a mistaken apprehension, and an instance of human infirmity: yet is it not an excusable infirmity, to be unwilling to part with what we have been long accustomed to, and to love the very words, by which God has often conveyed strength or comfort to our souls?

6. I have endeavoured to make the Notes as short as possible, that the comment may not obscure or swallow up the text: and as plain as possible, in pursuance of my main design, To assist the unlearned reader: for this reason I have studiously avoided, not only all curious and critical enquiries, and all use of the learned languages, but all such methods of reasoning and modes of expression, as people in common life are unacquainted with: for the same reason, as I rather endeavour to obviate than to propose and answer objections, so I purposely decline going deep into many difficulties, lest I should leave the ordinary reader behind me.

7. I once designed to write down barely what occurred to my own mind, consulting none but the inspired Writers. But no sooner was I acquainted with that great light of the Christian world (lately gone to his reward) *Bengelius*, than I entirely changed my design, being thoroughly convinced, it might be of more service to the cause of religion, were I barely to translate his *Gnomon Novi Testamenti*, than to write many volumes upon it. Many of his excellent Notes I have therefore translated. Many more I have abridged: omitting that part which was purely critical, and giving the substance of the rest. Those various readings likewise which he has shewed to have a vast majority of antient copies and translations on their side, I have without scruple incorporated with the text: which after his manner I have divided all along, (though not omitting the common division into chapters and verses, which is
of

of use on various accounts) according to the matter it contains, making a larger or smaller pause, just as the sense requires. And even this is such an help in many places, as one who has not tried it can scarcely conceive.

8. I am likewise indebted for some useful observations, to Dr. *Heylin's Theological Lectures*: and for many more to Dr. *Guyse*, and to the *Family Expositor* of the late pious and learned Dr. *Doddridge*. It was a doubt with me for some time, whether I should not subjoin to every note I received from them, the name of the author from whom it was taken; especially considering I had transcribed some, and abridged many more, almost in the words of the author. But upon farther consideration, I resolved to name none, that nothing might divert the mind of the reader from keeping close to the point in view, and receiving what was spoke, only according to its own intrinsic Value.

9. I cannot flatter myself so far (to use the words of one of the above-named writers) as to imagine that I have fallen into no mistakes, in a work of so great difficulty. But my own conscience acquits me of having designedly misrepresented any single passage of scripture, or of having written one line, with a purpose of inflaming the hearts of Christians against each other. God forbid that I should make the words of the most gentle and benevolent Jesus, a vehicle to convey such poison. Would to God, that all the party names, and unscriptural phrases and forms, which have divided the Christian world, were forgot: and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his spirit, and to transcribe his life in our own!

10. Concerning the scriptures in general, it may be observed, the word of the living God, which directed the first Patriarchs also, was, in the time of *Moses*, committed to writing. To this were added, in several succeeding generations, the inspired writings of the other Prophets. Afterwards, what the Son of God preached, and the Holy Ghost spake by the Apostles, the Apostles and Evangelists wrote. This is what we now stile the *Holy Scripture*: this is that *Word of God which remaineth for ever*: of which, though *heaven and earth pass away, one jot or tittle shall not pass away*. The scripture therefore of the *Old and New Testament*, is a most solid and precious system of divine truth. Every part thereof is worthy of God; and all together are one entire body, wherein is no defect, no excess. It is the fountain of heavenly wisdom, which they who are able to taste, prefer to all the writings of men, however wise, or learned, or holy.

11. An exact knowledge of the truth was accompanied in the inspired writers with an exactly regular series of arguments, a precise expression of their meaning, and a genuine vigour of suitable affections. The chain of argument in each book is briefly exhibited in the table prefixt to it, which contains also the sum thereof, and may be of more use, than prefixing the

argument to each chapter; the division of the *New Testament* into chapters, having been made in the dark ages, and very incorrectly; often separating things that are closely joined, and joining those that are entirely distinct from each other.

12. In the language of the sacred writings, we may observe the utmost depth, together with the utmost ease. All the elegancies of human composures sink into nothing before it: God speaks not as man, but as God. His thoughts are very deep; and thence his words are of inexhaustible virtue. And the language of his messengers also is exact in the highest degree: for the words which were given them, accurately answered the impression made upon their minds; and hence, *Luther* says, "Divinity is nothing but the grammar of the language of the Holy Ghost." To understand this thoroughly, we should observe the *emphasis* which lies on every word; the holy *affections* expressed thereby, and the *temper* shewn by every writer. But how little are these, the latter especially, regarded? Though they are wonderfully diffused through the whole *New Testament*, and are in truth a continued commendation of Him, who acts, or speaks, or writes.

13. The *New Testament* is, all those sacred writings in which the *New Testament* or covenant is described. The former part of this contains the writings of the Evangelists and Apostles; the latter, the Revelation of Jesus Christ. In the former is, first, the history of Jesus Christ, from his coming in the flesh, to his ascension into heaven; then, the institution and history of the Christian church, from the time of his ascension. The Revelation delivers what is to be, with regard to Christ, the church, and the universe, till the consummation of all things.

Bristol, Hot-Wells,

Jan. 4, 1754.

N O T E S

O N

The Gospel according to St. MATTHEW.

THE *Gospel*, (that is, good tidings) means a book containing the good tidings of our salvation by Jesus Christ.

St. *Mark* in his gospel presupposes that of St. *Matthew*, and supplies what is omitted therein. St. *Luke* supplies what is omitted by both the former: St. *John* what is omitted by all the three.

St. *Matthew* particularly points out the fulfilling of the prophecies for the conviction of the Jews. St. *Mark* wrote a short compendium, and yet added many remarkable circumstances omitted by St. *Matthew*, particularly with regard to the Apostles, immediately after they were called. St. *Luke* treated principally of the office of Christ, and mostly in an historical manner. St. *John* refuted those who denied his godhead: each chusing to treat more largely on those things, which most suited the time when, and the persons to whom he wrote.

The Gospel according to St. Matthew, contains,

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|---|---|
| <p>I. The birth of Christ, and what presently followed it:</p> <p style="margin-left: 20px;">a. His genealogy, C. i. 1—17</p> <p style="margin-left: 20px;">b. His birth, 18—25</p> <p style="margin-left: 20px;">c. The coming of the wise men, C. ii. 1—12</p> <p style="margin-left: 20px;">d. His flight into Egypt and return, 13—23</p> <p>II. The Introduction:</p> <p style="margin-left: 20px;">a. John the Baptist, C. iii. 1—12</p> <p style="margin-left: 20px;">b. The baptism of Christ, 13—17</p> <p style="margin-left: 20px;">c. His temptation and victory, C. iv. 1—11</p> <p>III. The actions and words by which Jesus proved he was the Christ:</p> <p style="margin-left: 20px;">a. At Capernaum, 12—16</p> <p style="margin-left: 40px;">Where we may observe,</p> <p style="margin-left: 60px;">1. His preaching, 17</p> <p style="margin-left: 60px;">2. Calling Andrew, and Peter, James, and John, 18—22</p> | <p style="margin-left: 20px;">3. Preaching and healing, with a great concourse of people, 23—25</p> <p style="margin-left: 20px;">4. Sermon on the mount, C. v. vi. vii.</p> <p style="margin-left: 20px;">5. Healing the leper, C. viii. 1—4</p> <p style="margin-left: 20px;">6. the Centurion's servant, 5—13</p> <p style="margin-left: 20px;">7. Peter's mother-in-law, 14—15</p> <p style="margin-left: 20px;">8. many that were sick, 16—17</p> <p style="margin-left: 20px;">b. In his journey (wherein he admonished two that offered to follow him) over the sea:</p> <p style="margin-left: 40px;">Here, we may observe,</p> <p style="margin-left: 60px;">1. His dominion over the winds and seas, 18—27</p> <p style="margin-left: 60px;">2. The devils passing from the men into the swine, 28—34</p> <p style="margin-left: 20px;">c. At Capernaum again, Here, C. ix.</p> <p style="margin-left: 40px;">1. He cures the paralytic, 1—8</p> <p style="margin-left: 40px;">2. Calls Matthew, and defends his conversing with publicans and sinners, 9—13</p> <p style="margin-left: 60px;">3. Answers</p> |
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3. Answers concerning fasting, 14—17
4. Raises Jarius' daughter, (after curing the issue of blood) 18—26
5. Gives sight to two blind men, 27—31
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 3. Is apprehended, reproves Peter and the multitude; is forsaken of all, 47—56
4. Is led to Caiaphas, falsely accused, owns himself the Son of God, is condemned, derided, 57—68
5. Peter denies him and weeps, 69—75
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St. MATTHEW.

1. **T**HE * book of the generation of Jesus Christ, the son of David, the
 2 son of Abraham. Abraham begat Isaac, and Isaac begat Jacob,
 3 and Jacob begat Judah and his brethren; And Judah begat Pharez and
 Zarah of Thamar, and Pharez begat Esrom, and Esrom begat Aram;
 4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson
 5 begat Salmon; and Salmon begat Boaz of Rahab, and Boaz begat Obed
 6 of Ruth, and Obed begat Jesse and Jesse begat David the king.
 7 And David the king begat Solomon, of the *wife* of Uriah; and So-
 lomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah
 8 begat Afa; And Afa begat Jehoshaphat, and Jehoshaphat begat Jeho-
 9 ram, and Jehoram begat Uzziah; And Uzziah begat Jotham, and Jotham
 10 begat Ahaz, and Ahaz begat Hezekiah; And Hezekiah begat Manasseh,

V. 1. *The book of the generation of Jesus Christ*—That is, strictly speaking, the account of his birth and genealogy. This title therefore properly relates to the verses that immediately follow: but as it sometimes signifies the history of a person, in that sense it may belong to the whole book. If there were any difficulties in this genealogy, or that given by St. *Luke*, which could not easily be removed, they would rather affect the *Jewish* tables, than the credit of the *Evangelists*: for they act only as historians, setting down these genealogies, as they stood in those public and allowed records. Therefore they were to take them as they found them. Nor was it needful they should correct the mistakes, if there were any. For these accounts sufficiently answer the end for which they are recited. They unquestionably prove the grand point in view, That *Jesus* was of the family from which the promised seed was to come. And they had more weight with the *Jews* for this purpose, than if alterations had been made by inspiration itself. For such alterations would have occasioned endless disputes between them and the dis-

ciples of our Lord. *The son of David, the son of Abraham*—He is so called, because to these he was more peculiarly promised; and of these it was often foretold the *Messiah* should spring.

V. 3. *Of Thamar*—St. *Matthew* adds the names of those women also, that were remarkable in the sacred history.

V. 4. *Naasson*—Who was prince of the tribe of *Judah*, when the *Israelites* entered into *Canaan*.

V. 5. *Obed begat Jesse*—The providence of God was peculiarly shewn in this. That *Salmon*, *Boaz*, and *Obed*, must each of them have been near 100 years old, at the birth of his son here recorded.

V. 6. *David the King*—Particularly mentioned under this character, because his throne is given to the *Messiah*.

V. 8. *Jehoram begat Uzziah*—*Jehoahaz*, *Joash*, and *Amaziah* coming between. So that he begat him *mediately*, as *Christ* is *mediately* the son of *David* and of *Abraham*. So the progeny of *Hezekiah*, after many generations, are called *The sons that should issue from him, which he should beget*, *Isaiah* xxxix. 7.

V. 11. *Josiah*

* *Luke* iii. 31.

11 and Manasseh begat Amon, and Amon begat Josiah; And Josiah begat Jechoniah and his brethren, about the time they were carried away to
 12 Babylon. And after they were brought to Babylon, Jechoniah begat
 13 Salathiel, and Salathiel begat Zerubbabel; And Zerubbabel begat Abiud,
 14 and Abiud begat Eliakim, and Eliakim begat Azor; And Azor begat
 15 Zadok, and Zadok begat Achim, and Achim begat Eliud; And Eliud
 begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob;
 16 And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations: and from David to the carrying away to Babylon *are* fourteen generations, and from the carrying away to Babylon to Christ *are* fourteen generations.

18 Now the birth of Christ was on this wise: his mother Mary, being espoused to Joseph, before they came together she was found with

V. 11. *Josiah begat Jechoniah*—Mediately, *Jehoiakim* coming between. And his brethren—That is, his uncles. The Jews term all kinsmen brethren. About the time they were carried away—Which was a little after the birth of *Jechoniah*.

V. 16. *The husband of Mary*—Jesus was generally believed to be the son of *Joseph*. It was needful for all who believed this, to know that *Joseph* was sprung from *David*. Otherwise they would not allow *Jesus* to be the Christ. *Jesus, who is called Christ*—The name *Jesus* respects chiefly the promise of blessing made to *Abraham*: The name *Christ*, the promise of the *Messiah's* kingdom, which was made to *David*.

It may be farther observed, That the word *Christ* in Greek, and *Messiah* in Hebrew, signify anointed, and imply the prophetic, priestly, and royal characters, which were to meet in the *Messiah*. Among the Jews, anointing was the ceremony whereby prophets, priests, and kings, were initiated into those offices. And if we look into ourselves, we shall find a want of *Christ* in all these respects. We are by nature at a distance from God, alienated from him, and incapable of a free access to him. Hence

we want a mediator, an intercessor, in a word, a *Christ*, in his priestly office. This regards our state with respect to God. And with respect to ourselves, we find a total darkness, blindness, ignorance of God, and the things of God. Now here we want *Christ* in his prophetic office, to enlighten our minds and teach us the whole will of God. We find also within us a strange misrule of appetites and passions. For these we want *Christ* in his royal character, to reign in our hearts, and subdue all things to himself.

V. 17. *So all the generations*—Observe, in order to compleat the three fourteens, *David* ends the first fourteen, and begins the second, (which reaches to the captivity) and *Jesus* ends the third fourteen.

When we survey such a series of generations, it is a natural and obvious reflection, how like the leaves of a tree one passeth away, and another cometh! Yet the earth still abideth. And with it the goodness of the Lord, which runs on from generation to generation, the common hope of parents and children.

Of those who formerly lived upon earth, and perhaps made the most conspicuous figure, how many are there whose names

19 child by the Holy Ghost. Then Joseph her husband, being a just man, and yet not willing to make her a public example, purposed
 20 to put her away privately. But while he was thinking on these things, behold an angel of the Lord appeared to him in a dream, saying, Joseph, *thou* son of David, fear not to take to thee Mary, thy
 21 wife; for that which is begotten in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he
 22 shall save his people from their sins. (Now all this was done, that it might be fulfilled, which was spoken of the Lord by the prophet,
 23 saying, † Behold the virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which is, being interpreted,
 24 God with us.) Then Joseph, being raised from sleep, did as the angel
 25 of the Lord had commanded him, and took unto him his wife: But he knew her not, till she had *brought forth her son, the first-born. And he called his name Jesus.

II. Now after Jesus was born in Bethlehem of Judea, in the days of

names are perished with them? How many, of whom only the names are remaining? Thus are we likewise passing away! And thus shall we shortly be forgotten! Happy are we, if, while we are forgotten by men, we are remembered by God! If our names, lost on earth, are at length found written in the book of life!

V. 19. *A just man*—A strict observer of the law: therefore not thinking it right to keep her.

V. 21. *Jesus*—That is, a Saviour. It is the same name with *Joshua* (who was a type of him) which properly signifies, *The Lord, salvation. His people—Israel. And all the Israel of God.*

V. 23. *They shall call his name Emmanuel*—To be called, only means, according to the Hebrew manner of speaking, that the person spoken of shall really and effectually be what he is called, and actually fulfil that title. Thus, *Unto us a child is born—and his name shall be called wonderful, counsellor, the mighty God, the prince of peace*—that is, he shall be all these, though not so much nominally, as really, and in effect.

And thus was he called *Emmanuel*; which was no common name of *Christ*, but points out his nature and office: As he is God incarnate, and dwells by his spirit, in the hearts of his people.

It is observable, the words in *Isaiah* are, *Thou* (namely his mother) *shalt call*; but here, *They*—that is, all his people, *shall call*—shall acknowledge him to be *Emmanuel*, God with us. *Which being interpreted*—This is a clear proof, that St. Matthew wrote his gospel in *Greek*, and not in *Hebrew*.

V. 25. *He knew her not, till after she had brought forth*—It cannot be inferred from hence, that he knew her afterward: no more than it can be inferred from that expression (2 Sam. vi. 23.) *Michal had no child till the day of her death*, that she had children afterward. Nor do the words that follow, *the first-born son*, alter the case. For there are abundance of places, wherein the term *first-born* is used, though there were no subsequent children.

V. 1. *Bethlehem of Judea*—There was another *Bethlehem* in the tribe of *Zebulun*. *In the days of Herod*—Commonly called *Herod*

† *Isaiah vii. 14.*

* *Luke ii. 7.*

Herod the king, behold wise men came from the east to Jerusalem,
 2 saying, Where is he that is born king of the Jews? For we have seen
 3 his star in the east, and are come to do him homage. When Herod
 the king had heard *these things*, he was troubled, and all Jerusalem
 4 with him. And having assembled all the chief priests and scribes of
 the people, he enquired of them, Where the Christ was to be born?
 5 And they said to him, In Bethlehem of Judea; for thus it is written
 6 by the prophet, * And thou Bethlehem in the land of Judah, art in no
 wise the least among the princes of Judah; for out of thee shall come
 7 forth a governor, who shall rule my people Israel. Then Herod, having
 privately called the wise men, enquired of them with great exactness,

Herod the great, born at *Ascalon*. The scepter was now on the point of departing from *Judah*. Among his sons were *Archelaus*, mentioned ver. 22. *Herod Antipas*, mentioned ch. 14. and *Philip*, mentioned *Luke* 3. *Herod Agrippa*, mentioned *Acts* 12. was his grandson. *Wise men*—The first fruits of the *Gentiles*: probably they were *Gentile* philosophers, who, through the divine assistance, had improved their knowledge of nature, as a means of leading to the knowledge of the One, true God. Nor is it unreasonable to suppose, that God had favoured them with some extraordinary revelations of himself, as he did *Melchisedec*, *Job*, and several others who were not of the family of *Abraham*; to which he never intended absolutely to confine his favours. The title given them in the original, was anciently given to all philosophers, or men of learning; those particularly who were curious in examining the works of nature, and observing the motions of the heavenly bodies.

From the East—So *Arabia* is frequently called in scripture. It lay to the east of *Judea*, and was famous for gold, frankincense, and myrrh. *We have seen his star*—Undoubtedly they had before heard *Balaam's* prophecy. And probably when they saw this unusual star, it was revealed to them that this prophecy was fulfilled. *In the East*—That is, while we were in the east.

V. 2. *To do him homage*—To pay him that honour, by bowing to the earth before him, which the eastern nations used to pay to their monarchs.

V. 4. *The chief priests*—That is, not only the high-priest and his deputy, with those who formerly had borne that office; but also the chief man in each of those twenty-four courses, into which the body of the priests were divided, 1 *Chron.* xxiv. 10. *The Scribes* were those whose peculiar business it was to explain the scriptures to the people. They were the public preachers, or expounders of the law of *Moses*: whence the chief of them were called *Doctors of the law*.

V. 6. *Thou art in no wise the least among the princes of Judah*—That is, among the cities belonging to the *princes* or heads of thousands in *Judah*. When this and several other quotations from the Old Testament are compared with the original, it plainly appears, the apostles did not always think it necessary, exactly to transcribe the passages they cited, but contented themselves with giving the general sense, though with some diversity of language. The words of *Micah* which we render, *Though thou be little*, may be rendered, *Art thou little?* And then the difference which seems to be here between the prophet and the evangelist vanishes away.

D

V. 8. And

* Micah v. 2.

- 8 at what time the star appeared: And sending them to Bethlehem, he said, Go, enquire exactly concerning the young child, and if ye find him, bring me word again, that I also may come and do him homage.
- 9 And having heard the king, they departed; and lo the star which they had seen in the East, moved on before them, till it came and stood over where the young child was. And seeing the star, they rejoiced with exceeding great joy. And being come into the house, they saw the young child, with Mary his mother; and falling down, they did him homage. And opening their treasures, they presented to him gifts, gold, frankincense, and myrrh. And having been warned of God in a dream, not to return to Herod, they retired into their own country another way.
- 13 And when they had retired, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and continue there till I shall tell thee; for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and retired into Egypt, And continued there till the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, † Out of Egypt have I called my son. Then Herod, seeing he was deluded by the wise men, was exceeding wroth, and sending forth, slew all the male children that were in Bethlehem,

V. 8. *And if ye find him, bring me word*—Probably, Herod did not believe he was born: otherwise would not so suspicious a prince have tried to make sure work at once?

V. 10. *Seeing the star*—Standing over where the child was.

V. 11. *They presented to him gifts*—It was customary to offer some present, to any eminent person whom they visited. And so it is, as travellers observe, in the eastern countries to this day. *Gold, frankincense, and myrrh*—Probably these were the best things their country afforded; and the presents ordinarily made to great persons. This was a most seasonable providential assistance, for a long and expensive journey into Egypt, a country where they were en-

tirely strangers, and were to stay for a considerable time.

V. 15. *That it might be fulfilled*—That is, whereby was fulfilled. The original word frequently signifies, not the design of an action, but barely the consequence or event of it. *Which was spoken of the Lord by the prophet*—On another occasion: *Out of Egypt have I called my son*—Which was now fulfilled as it were anew: Christ being in a far higher sense the Son of God, than Israel, of whom the words were originally spoken.

V. 16. *Then Herod, seeing he was deluded by the wise men*—So did his pride teach him to regard this action, as if it were intended to expose him to the derision of his subjects. *Sending forth*—A party of soldiers: *In all the*

and in all the confines thereof, from two years old and under: according to the time which he had exactly enquired of the wise
 17 men. Then was fulfilled that which was spoken by Jeremiah the
 18 prophet, saying, * In Rama was there a voice heard, lamentation, and
 weeping, and great mourning, Rachel weeping for her children, and
 19 would not be comforted, because they were not. But when Herod
 was dead, behold an angel of the Lord appeared in a dream to
 20 Joseph in Egypt, saying, Arise, and take the young child and his
 mother, and go into the land of Israel; for they are dead who sought
 21 the young child's life. And he arose and took the young child and his
 22 mother, and came into the land of Israel. But having heard, Arche-
 laus reigneth over Judea, in the room of his father Herod, he was
 afraid to go thither, and being warned of God in a dream, he turned
 23 aside into the region of Galilee. And he came and dwelt in a city
 called Nazareth, that it might be fulfilled which was spoken by the
 prophets, He shall be called a Nazarene.

III. § In those days cometh John the Baptist, preaching in the wilderness

the confines thereof—In all the neighbouring places, of which *Rama* was one.

V. 17. *Then was fulfilled*—A passage of scripture, whether prophetic, historical, or poetical, is in the language of the New Testament fulfilled, when an event happens to which it may with great propriety be accommodated.

V. 18. *Rachel weeping for her children*—The *Benjamites*, who inhabited *Rama*, sprung from her. She was buried near this place; and is here beautifully represented, risen, as it were out of her grave, and bewailing her lost children. *Because they are not*—That is, are dead. The preservation of *Jesus* from this destruction, may be considered as a figure of God's care over his children in their greatest danger. God does not often, as he easily could, cut off their persecutors at a stroke: but he provides a hiding-place for his people, and by methods not less effectual, though less

pompous, preserves them from being swept away, even when the enemy comes in like a flood.

V. 22. *He was afraid to go thither*—Into *Judea*; and so turned aside into the region of *Galilee*—A part of the land of *Israel* not under the jurisdiction of *Archelaus*.

V. 23. *He came and dwelt in Nazareth*—(where he had dwelt before he went to *Bethlehem*) a place contemptible to a proverb. So that hereby was fulfilled what had been spoken in effect, by several of the prophets (though by none of them in express words) *He shall be called a Nazarene*—That is, He shall be despised and rejected, shall be a mark of public contempt and reproach.

V. 1. *In those days*—That is, while *Jesus* dwelt there. *In the wilderness of Judea*—This was a wilderness properly so called, a wild, barren, desolate place, as was that also where our Lord was tempted. But generally speaking, a wilderness in the New Testament,

- 2 of Judea, And saying, Repent ye; for the kingdom of heaven is at hand.
 3 For this is he that was spoken of by the prophet Isaiah, saying, || The
 voice of one crying aloud in the wilderness, Prepare ye the way of the
 4 Lord, make his paths straight. And this John had his raiment of
 camels hair, and a leathern girdle about his loins; and his food was
 locusts and wild honey.
 5 Then went out to him Jerusalem and all Judea, and all the region
 6 round about Jordan, And were baptized of him in Jordan confessing
 7 their sins. But seeing many of the Pharisees and Sadducees coming to

ment, means only a common, or less cultivated place, in opposition to pasture and arable land.

V. 2. *The kingdom of heaven*, and the kingdom of God, are but two phrases for the same thing. They mean, not barely a future happy state in heaven, but a state to be enjoyed on earth: the proper disposition for the glory of heaven, rather than the possession of it. *Is at hand*—As if he had said, God is about to erect that kingdom, spoken of by *Daniel*, (c. ii. 44. and vii. 13, 14.) the kingdom of the God of heaven. It properly signifies here, The gospel dispensation, in which subjects were to be gathered to God by his son, and a society to be formed, which was to subsist first on earth, and afterwards with God in glory. In some places of scripture, the phrase more particularly denotes the state of it on earth: in others, it signifies only the state of glory: but it generally includes both. The *Jews* understood it of a temporal kingdom, the seat of which they supposed would be *Jerusalem*; and the expected sovereign of this kingdom, they learned from *Daniel* to call *the son of man*.

Both *John* the baptist and *Christ*, took up that phrase, *the kingdom of heaven*, as they found it, and gradually taught the *Jews* (though greatly unwilling to learn) to understand it right. The very demand of repentance, as previous to it, shewed it was a spiritual kingdom, and that no wicked man, how politic, brave, or learned soever, could possibly be a subject of it.

V. 3. *The way of the Lord*—Of *Christ*. *Make his paths strait*—By removing every thing which might prove an hindrance to his gracious appearance.

V. 4. *John had his raiment of camels hair*—Coarse and rough, suiting his character and doctrine. *A leathern girdle*—Like *Elijah*, in whose spirit and power he came. *His food was locusts and wild honey*—Locusts are ranked among clean meats, *Lev. xi. 22*. But these were not always to be had. So in default of those, he fed on wild honey.

V. 6. *Confessing their sins*—Of their own accord; freely and openly.

Such prodigious numbers could hardly be baptized by immersing their whole bodies under water: nor can we think they were provided with change of raiment for it, which was scarce practicable for such vast multitudes. And yet they could not be immersed naked with modesty, nor in their wearing apparel with safety. It seems therefore, that they stood in ranks on the edge of the river, and that *John* passing along before them, cast water on their heads or faces, by which means he might baptize many thousands in a day. And this way most naturally signified *Christ's* baptizing them with the Holy Ghost and with fire, which *John* spoke of, as prefigured by his baptizing with water, and which was eminently fulfilled, when the Holy Ghost sat upon the disciples in the appearance of tongues, or flames of fire.

V. 7. *The Pharisees* were a very ancient sect among the *Jews*. They took their

|| Isaiah xl. 3.

name

his baptism, he said to them, Ye brood of vipers, who hath shewed you
 8 to flee from the wrath to come? Bring forth therefore fruit worthy of
 9 repentance: and say not confidently within yourselves, We have Abraham
 to our father; for I say unto you, God is able of these stones to raise up
 10 children to Abraham. But the axe also already lieth at the root of the
 trees; therefore every tree that bringeth not forth good fruit, is hewn
 11 down and cast into the fire. I indeed baptize you with water unto
 repentance; but he that cometh after me is mightier than I; whose shoes
 I am not worthy to bear; he shall baptize you with the Holy Ghost and
 12 with fire; Whose fan is in his hand, and he will thoroughly cleanse his

name from an *Hebrew* word, which signifies to *separate*, because they separated themselves from all other men. They were outwardly strict observers of the law, fasted often, made long prayers, rigorously kept the sabbath, and paid all tithe, even of mint, anise, and cummin. Hence they were in high esteem among the people. But inwardly, they were full of pride and hypocrisy.

The *Sadducees* were another sect among the *Jews*, only not so considerable as the *Pharisees*. They denied the existence of angels, and the immortality of the soul, and by consequence the resurrection of the dead. *Ye brood of vipers*—In like manner, the crafty *Herod* is stiled a *fox*, and persons of insidious, ravenous, prophane, or sensual dispositions, are named respectively by him who saw their hearts, *serpents, dogs, wolves, and swine*. Terms, which are not the random language of passion, but a judicious designation of the persons meant by them. For it was fitting such men should be marked out, either for a caution to others, or a warning to themselves.

V. 8. *Repentance* is of two sorts; that which is termed *legal*, and that which is stiled *evangelical* repentance. The former (which is the same that is spoken of here) is, A thorough conviction of sin. The latter is, A change of heart (and consequently of life) from all sin to all holiness.

V. 9. *And say not confidently*—The word in the original vulgarly rendered, *Think not*, seems here, and in many places, not to diminish, but rather add to the force of the word with which it is joined. *We have Abraham to our father*—It is almost incredible how great the presumption of the *Jews* was, on this their relation to *Abraham*. One of their famous sayings was, "*Abraham sits near the gates of hell, and suffers no Israelite to go down into it.*" *I say unto you*—This preface always denotes the importance of what follows. *Of these stones*—Probably pointing to those which lay before them.

V. 10. *But the axe also already lieth*—That is, There is no room for such idle pretences. Speedy execution is determined against all that do not repent. The comparison seems to be taken from a woodman, that has laid down his axe, to put off his coat, and then immediately goes to work to cut down the tree. This refers to the *wrath to come* in the 7th verse. *Is hewn down*—Instantly, without farther delay.

V. 11. *He shall baptize you with the Holy Ghost and with fire*—He shall fill you with the Holy Ghost, inflaming your hearts with that fire of love, which many waters cannot quench. And this was done, even with a visible appearance as of fire, on the day of Pentecost.

V. 12. *Whose fan*—That is, the word of the

floor, and gather the wheat into the garner, but will burn up the chaff with unquenchable fire.

- 13 * Then cometh Jesus from Galilee to Jordan unto John, to be baptized;
 14 by him. But John forbad him, saying, I have need to be baptized of thee,
 15 and comest thou to me? And Jesus answering said to him, Suffer *it* now;
 for thus it becometh us to fulfil all righteousness. Then he suffered him.
 16 And Jesus being baptized, went up straightway from the water, and lo the
 heavens were opened to him, and he saw the Spirit of God descending
 17 like a dove, and coming upon him. And lo a voice out of the heavens,
 saying, This is my beloved Son, in whom I delight.

IV. Then * was Jesus led up by the spirit into the wilderness to be tempted.
 2 by the devil. And having fasted forty days and forty nights, he was after-

the gospel. *His floor*—That is, His church, which is now covered with a mixture of wheat and chaff. *He will gather the wheat into the garner*—Will lay up those who are truly good, in heaven.

V. 15. *It becometh us to fulfil all righteousness*—It becometh every messenger of God, to observe all his righteous ordinances. But the particular meaning of our Lord seems to be, *That it becometh us* to do (me to receive baptism, and you to administer it) in order *to fulfil*, that is, that I may fully perform every part of the righteous law of God, and the commission he hath given me.

V. 16. *And Jesus being baptized*—Let our Lord's submitting to baptism, teach us an holy exactness, in the observance of those institutions which owe their obligation merely to a divine command. Surely thus it becometh all his followers to fulfil all righteousness.

Jesus had no sin to wash away. And yet he was baptized. And God owned his ordinance, so as to make it the season of pouring forth the Holy Spirit upon him. And where can we expect this sacred effusion, but in an humble attendance on divine appointments? *Lo the heavens were opened, and he saw the spirit of God*—St.

Luke adds, *in a bodily form*—Probably in a glorious appearance of fire, perhaps in the shape of a dove, *descending* with a hovering motion, till it rested *upon him*. This was a visible token of those secret operations of the blessed spirit, by which he was anointed in a peculiar manner; and abundantly fitted for his public work.

V. 17. *And lo a voice*—We have here a glorious manifestation of the ever blessed Trinity: the Father speaking from heaven, the Son spoken to, the Holy Ghost descending upon him. *In whom I delight*—What an encomium is this! How poor to this are all other kinds of praise! To be the pleasure, the delight of God, this is praise indeed: this is true glory: this is the highest, the brightest light, that virtue can appear in.

V. 1. *Then*—After this glorious evidence of his Father's love, he was completely armed for the combat. Thus after the clearest light and the strongest consolation, let us expect the sharpest temptations. *By the spirit*—Probably through a strong inward impulse.

V. 2. *Having fasted*—Whereby doubtless he received more abundant spiritual strength from God. *Forty days and forty nights*—As did *Moses*, the giver of the law, and *Elijah*, the

* Mark i. 9.

Luke iii. 21.

* Mark i. 12.

Luke iv. 1.

3 wards hungry. And the tempter coming to him said, If thou be the Son
 4 of God, command that these stones may be made bread. But he answering
 said, It is written, † Man shall not live by bread alone, but by every word
 5 that proceedeth out of the mouth of God. Then the devil taketh him
 with him into the holy city, and setteth him on the battlement of the
 6 temple, And saith to him, If thou be the Son of God, cast thyself down;
 for it is written, || He shall charge his angels concerning thee, and in their
 hands they shall bear thee up, lest at any time thou dash thy foot against
 7 a stone. Jesus said to him, It is written again, * Thou shalt not tempt the
 8 Lord thy God. Again the devil taketh him with him to an exceeding
 high mountain, and sheweth him all the kingdoms of the world and the
 9 glory of them, And saith to him, All these things will I give thee, if thou
 10 wilt fall down and worship me. Then Jesus saith to him, Get thee hence,
 Satan; for it is written, † Thou shalt worship the Lord thy God, and him
 11 only shalt thou serve. Then the devil leaveth him, and behold angels came
 and waited upon him.
 12 ‡ But when he heard, that John was cast into prison, he retired into

the great restorer of it. *He was afterwards hungry*—And so prepared for the first temptation.

V. 3. *Coming to him*—In a visible form; probably in a human shape, as one that desired to enquire farther into the evidences of his being the *Messiah*.

V. 4. *It is written*—Thus *Christ* answered, and thus we may answer all the suggestions of the devil. *By every word that proceedeth out of the mouth of God*—That is, by whatever God commands to sustain him. Therefore it is not needful I should work a miracle to procure bread, without any intimation of my Father's will.

V. 5. *The holy city*—So *Jerusalem* was commonly called, being the place God had peculiarly chosen for himself. *On the battlement of the temple*—Probably over the king's gallery, which was of such a prodigious height, that no one could look down from the top of it, without making himself giddy.

V. 6. *In their hands*—That is, with great care.

V. 7. *Thou shalt not tempt the Lord thy God*—By requiring farther evidence, of what he hath sufficiently made plain.

V. 8. *Sheweth him all the kingdoms of the world*—In a kind of visionary representation.

V. 9. *If thou wilt fall down and worship me*—Here Satan clearly shews who he was. Accordingly *Christ* answering this suggestion, calls him by his own name, which he had not done before.

V. 10. *Get thee hence, Satan*—Not; get thee behind me, that is, into thy proper place; as he said on a quite different occasion to *Peter*, speaking what was not expedient.

V. 11. *Angels came and waited upon him*—Both to supply him with food; and to congratulate his victory.

V. 12. *He retired into Galilee*—This journey was not immediately after his temptation. He first went from *Judea* into *Galilee*, *John* i. 43. ch. ii. 1. Then into *Judea* again, and celebrated the passover at *Jerusalem*, *John* ii. 13. He baptized in *Judea*, while *John* was baptizing at *Enon*, *John* iii. 22, 23. All this

† Deut. viii. 3. || Ps. xci. 11, 12. * Deut. vi. 16. † Deut. vi. 13. ‡ Mark i. 14.

13 Galilee. And leaving Nazareth, he came and dwelt at Capernaum, which
 14 is on the sea coast, in the borders of Zebulon and Naphthali: That it
 15 might be fulfilled which was spoken by Isaiah the prophet, saying, § The
 land of Zebulon and the land of Naphthali, by the way of the sea, beyond
 16 Jordan, Galilee of the Gentiles, The people who walked in darkness saw a
 great light, and to them who sat in the region of the shadow of death,
 light is sprung up.

17 From that time Jesus began to preach and to say, Repent, for the king-
 18 dom of heaven is at hand. † And walking by the sea of Galilee, he saw
 two brethren, Simon called Peter and Andrew his brother, casting a net
 19 into the sea, for they were fishers. And he saith to them, Come after me,
 20 and I will make you fishers of men. And straightway leaving the nets
 21 they followed him. And going on from thence, he saw two other
 brethren, James the son of Zebedee and John his brother, in the vessel
 22 with Zebedee their father mending their nets; and he called them. And
 leaving the vessel, and their father, they immediately followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and
 preaching the gospel of the kingdom, and healing all manner of disease
 24 and all manner of malady among the people. And his fame went through
 all Syria; and they brought to him all sick people, that were held with

this time *John* was at liberty, ver. 25. But the Pharisees being offended, ch. iv. ver. 1. and *John* put in prison, he then took this journey into *Galilee*.

V. 13. *Leaving Nazareth*—Namely, when they had wholly rejected his word, and even attempted to kill him, *Luke* iv. 29.

V. 15. *Galilee of the Gentiles*—That part of *Galilee* which lay beyond *Jordan* was so called, because it was in a great measure inhabited by *Gentiles*, that is, Heathens.

V. 16. Here is a beautiful gradation, first, they *walked*, then they *sat in darkness*, and lastly, *in the region of the shadow of death*.

V. 17. *From that time Jesus began to preach*—He had preached before both to *Jews* and *Samaritans*, *John* iv. 41. 45. But from this time began his solemn, stated preaching. *Repent, for the kingdom of heaven is at hand*—Although it is the peculiar business of

Christ, to establish the kingdom of heaven in the hearts of men, yet it is observable, he begins his preaching in the same words with *John* the Baptist: Because the repentance which *John* taught, still was, and ever will be the necessary preparation for that inward kingdom. But that phrase is not only used with regard to individuals, in whom it is to be established, but also with regard to the Christian church, the whole body of believers. In the former sense it is opposed to repentance; in the latter, to the *Mosaic* dispensation.

V. 23. *The gospel of the kingdom*—The gospel, that is, the joyous message, which is the proper name of our religion: as will be amply verified in all, who earnestly and perseveringly embrace it.

V. 24. *Through all Syria*—The whole province, of which the *Jewish* country was only

divers diseases and tormenting pains; and demoniacs, and lunatics, and
 25 paralytics; and he healed them. And there followed him, great multitudes
 from Galilee, and Decapolis, and Jerusalem, and Judea, and *from* beyond
 Jordan.

V. And seeing the multitudes, he went up into the mountain; and when
 2 he was sat down his disciples came to him. And he opened his mouth and
 3 taught them, saying, * *Happy are* the poor in spirit, for theirs is the
 4 kingdom of heaven. *Happy are* they that mourn; for they shall be

only a small part. *And demoniacs*—Men possessed with devils; *and lunatics, and paralytics*—Men ill of the palsy, whose cases were, of all others, most deplorable and most helpless.

V. 25. *Decapolis*—A tract of land on the east-side of the sea of *Galilee*, in which were ten cities near each other.

V. 1. *And seeing the multitudes*—At some distance, as they were coming to him from every quarter. *He went up into the mountain*—Which was near: where there was room for them all. *His disciples*—Not only his twelve apostles, but all who desired to learn of him.

V. 2. *And he opened his mouth*—A phrase which always denotes a set and solemn discourse; *and taught them*—To bless men, to make men happy, was the great business, for which our Lord came into the world. And accordingly he here pronounces eight blessings together, annexing them to so many steps in Christianity. Knowing that happiness is our common aim, and that an innate instinct continually urges us to the pursuit of it, he in the kindest manner applies to that instinct, and directs it to its proper object.

Though all men desire, yet few attain happiness, because they seek it where it is not to be found. Our Lord therefore begins his divine institution, which is the compleat art of happiness, by laying down before all that have ears to hear, the true, and only true method of acquiring it.

Observe the benevolent condescension of our Lord. He seems, as it were, to lay aside his supreme authority as our legislator, that he may the better act the part of our friend and Saviour. Instead of using the lofty stile, in positive commands, he in a more gentle and engaging way, insinuates his will and our duty, by pronouncing those happy who comply with it.

V. 3. *Happy are the poor*—In the following discourse there is, 1. A sweet invitation to true holiness and happiness, ver. 3—12: 2. A persuasive to impart it to others, ver. 13—16: 3. A description of true, Christian holiness, ver. 17—ch. vii. 12: (in which it is easy to observe, the latter part exactly answers the former:) 4. The conclusion: giving a sure mark of the true way, warning against false prophets, exhorting to follow after holiness. *The poor in spirit*—They who are unfeignedly penitent, they who are truly convinced of sin; who see and feel the state they are in by nature, being deeply sensible of their sinfulness, guiltiness, helplessness. *For theirs is the kingdom of heaven*—The present, inward kingdom, righteousness, and peace, and joy in the Holy Ghost, as well as the eternal kingdom, if they endure to the end.

V. 4. *They that mourn*—Either for their own sins, or for other men's, and are steadily and habitually serious. *They shall be comforted*—More solidly and deeply even in this world, and eternally, in heaven.

F

V. 5. *Happy*

5 comforted. Happy *are* the meek; for they shall inherit the earth,
 6 Happy *are* they that hunger and thirst after righteousness; for they shall
 7 be satisfied. Happy *are* the merciful; for they shall obtain mercy.
 8 Happy *are* the pure in heart; for they shall see God. Happy *are*
 9 the peace-makers; for they shall be called the children of God.
 10 Happy *are* they that are persecuted for righteousness sake; for theirs
 11 is the kingdom of heaven. Happy *are* ye when men shall revile and
 persecute you, and say all manner of evil against you falsely for my sake.
 12 Rejoice and be exceeding glad; for great is your reward in heaven; for so
 persecuted they the prophets that were before you.

V. 5. *Happy are the meek*—They that hold all their passions and affections evenly balanced. *They shall inherit the earth*—They shall have all things really necessary for life and godliness. They shall *enjoy* whatever portion God hath given them here, and shall hereafter *possess* the new earth, wherein dwelleth righteousness.

V. 6. *They that hunger and thirst after righteousness*—After the holiness here described. *They shall be satisfied* with it.

V. 7. *The merciful*—The tender hearted: they who love all men as themselves: *They shall obtain mercy*—Whatever mercy therefore we desire from God, the same let us shew to our brethren. He will repay us a thousand fold, the love we bear to any for his sake.

V. 8. *The pure in heart*—The sanctified: they who love God with all their hearts. *They shall see God*—In all things here; hereafter in glory.

V. 9. *The peace-makers*—They that out of love to God and man do all possible good to all men. *Peace* in the scripture sense implies all blessings, temporal and eternal. *They shall be called the children of God*—Shall be acknowledged such by God and men. One would imagine a person of this amiable temper and behaviour would be the darling of mankind. But our Lord well knew it would not be so, as long as Satan was the prince of this world. He therefore warns them before of the treatment all

were to expect, who were determined thus to tread in his steps, by immediately subjoining, *Happy are they who are persecuted for righteousness sake.*

Through this whole discourse, we cannot but observe, the most exact method which can possibly be conceived. Every paragraph, every sentence is closely connected both with that which precedes, and that which follows it. And is not this the pattern for every Christian preacher? If any then are able to follow it, without any premeditation, well: If not, let them not dare to preach without it. No rhapsody, no incoherency, whether the things spoken be true or false, comes of the spirit of *Christ*.

V. 10. *For righteousness sake*—That is, because they have, or follow after the righteousness here described. He that is truly a *righteous* man, he that *mourns*, and he that is *pure in heart*, yea, *all that will live godly in Christ Jesus, shall suffer persecution*, 2 Tim. iii. 12. The world will always say, Away with such fellows from the earth. *They are made to reprove our thoughts. They are grievous to us even to behold. Their lives are not like other mens; their ways are of another fashion*, Wisd. ii. 14, 15.

V. 11. *Revile*—When present: *say all evil*—When you are absent.

V. 12. *Your reward*—Even over and above the happiness that naturally and directly results from holiness.

V. 13. *Ye*

13 || Ye are the salt of the earth : but if the salt have lost its flavour, where-
 with shall it be salted ? It is thenceforth good for nothing, but to be cast
 14 out and to be trodden under foot of men. Ye are the light of the
 15 world. A city that is situated on a mountain cannot be hid. § Neither
 do they light a candle and put it under a bushel, but on a candlestick,
 16 and it giveth light to all that are in the house. Let your light so shine
 before men, that they may see your good works, and glorify your father
 which is in heaven.

17 Think not that I am come to destroy the law and the prophets ; I
 18 am not come to destroy but to fulfil. ‡ For verily I say unto you, 'Till
 heaven and earth pass away, one jot or one tittle shall in no wise pass from
 19 the law 'till all things be effected. Whosoever therefore shall break one
 of the least of these commandments, and teach men so, shall be the least
 in the kingdom of heaven ; but whosoever shall do and teach *them*, he
 20 shall be great in the kingdom of heaven. For I say unto you, That
 unless your righteousness shall exceed *the righteousness* of the scribes
 and pharisees, ye shall in no wise enter into the kingdom of heaven.
 21 Ye have heard, that it was said to them of old, † Thou shalt do no murder,

V. 13. *Ye*—Not the apostles, not ministers only ; but all ye who are thus holy, *are the salt of the earth*—Are to season others.

V. 14. *Ye are the light of the world*—If ye are thus holy, you can no more be hid than the sun in the firmament : no more than a *city on a mountain*—Probably pointing to that on the brow of the opposite hill.

V. 15. *Nay*—the very design of God in giving you this light, was that it might shine.

V. 16. *That they may see—and glorify*—That is, That seeing your good works they may be moved to love and serve God like-wise.

V. 17. *Think not*—Do not imagine, fear, hope, *that I am come*—Like your teachers, to destroy the law or the prophets. *I am not come to destroy*—The moral law, but to fulfil—To establish, illustrate, and explain its highest meaning, both by my life and doctrine.

V. 18. *Till all things shall be effected*—Which it either requires or foretels. For the law has its effect, when the rewards are given, and the punishments annexed to it inflicted, as well as when its precepts are obeyed.

V. 19. *One of the least*—So accounted by men : *And shall teach*—Either by word or example ; *shall be the least*—That is, shall have no part therein.

V. 20. *The righteousness of the scribes and pharisees*—Described in the sequel of this discourse.

V. 21. *Ye have heard*—From the scribes, reciting the law : *Thou shalt do no murder*—And they interpreted this, as all the other commandments, barely of the outward act. *The judgment*—The Jews had in every city a court of twenty-three men, who could sentence a criminal to be strangled. But the Sanhedrim only (the great Council

22 and whosoever shall do murder, shall be liable to the judgment. But I say unto you, That whosoever is angry with his brother, shall be liable to the judgment; and whosoever shall say to his brother, Raca, shall be liable to the council; but whosoever shall say, Thou fool, shall be liable
 23 to hell-fire. Therefore if thou bring thy gift to the altar, and shalt there
 24 remember, that thy brother hath ought against thee, Leave there thy gift before the altar, and go, first be reconciled to thy brother, and
 25 then come and offer thy gift. * Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and
 26 thou be cast into prison. Verily I say unto thee, Thou shalt in no wise come out thence, till thou hast paid the last farthing.

Council which sat at *Jerusalem*, consisting of seventy-two men) could sentence to the more terrible death of stoning. That was called the judgment, This the council.

V. 22. *But I say unto you*—Which of the prophets ever spake thus! Their language is, Thus saith the Lord. Who hath authority to use this language, but the one Lawgiver, who is able to save and to destroy? *Whosoever is angry with his brother*—Some copies add, *Without a cause*: but this is utterly foreign to the whole scope and tenor of our Lord's discourse. If He had only forbidden, the being *angry without a cause*, there was no manner of need of that solemn declaration, *I say unto you*; for the Scribes and Pharisees themselves said as much as this. Even they taught, Men ought not to be angry *without a cause*. So that this *Righteousness* does not exceed theirs. But *Christ* teaches, That we ought not for any cause to be so angry, as to call any man *Raca*, or *Fool*. We ought not for any cause to be angry at the person of the sinner, but at his sin only. Happy world! Were this plain and necessary distinction thoroughly understood, remembered, practised. *Raca* means a silly man, a trifler. *Whosoever shall say thou fool*—Shall revile or seriously reproach any man. Our Lord specifies

three degrees of murder, each liable to a forer punishment than the other: not indeed from men, but from God. *Hell-fire*—In the valley of *Hinnem* (whence the word in the original is taken) the children were used to be burnt alive to *Moloch*. It was afterwards made a receptacle for the filth of the city, where continual fires were kept to consume it. And it is probable, if any criminals were burnt alive, it was in this accursed and horrible place. Therefore both to its former and latter state, it was a fit emblem of hell. It must here signify a degree of future punishment, as much more dreadful than those incurred in the two former cases, as burning alive is more dreadful than either strangling or stoning.

V. 23. *Thy brother hath ought against thee*—On any of the preceding accounts: for any unkind thought or word; or any that did not spring from love.

V. 24. *Leaving thy gift, go*—For neither thy gift nor thy prayer will atone for thy want of love: but this will make them both an abomination before God.

V. 25. *Agree with thine adversary*—With any against whom thou hast thus offended; while thou art in the way—Instantly, on the spot; before you part. *Lest the adversary deliver thee to the judge*—Lest he commit his cause

* Luke xii. 58.

27 Ye have heard, that it was said, || Thou shalt not commit adultery.
 28 But I say unto you, That whosoever looketh upon a woman to lust
 after her, hath already committed adultery with her in his heart.
 29 § But if thy right eye cause thee to offend, pluck it out, and cast it
 from thee; for it is profitable for thee that one of thy members should
 30 perish, and not that thy whole body should be cast into hell. And if
 thy right-hand cause thee to offend, cut it off and cast it from thee; for
 it is profitable for thee that one of thy members should perish, and not
 that thy whole body should be cast into hell.

31 It hath been said, † Whosoever shall put away his wife, let him give
 32 her a writing of divorcé. But I say unto you, whosoever shall put
 away his wife, save for the cause of whoredom, causeth her to commit
 adultery: and whosoever shall marry her that is put away, committeth
 adultery.

33 Again, ye have heard that it was said to them of old, ‡ Thou shalt
 not forswear thyself, but shalt perform thine oaths unto the Lord.
 34 But I say unto you, Swear not at all, neither by heaven, for it is
 35 God's throne: Nor by the earth, for it is his footstool: Neither by

cause to God. *Till thou hast paid the last farthing*—That is, for ever, since thou canst never do this.

What has been hitherto said refers to meekness: what follows, to purity of heart.

V. 27. *Thou shalt not commit adultery*—And this as well as the sixth commandment, the Scribes and Pharisees interpreted barely of the outward act.

V. 29, 30. If a person as dear as a right-eye, or as useful as a right-hand, cause thee thus to offend, though but in heart.

Perhaps here may be an instance of a kind of transposition, which is frequently found in the sacred writings: so that the 29th verse may refer to ver. 27, 28; and the 30th to ver. 21, 22. As if he had said, Part with any thing, however dear to you, or otherwise useful, if you cannot avoid sin while you keep it. Even cut off your

right-hand, if you are of so passionate a temper, that you cannot otherwise be restrained from hurting your brother. Pull out your eyes, if you can no otherwise be restrained from lusting after women.

V. 31. *Let him give her a writing of divorce*. Which the Scribes and Pharisees allowed men to do, on any trifling occasion.

V. 32. *Causeth her to commit adultery*.—If she marry again.

V. 33. Our Lord here refers to the promise made to the *pure in heart*, of seeing God in all things, and points out a false doctrine of the Scribes, which arose from their not thus seeing God.

What he forbids is, The swearing at all, 1. By any creature, 2. In our ordinary conversation: both of which the Scribes and Pharisees taught to be perfectly innocent.

G

V. 36. *For*

|| Exod. xx. 14. § Ch. xviii. 8. Mark ix. 43. † Deut. xxiv. 1. Matt. xix. 7.
 Mark x. 2. Luke xvi. 18. ‡ Exod. xx. 7.

36 Jerusalem, for it is the city of the great king. Neither shalt thou swear
37 by thy head; for thou canst not make one hair white or black. But let
your conversation be yea, yea; nay, nay; for whatsoever is more than
these, is of the evil one.

38 Ye have heard that it hath been said, * An eye for an eye, and a
39 tooth for a tooth. But I say unto you, that ye resist not the evil
man: but whosoever shall smite thee on the right cheek, turn to him
40 the other also; And if a man will sue thee and take away thy coat,
41 let him have thy cloak also. And whosoever shall compel thee to go
42 with him one mile, go with him twain. || Give to him that asketh
thee, and from him that would borrow of thee, turn not thou away.

43 Ye have heard, that it hath been said, § Thou shalt love thy neigh-
44 bour, and hate thine enemy. But I say unto you, † Love your enemies,
bless them that curse you, do good to them that hate you, and pray

V. 36. *For thou canst not make one hair white or black.*—Whereby it appears, that this also is not thine but God's.

V. 37. *Let your conversation be yea, yea; nay, nay*—That is, in your common discourse, barely affirm or deny.

V. 38. *Ye have heard*—Our Lord proceeds to enforce such meekness and love on those who are persecuted for righteousness sake (which he pursues to the end of the chapter) as were utterly unknown to the Scribes and Pharisees. *It hath been said*—In the law, as a direction to judges, in case of violent and barbarous assaults. *An eye for an eye, and a tooth for a tooth*—And this has been interpreted, as encouraging bitter and rigorous revenge.

V. 39. *But I say unto you, that you resist not the evil man*—Thus; the Greek word translated *resist*, signifies *standing in battle array, striving for victory*. *If a man smite thee on the right cheek*—Return not evil for evil: yea, *turn to him the other*—Rather than revenge thyself.

V. 40, 41. Where the damage is not great, chuse rather to suffer it, though pos-

sibly it may on that account be repeated, than to demand *an eye for an eye*, to enter into a rigorous prosecution of the offender. The meaning of the whole passage seems to be, Rather than return evil for evil, when the wrong is purely personal, submit to one bodily wrong after another, give up one part of your goods after another, submit to one instance of compulsion after another. That the words are not literally to be understood, appears from the behaviour of our Lord himself, John xviii. 22, 23.

V. 42. Thus much for your behaviour towards the violent. As for those who use milder methods. *Give to him that asketh thee*—Give and lend to any so far (but no farther, for God never contradicts himself) as is consistent with thy engagements to thy creditors, thy family and the household of faith.

V. 43. *Thou shalt love thy neighbour, and hate thine enemy*—God spoke the former part; the Scribes added the latter.

V. 44. *Bless them that curse you*—Speak all the good you can to and of them, who speak all evil to and of you. Repay love in

* Deut. xix. 21. || Luke vi. 30. § Lev. xix. 18. † Luke vi. 27. 35.

45 for them that despitefully use you and persecute you: That ye may be the children of your Father, who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the
 46 just and the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your
 47 friends only, what do ye more *than others*? Do not even the heathens
 48 so? Therefore ye shall be perfect, as your Father who is in heaven is perfect.

VI. Take heed that ye practice not your righteousness before men, to be seen of them: otherwise ye have no reward from your Father

in thought, word, and deed, to those who hate you, and shew it both in word and deed.

V. 45. *That ye may be the children*—That is, that ye may continue and appear such before men and angels. *For he maketh his sun to rise*—He gives them such blessings as they will receive at his hands. Spiritual blessings they will not receive.

V. 46. *The publicans*—were officers of the revenue, farmers, or receivers of the public money: men employed by the Romans to gather the taxes and customs, which they exacted of the nations they had conquered. These were generally odious for their extortion and oppression, and were reckoned by the Jews as the very scum of the earth.

V. 47. *And if you salute your friends only*—Our Lord probably glances at those prejudices, which different sects had against each other, and intimates, that he would not have his followers imbibe that narrow spirit. Would to God this had been more attended to, among the unhappy divisions and subdivisions, into which his church has been crumbled! And that we might at least advance so far, as cordially to embrace our brethren in Christ, of whatever party or denomination they are!

V. 48. *Therefore ye shall be perfect, as your father which is in heaven is perfect*—So the original runs, referring to all that holiness, which is described in the foregoing

verses, which our Lord in the beginning of the chapter recommends as happiness, and in the close of it as perfection.

And how wise and gracious is this, To sum up, and as it were, seal all his commandments with a promise! Even the proper promise of the gospel, That he will put those laws in our minds, and write them in our hearts! He well knew, how ready our unbelief would be, to cry out, This is impossible! And therefore stakes upon it all the power, truth, and faithfulness of him, to whom all things are possible.

V. 1. In the foregoing chapter our Lord particularly described the nature of inward holiness. In this he describes that purity of intention without which none of our outward actions are holy. This chapter contains four parts, 1. The right intention and manner in giving alms, ver. 1—4. 2. The right intention, manner, form, and pre-requisites of prayer, ver. 5—15. 3. The right intention and manner of fasting, ver. 16—18. 4. The necessity of a pure intention in all things, unmixed either with the desire of riches, or worldly care and fear of want, ver. 19—34.

This verse is a general caution against vain-glory, in any of our good works: all these are here summed up together, in the comprehensive word *righteousness*. This general caution our Lord applies in the sequel to the three principal branches of it, relating to our neighbour, ver. 2—4: to God,

2 who is in heaven. Therefore when thou dost alms do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, 3 they have their reward. But when thou dost alms, let not thy left-hand know what thy right-hand doth: That thy alms may be in secret, 4 and thy Father who seeth in secret will reward thee openly. And when thou prayest, thou shalt not be as the hypocrites; for they love to pray, standing in the synagogues, and in the corners of the streets, that they may appear unto men: verily I say unto you, they 6 have their reward. But thou when thou prayest, enter into thy closet, and having shut thy door, pray to thy Father who is in secret, and thy 7 Father, who seeth in secret shall reward thee. But when ye pray, use not vain repetitions, as the heathens; for they think they shall 8 be heard for their much speaking. Be not therefore like them;

God, ver. 5—6: and to ourselves, ver. 16—18.

To be seen—Barely the being seen, while we are doing any of these things, is a circumstance purely indifferent. But the doing them with this view, to be seen and admired, this is what our Lord condemns.

V. 2. *As the hypocrites do*—Many of the Scribes and Pharisees did this, under a pretence of calling the poor together. *They have their reward*—All they will have; for they shall have none from God.

V. 3. *Let not thy left-hand know what thy right-hand doth*—A proverbial expression for doing a thing secretly. Do it as secretly as is consistent, 1. With the doing it at all, 2. With the doing it in the most effectual manner.

V. 5. *The synagogues*—These were properly the places where the people assembled, for public prayer, and hearing the scriptures read and expounded. They were in every city from the time of the *Babylonian* captivity, and had service in them thrice a day on three days in the week. In every synagogue was a council of grave and wise persons, over whom was a president called the ruler of the synagogue. But the word

here, as well as in many other texts, signifies any places of public concourse.

V. 6. *Enter into thy closet*—That is, do it with as much secrecy as thou canst.

V. 7. *Use not vain repetitions*—To repeat any words without meaning them, is certainly a vain repetition. Therefore we should be extremely careful in all our prayers to mean what we say; and to say only what we mean from the bottom of our hearts. The vain and heathenish repetitions which we are here warned against, are most dangerous, and yet very common; which is a principal cause why so many who still profess religion, are a disgrace unto it. Indeed all the words in the world are not equivalent to one holy desire. And the very best prayers are but *vain repetitions*, if they are not the language of the heart.

V. 8. *Your father knoweth what things ye have need of*—We do not pray to inform God of our wants. Omniscient as he is, he cannot be informed of any thing which he knew not before: and he is always willing to relieve them. The chief thing wanting is, a fit disposition on our part to receive his grace and blessing. Consequently, one great office of prayer is, to produce such a disposition

for your Father knoweth what things ye have need of, before ye ask
 9 him. * Thus therefore pray ye ; Our father which art in heaven, hal-
 10 lowed be thy name. Thy kingdom come ; thy will be done on earth, as
 11 *it is* in heaven. Give us this day our daily bread. And forgive us our

disposition in us : to exercise our dependence on God ; to increase our desire of the things we ask for ; to make us so sensible of our wants, that we may never cease wrestling till we have prevailed for the blessing.

V. 9. *Thus therefore pray ye*—He who best knew what we ought to pray for, and how we ought to pray ; what matter of desire, what manner of address would most please himself, would best become us, has here dictated to us a most perfect and universal form of prayer, comprehending all our real wants, expressing all our real desires ; a compleat directory and full exercise of all our devotions.

Thus—For these things ; sometimes, in these words, at least in this manner, short, close, full.

This prayer consists of three parts, the preface, the petitions, and the conclusion. The preface, *Our father, who art in heaven*—Lays a general foundation for prayer, comprising what we must first know of God, before we can pray in confidence of being heard. It likewise points out to us that faith, humility, love of God and man, with which we are to approach God in prayer.

I. *Our father*—Who art good and gracious to all, our creator, our preserver : the father of our Lord, and of us in him, thy children by adoption and grace : not *my* father only, who now cry unto thee, but the father of the universe, of angels and men : *Who art in heaven*—Beholding all things, both in heaven and earth ; knowing every creature, and all the works of every creature, and every possible event

from everlasting to everlasting : the almighty Lord and ruler of all, superintending and disposing all things : *in heaven*—Eminently there, but not there alone, seeing thou fillest heaven and earth.

II. 1. *Hallowed be thy name*—Mayst thou, O father, be truly known by all intelligent beings, and with affections suitable to that knowledge : mayst thou be duly honoured, loved, feared, by all in heaven and in earth, by all angels and all men.

2. *Thy kingdom come*—May thy kingdom of grace come quickly, and swallow up all the kingdoms of the earth : may all mankind, receiving thee, O *Christ*, for their king, truly believing in thy name, be filled with righteousness, and peace, and joy ; with holiness and happiness, till they are removed hence into thy kingdom of glory, to reign with thee for ever and ever.

3. *Thy will be done on earth as it is in heaven*—May all the inhabitants of the earth do thy will as willingly as the holy angels : may these do it continually even as they, without any interruption of their willing service ; yea and perfectly as they : mayst thou, O spirit of grace, through the blood of the everlasting covenant, make them perfect in every good work to do thy will, and work in them all that is well-pleasing in thy sight.

4. *Give us*—O father (for we claim nothing of right, but only of thy free mercy) *this day*—(for we take no thought for the morrow) *our daily bread*—All things needful for our souls and bodies : not only *the meat that perisheth*, but the sacramental bread, and thy grace, the food *which endureth to everlasting life*.

H

5. *And*

* Luke xi. 2.

12 debts, as we forgive our debtors. And lead us not into temptation, but
 13 deliver us from evil. For thine is the kingdom, and the power, and the
 glory, for ever and ever. Amen.

14 § For if we forgive men their trespasses, your heavenly father will
 15 also forgive you. But if ye forgive not men their trespasses, neither will
 16 your father forgive your trespasses. Moreover, when ye fast, be not as
 the hypocrites, of a sad countenance; for they disfigure their faces, that
 they may appear unto men to fast: verily I say unto you, they have their
 17 reward. But thou, when thou fastest, anoint thy head, and wash thy face,
 18 That thou appear not unto men to fast, but to thy father who is in secret,
 and thy father who seeth in secret shall reward thee.

19 † Lay not up for yourselves treasures on earth, where moth and rust

5. *And forgive us our debts, as we also forgive our debtors*—Give us, O Lord, redemption in thy blood, even the forgiveness of sin: as thou enablest us freely and fully to forgive every man, so do thou forgive all our trespasses.

6. *And lead us not into temptation, but deliver us from evil*—Whenever we are tempted, O thou that helpest our infirmities, suffer us not to *enter into temptation*; to be overcome or suffer loss thereby: but make a way for us to escape, so that we may be more than conquerors through thy love, over sin and all the consequences of it. Now the principal desire of a Christian's heart being the glory of God, (ver. 9, 10.) and all he wants for himself or his brethren, being the daily bread of soul and body, (or the support of life, animal and spiritual) pardon of sin, and deliverance from the power of it and of the devil; (ver. 11, 12, 13.) There is nothing besides that a christian can wish for; therefore this prayer comprehends all desires. Eternal life is the certain consequence, or rather completion of holiness.

III. *For thine is the kingdom*—The sovereign right of all things that are or ever were created: *The power*—The executive power, whereby thou governest all things

in thy everlasting kingdom: *And the glory*—The praise due from every creature, for thy power, and all thy wondrous works, and the mightiness of thy kingdom, which endureth through all ages, even *for ever and ever*. It is observable, that though the doxology, as well as the petitions of this prayer, is threefold, and is directed to the Father, Son, and Holy Ghost, distinctly, yet is the whole fully applicable both to every person, and to the ever-blessed and undivided Trinity.

V. 16. *When ye fast*—Our Lord does not enjoin either fasting, alms-deeds, or prayer: all these being duties which were before fully established in the church of God. *Disfigure*—By the dust and ashes which they put upon their head, as was usual at the times of solemn humiliation.

V. 17. *Anoint thy head*—So the Jews frequently did. Dress thyself as usual.

V. 19. *Lay not up for yourselves*—Our Lord here makes a transition from religious to common actions, and warns us of another snare, the love of money, as inconsistent with purity of intention, as the love of praise. *Where rust and moth consume*—Where all things are perishable and transient.

20 consume, and where thieves break through and steal: But lay up
 for yourselves treasures in heaven, where neither moth nor rust doth
 21 consume, and where thieves do not break through nor steal. For
 22 where your treasure is, there will your heart be also. * The eye is
 the lamp of the body: if therefore thine eye be single, thy whole body
 23 shall be full of light. But if thine eye be evil, thy whole body shall
 be full of darkness: if therefore the light that is in thee be darkness,
 24 how great is that darkness? § No man can serve two masters: for
 either he will hate the one and love the other, or he will cleave to the one
 25 and neglect the other. Ye cannot serve God and Mammon. † There-
 fore I say unto you, Take no thought for your life, what ye shall
 eat, or what ye shall drink, nor for your body, what ye shall put on.
 26 Is not the life more than meat, and the body than raiment? Behold the
 birds of the air: they sow not, neither do they reap, nor gather into
 27 barns; yet your heavenly father feedeth them. Are ye not much better
 than they? And which of you, by taking thought, can add to his age
 28 the smallest measure? And why take ye thought for raiment? Consider
 the lilies of the field, how they grow; they toil not, neither do they spin:
 29 And yet I say unto you, that even Solomon in all his glory was not
 30 arrayed like one of these. Now if God so clothe the grass of the

He may likewise have a farther view in these words, even to guard us against making any thing on earth our treasure. For then a thing properly becomes our treasure, when we set our affections upon it.

V. 22. *The eye is the lamp of the body*—And what the eye is to the body the intention is to the soul. We may observe with what exact propriety our Lord places purity of intention, between worldly desires and worldly cares, either of which directly tend to destroy it. *If thine eye be single*—Singly fixed on God and heaven, thy whole soul will be full of holiness and happiness. *If thine eye be evil*—Not single, aiming at any thing else.

V. 24. *Mammon*—Riches, Money; any thing loved or sought, without reference to God.

V. 25. And if you serve God, you need be careful for nothing. *Therefore take no thought*—That is, be not anxiously careful. Beware of worldly cares; for these are as inconsistent with the true service of God as worldly desires. *Is not the life more than meat?* And if God give the greater gift, will he deny the smaller?

V. 27. *And which of you*—If you are ever so careful, can even add a moment to your own life thereby? This seems by far the most easy and natural sense of the words.

V. 29. *Solomon in all his glory was not arrayed like one of these*—Not in garments of so pure a white. The eastern monarchs were often clothed in white robes.

V. 30. *The grass of the field*—Is a general expression including both herbs and flowers. *Into the still*—This is the natural sense of the

field, which to day is, and to morrow is cast into the still, *will he*
 31 not much more *clothe* you, O ye of little faith? Therefore take not
 thought, saying, What shall we eat, or what shall we drink, or what
 32 shall we wear? (For after all these things do the heathens seek), for
 33 your heavenly father knoweth that ye need all these things. But seek ye
 first the kingdom of God and his righteousness, and all these things shall be
 34 added to you. Take not therefore thought for the morrow: for the
 morrow shall take thought for the things of itself: sufficient for the day
 is the evil thereof.

VII. * Judge not, that ye be not judged. For with what judgment
 2 ye judge, ye shall be judged, and with what measure ye mete, it

the passage. For it can hardly be supposed, that grass or flowers should be thrown *into the oven* the day after they were cut down. Neither is it the custom, in the hottest countries, where they dry fastest, to heat ovens with them. *If God so clothe*—The word properly implies the putting on a complete dress, that surrounds the body on all sides; and beautifully expresses that external membrane, (which like a skin in an human body) at once adorns the tender fabric of the vegetable, and guards it from the injuries of the weather. Every microscope in which a flower is viewed, gives a lively comment on this text.

V. 31. *Therefore take no thought*—How kind are these precepts! The substance of which is only this, Do thyself no harm! Let us not be so ungrateful to him, nor so injurious to ourselves, as to harass and oppress our minds with that burden of anxiety, which he has so graciously taken off. Every verse speaks at once to the understanding, and to the heart. We will not therefore indulge these unnecessary, these useless, these mischievous cares. We will not borrow the anxieties and distresses of the morrow, to aggravate those of the present day. Rather we will cheerfully repose ourselves on that heavenly Father, who knows we have need of these things;

who has given us the life, which is more than meat, and the body which is more than raiment. And thus instructed in the philosophy of our heavenly master, we will learn a lesson of faith and cheerfulness, from every bird of the air, and every flower of the field.

V. 33. *Seek the kingdom of God and his righteousness*—Singly aim at this, That God reigning in your heart, may fill it with the righteousness above described. And indeed whoever seeks this *first*, will soon come to seek this only.

V. 34. *The morrow shall take thought for the things of itself*—That is, Be careful for the morrow, when it comes. *The evil thereof*—Speaking after the manner of men: but all trouble is, upon the whole, a real good. It is good physic which God dispenses daily to his children, according to the need, and strength of each.

Ch. vii. Our Lord now proceeds to warn us against the chief hindrances of holiness. And how wisely does he begin with *judging*? Wherein all young converts are so apt to spend that zeal, which is given them for better purposes.

V. 1. *Judge not*—Any man without full, clear, certain knowledge, without absolute necessity, without tender love.

V. 2. *With what measure ye mete, it shall be*

3 shall be measured to you. § And why beholdest thou the mote in thy
 4 brother's eye, but observeest not the beam in thine own eye? Or how
 wilt thou say to thy brother, Let me pull out the mote from thine eye,
 5 and behold a beam is in thine own eye? Thou hypocrite, first cast out
 the beam out of thine own eye, and then shalt thou see clearly to
 6 cast the mote out of thy brother's eye. Give not that which is holy
 to dogs, neither cast your pearls before swine, lest they trample them
 7 under their feet, and turning, rend you. † Ask and it shall be given
 you, seek and ye shall find; knock and it shall be opened to you.
 8 For every one that asketh, receiveth, and he that seeketh, findeth, and
 9 to him that knocketh, it shall be opened. What man is there of
 10 you, who if his son ask bread, will give him a stone? And if he ask a
 11 fish, will he give him a serpent? If ye then being evil, know how
 to give good gifts to your children, how much more will your father
 12 who is in heaven, give good things to them that ask him? * Therefore

be measured to you—Awful words! So we may, as it were chuse for ourselves, whether God shall be severe or merciful to us. God and man will favour the candid and benevolent: but they must expect judgment without mercy, who have shewed no mercy.

V. 3. In particular, why do you open your eyes to any fault of your brother, while you yourself are guilty of a much greater? *The mote*—The word properly signifies a *splinter* or *shiver of wood*. This and a *beam*, its opposite, were proverbially used by the *Jews*, to denote the one, small infirmities, the other, gross, palpable faults.

V. 4. *How wilt thou then say*—With what face?

V. 5. *Thou hypocrite*—It is mere hypocrisy, to pretend zeal for the amendment of others while we have none for our own. *Then*—When that which obstructed thy sight is removed.

V. 6. Here is another instance of that transposition, whereof the two things proposed, the latter is first treated of. *Give not—to dogs—lest turning they rend you; Cast*

not—to swine—lest they trample them under foot.

Yet even then, when *the beam* is cast out of thine own eye. *Give not*—That is, Talk not of the *deep things of God*, to those whom you know to be wallowing in sin: neither declare the *great things* God hath done for your soul, to prophane, furious, persecuting wretches. Talk not of perfection, for instance, to the former; nor of your own experience, to the latter. But our Lord does in no wise forbid us to reprove, as occasion is, both the one and the other.

V. 7. But *ask*—Pray for them, as well as for yourselves: in this there can be no such danger. *Seek*—Add your own diligent endeavours to your asking; and *knock*—Persevere importunately in that diligence.

V. 8. *For every one that asketh, receiveth*—Provided he *ask aright*, and ask what is agreeable to God's will.

V. 11. *To them that ask him*—But on this condition, that ye follow the example of his goodness, by doing to all as ye would they

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all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

13 § Enter ye in through the straight gate: for wide is the gate and
broad is the way that leadeth to destruction, and many there are that
14 go in through it: Because strait is the gate and narrow is the way that
15 leadeth to life, and few there are that find it. But beware of
false prophets, who come to you in sheep's clothing, but inwardly
they are ravenous wolves. || By their fruits ye shall know them.
16 Do men gather grapes from thorns, or figs from thistles? So every
17 good tree bringeth forth good fruit; but the corrupt tree bringeth
18 forth evil fruit. A good tree cannot bring forth evil fruit, neither
19 can a corrupt tree bring forth good fruit. Every tree that bringeth not

they should do to you. *For this is the law and the prophets*—This is the sum of all, exactly answering, ch. v. 17. The whole is comprized in one word, Imitate the God of love.

Thus far proceeds the doctrinal part of the sermon. In the next verse begins the exhortation to practise it.

V. 13. *The straight gate*—The holiness described in the foregoing chapters. And this is the narrow way. *Wide is the gate, and many there are that go in through it*—They need not seek for this; they come to it of course. *Many go in through it, because straight is the other gate*—Therefore they do not care for it; they like a wider gate.

V. 15. *Beware of false prophets*—Who in their preaching describe a broad way to heaven: it is their *propheying*, their *teaching* the broad way, rather than their *walking* in it themselves, that is *here* chiefly spoken of. All those are *false prophets*, who teach any other way than that our Lord hath here marked out. *In sheep's clothing*—With outside religion, and fair professions of love: *Wolves*—Not feeding, but destroying souls.

V. 16. *By their fruits ye shall know them*—A short, plain, easy rule, whereby to know

true from false prophets: and one that may be applied by people of the meanest capacity, who are not accustomed to deep reasoning. True prophets convert sinners to God, or at least confirm and strengthen those that are converted. False prophets do not. They also are false prophets, who though speaking the very truth, yet are *not sent* by the spirit of God, but come in *their own name*, to declare it: their grand MARK is, '*Not turning men from the power of Satan to God.*'

V. 18. *A good tree cannot bring forth evil fruit, neither a corrupt tree good fruit*—But it is certain, the goodness or badness here mentioned, respects the doctrine, rather than the personal character: for a bad man preaching the good doctrine here delivered, is sometimes an instrument of converting sinners to God. Yet I do not aver, That all are true prophets, who speak the truth, and thereby convert sinners. I only affirm, that none are such who do not.

V. 19 *Every tree that bringeth not forth good fruit, is hewn down and cast into the fire*—How dreadful then is the condition of that teacher who hath brought no sinners to God!

V. 21. *Not*

20 forth good fruit, is hewn down and cast into the fire. Wherefore by their fruits ye shall know them.

21 * Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my father who
22 is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out
23 devils, and in thy name have done many wonderful works? † And then will I declare to them I never knew you: depart from me, ye
24 that work iniquity. || Therefore whosoever heareth these my sayings, and doth them, I will liken him to a wise man, who built his
25 house on the rock. And the rain descended, and the floods came, and the winds blew and beat on that house; and it fell not: for
26 it was founded on the rock. But every one that heareth these my sayings, and doth them not, shall be likened to a foolish man, who
27 built his house on the sand. And the rain descended, and the floods came, and the winds blew, and beat on that house; and it fell, and
28 great was the fall of it. And when Jesus had ended these sayings, the
29 multitudes were astonished at his teaching, for he taught them as one having authority, and not as the scribes.

VIII. And when he was come down from the mountain, great multitudes followed him. And § behold a leper came and worshipped
3 him, saying, Lord, if thou wilt, thou canst make me clean. And

V. 21. *Not every one*—That is, no one, *that saith, Lord, Lord*—That makes a mere profession of me and my religion, *shall enter*—Whatever their false teachers may assure them to the contrary: *He that doth the will of my father*—As I have now declared it. Observe: every thing short of this, is only saying, Lord, Lord.

V. 22. *We have prophesied*—We have declared the mysteries of thy kingdom; wrote books; preached excellent sermons; *in thy name done many wonderful works*—So that even the working of miracles is no proof that a man has saving faith.

V. 23. *I never knew you*—There never was a time that I approved of you: so that

as many souls as they had saved, they were themselves *never saved* from their sins. Lord is it my case?

V. 29. *He taught them*—The multitudes, *as one having authority*—With a dignity and majesty peculiar to himself as the great law-giver, and with the demonstration and power of the spirit: *And not as the scribes*—Who only expounded the law of another; and that in a lifeless, ineffectual manner.

V. 2. *A leper came*—Leprosies in those countries were seldom curable by natural means any more than palsies or lunacy. Probably this leper, though he might not mix with the people, had heard our Lord at a distance.

V. 4. See

Jesus stretching forth his hand, touched him, saying, I will; Be thou
 4 clean. And immediately his leprosy was cleansed. And Jesus
 saith to him, See thou tell no man, but go, shew thyself to the
 priest, and offer the gift that * Moses commanded, for a testimony to
 them.

5 † And when he was entered into Capernaum, there came to him
 6 a centurion, beseeching him, and saying, Lord, my servant lieth in
 7 the house, ill of the palsy, grievously tormented. And Jesus saith to
 8 him, I will come and heal him. The centurion answering said,
 Lord, I am not worthy, that thou shouldst come under my roof;
 9 but speak the word only, and my servant shall be healed. For I
 am a man, under authority, having soldiers under me: and I say
 unto this man, Go, and he goeth, and to another, Come, and he

V. 4. *See thou tell no man*—Perhaps our Lord only meant here, Not till thou hast shewed thyself to the priest who was appointed to enquire into the case of leprosy. But many others he commanded, Absolutely to tell none, of the miracles he had wrought upon them. And this he seems to have done, chiefly for one or more of these reasons: 1. To prevent the multitude from thronging him, in the manner related, *Mark* i. 45. 2. To fulfil the prophecy (*Isaiah* xlii. 1.) That he would not be vain or ostentatious: This reason *St. Matthew* assigns, ch. xii. 17, &c. 3. To avoid the being taken by force and made a King, *John* vi. 15. And 4. That he might not enrage the Chief Priests, Scribes, and Pharisees, who were the most bitter against him, any more than was unavoidable, *Matt.* xvi. 20, 21. *For a testimony*—That I am the *Messiah*; to them—The priests, who otherwise might have pleaded want of evidence.

V. 5. *There came to him a Centurion*—A Captain of an hundred Roman soldiers. Probably he came a little way towards him, and then went back. He thought himself not worthy to come in person, and there-

fore spoke the words that followed by his messengers. As it is not unusual in all languages, so in the *Hebrew* it is peculiarly frequent, to ascribe to a person himself the thing which is done, and the words which are spoken by his order. And accordingly *St. Matthew* relates as said by the centurion himself, what others said by order from him. An instance of the same kind we have, in the case of *Zebedee's* children. From *St. Matthew* (xx. 20.) we learn, it was their mother that spoke those words, which, *Mark* x. 35, 37. themselves are said to speak; because she was only their mouth.

Yet from ver. 13. *Go thy way home*, it appears, he at length came in person: probably on hearing that *Jesus* was nearer to his house than he apprehended when he sent the second message by his friend.

V. 8. *The centurion answered*—By his second messenger.

V. 9. *For I am a man under authority*—I am only an inferior officer: and what I command, is done even in my absence; how much more what thou commandest, who art Lord of all?

V. 10. *I have*

* *Lev.* xiv. 2.

† *Luke* vii. 1.

- 10 cometh, and to my servant, Do this, and he doth *it*. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.
- 11 || And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom
- 12 of heaven. But the children of the kingdom shall be cast out into the outer darkness: * there shall be weeping and gnashing of teeth.
- 13 And Jesus said to the centurion. Go thy way, and as thou hast believed, be it unto thee. And his servant was healed in that hour.
- 14 † And Jesus coming to Peter's house, saw his wife's mother lying sick
- 15 of a fever. And he touched her hand, and the fever left her; and she arose and waited upon them.
- 16 ‡ When it was evening they brought to him many demoniacs; and
- 17 he cast out the spirits with a word, and healed all that were ill: whereby was fulfilled what was spoken by the prophet Isaiah, saying,
- § Himself took our infirmities and bare our diseases.
- 18 And Jesus seeing great multitudes about him, commanded to go
- 19 to the other side. ‡ And a certain scribe came and said to him,
- 20 Master, I will follow thee whithersoever thou goest. And Jesus saith to him, The foxes have holes, and the birds of the air *have* nests;

V. 10. *I have not found so great faith, no, not in Israel*—For the centurion was not an Israelite.

V. 11. *Many* from the farthest parts of the earth, shall embrace the terms and enjoy the rewards of the Gospel-Covenant established with *Abraham*. But the *Jews*, who have the first title to them, shall be shut out from the feast; from grace here, and hereafter from glory.

V. 12. *The outer darkness*—Our Lord here alludes to the custom the ancients had of making their feasts in the night-time. Probably while he was speaking this, the centurion came in person.

V. 14. *Peter's wife's mother*—St. *Peter* was then a young man, as were all the apostles.

V. 17. *Whereby was fulfilled what was spoken by the prophet Isaiah*—He spoke it in a more exalted sense. The Evangelist here only alludes to these words, as being capable of this lower meaning also. Such instances are frequent in the sacred writings, and are elegancies rather than imperfections. He fulfilled these words in the highest sense, by *bearing our sins in his own body on the tree*: in a lower sense, by sympathizing with us in our sorrows, and healing us of the diseases which were the fruit of sin.

V. 18. *He commanded to go to the other side*—That both himself and the people might have a little rest.

V. 20. *The son of man*—The expression is borrowed from *Dan. vii. 13*, and is the appellation

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|| Luke xiii. 29. * Matt. xiii. 42. 50. xxii. 13. xxiv. 51. xxv. 30. † Mark i. 29. Luke iv. 38. ‡ Mark i. 32. Luke iv. 40. § Isaiah liii. 4. ‡ Luke ix. 57.

21 but the Son of man hath not where to lay his head. And another of
 his disciples said to him, Lord, suffer me first to go and bury my
 22 father. But Jesus said to him, Follow me, and leave the dead to
 23 bury their dead. † And when he was come into the vessel, his dis-
 24 ciples followed him. And behold there was a great tempest in the sea,
 so that the vessel was covered with the waves. But he was asleep.
 25 And his disciples coming to him awoke him, saying, Lord, save us;
 26 we perish. And he saith to them, Why are ye fearful: O ye of little
 faith? Then arising, he rebuked the winds and the sea, and there was a
 27 great calm. But the men marvelled, saying, What manner of man is
 this, that even the winds and the sea obey him?
 28 * And when he was come to the other side, into the country of the
 Gergesenes, there met him two demoniacs, coming out of the tombs,
 29 exceeding fierce, so that no one could pass by that way. And behold
 they cried out, saying, What have we to do with thee, Jesus, thou Son
 of God? Art thou come hither to torment us before the time?
 30 And there was at some distance from them an herd of many swine

appellation which Christ commonly gives himself: which he seems to do out of humility, as having some relation to his mean appearance in this world. *Hath not where to lay his head*—Therefore do not follow me, from any view of temporal advantage.

V. 21. *Another said*—I will follow thee without any such view; but I must mind my business first. It is not certain, that his father was already dead. Perhaps his son desired to stay with him, being very old, till his death.

V. 22. *But Jesus said*—When God calls, leave the business of the world, to them who are dead to God.

V. 24. *The ship was covered*—So man's extremity is God's opportunity.

V. 26. *Why are ye fearful*—Then he rebuked the winds—First, He composed their spirits, and then the sea.

V. 28. *The country of the Gergesenes*—Or of the Gadarenes. *Gergasa* and *Gadara* were towns near each other. Hence the coun-

try between them took its name, sometimes from the one, sometimes from the other. *There met him two demoniacs*—St. Mark and St. Luke mention only one, who was probably the fiercer of the two, and the person who spoke to our Lord first. But this is no way inconsistent with the account which St. Matthew gives. *The tombs*—Doubtless those malevolent spirits love such tokens of death and destruction. Tombs were usually in those days in desert places, at a distance from towns, and were often made in the sides of caves, in the rocks and mountains. *No one could pass*—Safely.

V. 29. *What have we to do with thee*—This is an Hebrew phrase which signifies, Why do you concern yourself about us? 2 Sam. xvi. 16. *Before the time*—The great day.

V. 30. *There was a herd of many swine*—Which it was not lawful for the Jews to keep. Therefore our Lord both justly and mercifully permitted them to be destroyed.

V. 31. *He*

31 feeding: so the devils besought him, saying, If thou cast us out, suffer
 32 us to go into the herd of swine. And he said to them, Go. And coming
 out, they went into the swine, and behold the whole herd rushed down
 33 the precipice into the sea, and perished in the waters. But they that kept
 them fled, and going into the city, told every thing, and what had
 34 befallen the demoniacs. And behold the whole city came out to meet
 Jesus; and seeing him, they besought him, to depart out of their
 coasts.

IX. And † going into the vessel, he passed over and came to his own
 2 city. || And behold they brought to him a paralytic, lying on a couch;
 and Jesus seeing their faith, said to the paralytic, Son, take courage:
 3 thy sins are forgiven thee. And behold certain of the scribes said within
 4 themselves, This man blasphemeth. And Jesus knowing their thoughts
 5 said, Why think ye evil in your hearts? For which is easier? To say,
 6 Thy sins are forgiven thee? Or to say, Arise and walk? But that ye
 may know that the Son of man hath power on earth to forgive sins
 (then saith he to the paralytic) Arise, take up thy couch, and go to thy
 7 house. And he arose and went to his own house. And the multitude
 8 seeing it, marvelled and glorified God, who had given such power to
 men.

9 * And as Jesus passed along from thence, he saw a man named

V. 31. *He said, Go*—A word of permission only, not command.

V. 33. *They besought him to depart out of their coast*—They loved their swine so much better than their souls! How many are of the same mind?

V. 1. *His own city*—Capernaum, ch. iv. 13.

V. 2. *Seeing their faith*—Both that of the paralytic, and of them that brought him: *Son*—A title of tenderness and condescension.

V. 3. *This man blasphemeth*—Attributing to himself a power (that of forgiving sins) which belongs to God only.

V. 5. *Which is easier*—Do not both of them argue a divine power? Therefore if

I can heal his disease, I can forgive his sins: especially as his disease is the consequence of his sins. Therefore, these must be taken away, if that is.

V. 6. *On earth*—Even in my state of humiliation.

V. 8. So what was to the Scribes an occasion of blaspheming, was to the people an incitement to praise God.

V. 9. *He saw a man named Matthew*—Modestly so called by himself. The other evangelists call him by his most honourable name *Levi*. *Sitting*—In the very height of his business, *at the receipt of custom*—The custom-house, or place where the customs were received.

V. 10. *As*

† Mark v. 18. Luke viii. 37. || Mark ii. 3. Luke v. 18. * Mark ii. 14. Luke v. 27.

Matthew, sitting at the receipt of custom, and saith to him, Follow
 10 me. And he arose and followed him. And as he sat at table in the
 house, behold many publicans and sinners came, and sat down with
 11 him and his disciples. And the Pharisees seeing *it*, said to his disciples,
 12 Why eateth your Master with publicans and sinners? But Jesus hear-
 ing *it*, said to them, They that are whole need not a physician, but they
 13 that are sick. But go ye and learn what that meaneth, † I will have
 mercy and not sacrifice; for I am not come to call the righteous, but
 sinners.

14 ¶ Then come to him the disciples of John, saying, Why do we
 and the Pharisees fast often, but thy disciples fast not? And Jesus
 15 said to them, Can the children of the bride-chamber mourn, as long
 as the bridegroom is with them? But the days will come, when the
 bridegroom shall be taken away from them, and then shall they fast.
 16 No man putteth a piece of new cloth on an old garment: for that which
 is put in to fill, taketh from the garment and the rent is made worse.
 17 Neither do men put new wine into old leathern bottles, else the bottles

V. 10. *As Jesus sat at table in the house—*
 Of Matthew, who having invited many of
 his old companions, *made him a feast*, (Mark
 ii. 15.) and that a *great* one, though he does
 not himself mention it. The *publicans*, or
 collectors of the taxes which the *Jews* paid
 the *Romans*, were infamous for their illegal
 exactions: *Sinners*—Open, notorious sin-
 ners.

V. 11. *The Pharisees said to his disciples,*
Why eateth your master—Thus they com-
 monly ask our Lord, Why do thy disciples
 this? And his disciples, Why doth your
 master?

V. 13. *Go ye and learn*—Ye that take
 upon you to teach others. *I will have*
mercy and not sacrifice—That is, I will have
 mercy rather than sacrifice. I love acts of
 mercy better than sacrifice itself.

V. 14. *Then*—While he was at table.

V. 15. *The children of the bride-chamber*—
 The companions of the bridegroom. *Mourn*

—Mourning and fasting usually go toge-
 ther. As if he had said, While I am with
 them, it is a festival time, a season of re-
 joicing, not mourning. But after I am
 gone, all my disciples likewise shall be in
fastings often.

V. 16. This is one reason. It is not a
 proper time for them to fast. Another is,
 They are not ripe for it. *New cloth*—The
 words in the original properly signify, cloth
 that hath not passed through the Fuller's
 hands, and which is consequently much
 harsher, than what has been washed and
 worn: and therefore yielding less than
 that, will tear away the edges to which it
 is sewed.

V. 17. *New*—Fermenting wine will soon
 burst those bottles, the leather of which is
 almost worn out. The word properly means
 vessels made of *Goats skins*, wherein they
 formerly put wine (and do in some coun-
 tries to this day) to convey it from place to
 place.

3 shall be measured to you. § And why beholdest thou the mote in thy
 4 brother's eye, but observeest not the beam in thine own eye? Or how
 wilt thou say to thy brother, Let me pull out the mote from thine eye,
 5 and behold a beam is in thine own eye? Thou hypocrite, first cast out
 the beam out of thine own eye, and then shalt thou see clearly to
 6 cast the mote out of thy brother's eye. Give not that which is holy
 to dogs, neither cast your pearls before swine, lest they trample them
 7 under their feet, and turning, rend you. † Ask and it shall be given
 you, seek and ye shall find; knock and it shall be opened to you.
 8 For every one that asketh, receiveth, and he that seeketh, findeth, and
 9 to him that knocketh, it shall be opened. What man is there of
 10 you, who if his son ask bread, will give him a stone? And if he ask a
 11 fish, will he give him a serpent? If ye then being evil, know how
 to give good gifts to your children, how much more will your father
 12 who is in heaven, give good things to them that ask him? * Therefore

be measured to you—Awful words! So we may, as it were chuse for ourselves, whether God shall be severe or merciful to us. God and man will favour the candid and benevolent: but they must expect judgment without mercy, who have shewed no mercy.

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all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

13 § Enter ye in through the straight gate: for wide *is* the gate and broad *is* the way that leadeth to destruction, and many there are that
14 go in through it: Because strait *is* the gate and narrow *is* the way that
15 leadeth to life, and few there are that find it. But beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. || By their fruits ye shall know them.
16 Do men gather grapes from thorns, or figs from thistles? So every
17 good tree bringeth forth good fruit; but the corrupt tree bringeth
18 forth evil fruit. A good tree cannot bring forth evil fruit, neither
19 can a corrupt tree bring forth good fruit. Every tree that bringeth not

they should do to you. *For this is the law and the prophets*—This is the sum of all, exactly answering, ch. v. 17. The whole is comprized in one word, Imitate the God of love.

Thus far proceeds the doctrinal part of the sermon. In the next verse begins the exhortation to practise it.

V. 13. *The straight gate*—The holiness described in the foregoing chapters. And this is the *narrow way*. *Wide is the gate, and many there are that go in through it*—They need not seek for this; they come to it of course. *Many go in through it, because straight is the other gate*—Therefore they do not care for it; they like a wider gate.

V. 15. *Beware of false prophets*—Who in their preaching describe a broad way to heaven: it is their *propheying*, their *teaching* the broad way, rather than their *walking* in it themselves, that is *here* chiefly spoken of. All those are *false prophets*, who teach any other way than that our Lord hath here marked out. *In sheep's clothing*—With outside religion, and fair professions of love: *Wolves*—Not feeding, but destroying souls.

V. 16. *By their fruits ye shall know them*—A short, plain, easy rule, whereby to know

true from false prophets: and one that may be applied by people of the meanest capacity, who are not accustomed to deep reasoning. True prophets convert sinners to God, or at least confirm and strengthen those that are converted. False prophets do not. They also are false prophets, who though speaking the very *truth*, yet are *not sent* by the spirit of God, but come in *their own name*, to declare it: their grand MARK is, '*Not turning men from the power of Satan to God.*'

V. 18. *A good tree cannot bring forth evil fruit, neither a corrupt tree good fruit*—But it is certain, the goodness or badness here mentioned, respects the doctrine, rather than the personal character: for a bad man preaching the good doctrine here delivered, is sometimes an instrument of converting sinners to God. Yet I do not aver, That all are true prophets, who speak the truth, and thereby convert sinners. I only affirm, that none are such who do not.

V. 19 *Every tree that bringeth not forth good fruit, is hewn down and cast into the fire*—How dreadful then is the condition of that teacher who hath brought no sinners to God!

V. 21. *Not*

20 forth good fruit, is hewn down and cast into the fire. Wherefore by their fruits ye shall know them.

21 * Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my father who
22 is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out
23 devils, and in thy name have done many wonderful works? † And then will I declare to them I never knew you: depart from me, ye
24 that work iniquity. || Therefore whosoever heareth these my sayings, and doth them, I will liken him to a wise man, who built his
25 house on the rock. And the rain descended, and the floods came, and the winds blew and beat on that house; and it fell not: for
26 it was founded on the rock. But every one that heareth these my sayings, and doth them not, shall be likened to a foolish man, who
27 built his house on the sand. And the rain descended, and the floods came, and the winds blew, and beat on that house; and it fell, and
28 great was the fall of it. And when Jesus had ended these sayings, the
29 multitudes were astonished at his teaching, for he taught them as one having authority, and not as the scribes.

VIII. And when he was come down from the mountain, great multitudes followed him. And § behold a leper came and worshipped
2 him, saying, Lord, if thou wilt, thou canst make me clean. And

V. 21. *Not every one*—That is, no one, *that saith, Lord, Lord*—That makes a mere profession of me and my religion, *shall enter*—Whatever their false teachers may assure them to the contrary: *He that doth the will of my father*—As I have now declared it. Observe: every thing short of this, is only saying, Lord, Lord.

V. 22. *We have prophesied*—We have declared the mysteries of thy kingdom; wrote books; preached excellent sermons; *in thy name done many wonderful works*—So that even the working of miracles is no proof that a man has saving faith.

V. 23. *I never knew you*—There never was a time that I approved of you: so that

as many souls as they had saved, they were themselves *never saved* from their sins. Lord is it *my case*?

V. 29. *He taught them*—The multitudes, *as one having authority*—With a dignity and majesty peculiar to himself as the great law-giver, and with the demonstration and power of the spirit: *And not as the scribes*—Who only expounded the law of another; and that in a lifeless, ineffectual manner.

V. 2. *A leper came*—Leprosies in those countries were seldom curable by natural means any more than palsies or lunacy. Probably this leper, though he might not mix with the people, had heard our Lord at a distance.

V. 4. See

* Luke vi. 46. † Luke xiii. 27. || Luke vi. 47. § Mark i. 40. Luke v. 12.

Jesus stretching forth his hand, touched him, saying, I will; Be thou
 4 clean. And immediately his leprosy was cleansed. And Jesus
 saith to him, See thou tell no man, but go, shew thyself to the
 priest, and offer the gift that * Moses commanded, for a testimony to
 them.

5 † And when he was entered into Capernaum, there came to him
 6 a centurion, beseeching him, and saying, Lord, my servant lieth in
 7 the house, ill of the palsy, grievously tormented. And Jesus saith to
 8 him, I will come and heal him. The centurion answering said,
 Lord, I am not worthy, that thou shouldst come under my roof;
 9 but speak the word only, and my servant shall be healed. For I
 am a man, under authority, having soldiers under me: and I say
 unto this man, Go, and he goeth, and to another, Come, and he

V. 4. *See thou tell no man*—Perhaps our Lord only meant here, Not till thou hast shewed thyself to the priest who was appointed to enquire into the case of leprosy. But many others he commanded, Absolutely to tell none, of the miracles he had wrought upon them. And this he seems to have done, chiefly for one or more of these reasons: 1. To prevent the multitude from thronging him, in the manner related, *Mark* i. 45. 2. To fulfil the prophecy (*Isaiah* xlii. 1.) That he would not be vain or ostentatious: This reason *St. Matthew* assigns, ch. xii. 17, &c. 3. To avoid the being taken by force and made a King, *John* vi. 15. And 4. That he might not enrage the Chief Priests, Scribes, and Pharisees, who were the most bitter against him, any more than was unavoidable, *Matt.* xvi. 20, 21. *For a testimony*—That I am the *Messiah*; to them—The priests, who otherwise might have pleaded want of evidence.

V. 5. *There came to him a Centurion*—A Captain of an hundred *Roman* soldiers. Probably he came a little way towards him, and then went back. He thought himself not worthy to come in person, and there-

fore spoke the words that followed by his messengers. As it is not unusual in all languages, so in the *Hebrew* it is peculiarly frequent, to ascribe to a person himself the thing which is done, and the words which are spoken by his order. And accordingly *St. Matthew* relates as said by the centurion himself, what others said by order from him. An instance of the same kind we have, in the case of *Zebedee's* children. From *St. Matthew* (xx. 20.) we learn, it was their mother that spoke those words, which, *Mark* x. 35, 37. themselves are said to speak; because she was only their mouth.

Yet from ver. 13. *Go thy way* home, it appears, he at length came in person: probably on hearing that *Jesus* was nearer to his house than he apprehended when he sent the second message by his friend.

V. 8. *The centurion answered*—By his second messenger.

V. 9. *For I am a man under authority*—I am only an inferior officer: and what I command, is done even in my absence: how much more what thou commandest, who art Lord of all?

V. 10. *I have*

* *Lev.* xiv. 2.

† *Luke* vii. 1.

men; for they will deliver you to the councils, and scourge you in
 18 their synagogues. And ye shall be brought before Governors and
 Kings for my sake, for a testimony to them and to the heathens.
 19 || But when they deliver you, take no thought, how or what ye shall
 speak; for it shall be given you in that very hour what ye shall speak.
 20 For it is not ye that speak: but the spirit of your Father who speak-
 21 eth in you. §§ But the brother shall deliver up the brother to death,
 and the father the child; and children shall rise up against *their*
 22 parents, and kill them. † And ye shall be hated of all men for
 my name's sake: but he that endureth to the end the same shall be
 23 saved. But when they persecute you in this city, flee to another;
 for verily I say unto you, Ye shall not have gone over the cities of
 24 Israel, till the Son of man be come. † The disciple is not above his
 25 teacher, nor the servant above his lord. It is enough for the dis-
 ciple, that he be as his teacher, and the servant as his lord. ** If
 they have called the master of the house Beelzebub, how much
 26 more them of his household? || Therefore fear them not; for there is
 nothing covered, which shall not be made manifest; nor hid that
 27 shall not be known. † What I tell you in the dark, speak ye in the
 28 light; and what ye hear in the ear, proclaim on the house-tops. And

in their synagogues—In these the Jews held their courts of Judicature, about both civil and ecclesiastical affairs.

V. 19. *Take no thought*—Neither at this time, nor on any sudden call, need we be careful, how or what to answer.

V. 22. *Of all men*—That know not God.

V. 23. *Ye shall not have gone over the cities of Israel*—Make what haste ye will; till the son of man be come—To destroy their temple and nation.

V. 25. *How much more*—This cannot refer to the quantity of reproach and persecution: (For in this the servant cannot be above his Lord:) but only to the certainty of it.

V. 26. *Therefore fear them not*—For ye

have only the same usage with your Lord. *There is nothing covered*—So that however they may slander you now, your innocence will at length appear.

V. 27. *Even what I now tell you secretly*, is not to be kept secret long, but declared publicly. *Therefore what ye hear in the ear, publish on the house-top*—Two customs of the Jews seem to be alluded to here. Their doctors used to whisper in the ear of their disciples, what they were to pronounce aloud to others. And as their houses were low and flat-roofed, they sometimes preached to the people from thence.

V. 28. *And be not afraid of any thing which ye may suffer for proclaiming it. Be afraid of him who is able to destroy both*
 M body

|| Luke xii. 11. §§ Luke xxi. 16. † Ch. xxiv. 13. † Luke vi. 40. John xv. 20.

** Ch. xii. 24. || Mark iv. 22. Luke viii. 17. xii. 2. † Luke xii. 7.

be not afraid of them who kill the body, but are not able to kill the soul; but rather be afraid of him who is able to destroy both soul and
 29 body in hell. Are not two sparrows sold for a farthing? And one
 30 of them shall not fall to the ground, without your Father. § Yea,
 31 even the hairs of your head are all numbered. Fear ye not there-
 32 fore; ye are of more value than many sparrows. * Whosoever
 therefore shall confess me before men, him will I confess before my
 33 Father who is in heaven. But whosoever shall deny me before men,
 34 him will I also deny before my Father who is in heaven. †† Think
 not that I am come to send peace on earth: I am not come to send
 35 peace, but a sword. For I am come to set a man at variance with
 his father, and the daughter with her mother, and the daughter-in-
 36 law with her mother-in-law. || And the foes of a man *shall* be those
 37 of his own household. He that loveth father or mother more than
 me, is not worthy of me; and he that loveth son or daughter more
 38 than me, is not worthy of me; § And he that taketh not his cross
 39 and followeth after me, is not worthy of me. ‡ He that findeth
 his life, shall lose it; and he that loseth his life for my sake, shall

body and soul in hell—It is remarkable, that our Lord commands those who love God, still to fear him, even on this account, under this notion.

V. 29, 30. The particular providence of God is another reason for your not fearing man. For this extends to the very smallest things. And if he has such care over the most inconsiderable creatures, how much more will he take care of you, (provided you *confess him before men*, before powerful enemies of the truth) and that not only in this life, but in the other also?

V. 32. *Whosoever shall confess me*—Publicly acknowledge me for the promised Messiah. But this confession implies the receiving his whole doctrine, (Mark viii. 38.) and obeying all his commandments.

V. 33, 34. *Whosoever shall deny me before men*—To which ye will be strongly tempted.

For *think not that I am come*—That is, Think not that universal peace will be the immediate consequence of my coming. Just the contrary. Both public and private diversions will follow, wheresoever my gospel comes with power. Yet this is not the design, though it be the event, of his coming, through the opposition of devils and men.

V. 36. *And the foes of a man*—That loves and follows me.

V. 37. *He that loveth father or mother more than me*—He that is not ready to give up all these, when they stand in competition with his duty.

V. 38. *He that taketh not his cross*—That is, whatever pain or inconvenience cannot be avoided, but by doing some evil, or omitting some good.

V. 39. *He that findeth his life shall lose it*—He

§ Luke xii. 7. * Mark viii. 38. Luke ix. 26. †† Luke xii. 51. || Micah vii. 6. § Ch. xvi. 24. Luke xiv. 27. ‡ Ch. xvi. 25. John xii. 25.

40 find it. * He that entertaineth you, entertaineth me; and he that
 41 entertaineth me, entertaineth him that sent me. He that enter-
 taineth a prophet in the name of a prophet, shall receive a prophet's
 reward: and he that entertaineth a righteous man in the name of a
 42 righteous man, shall receive a righteous man's reward. † And who-
 soever shall give to drink to one of these little ones a cup of cold water
 only, in the name of a disciple, verily I say unto you, he shall in no
 XI. wise lose his reward. And when Jesus had made an end of com-
 manding his twelve disciples, he departed thence, to teach and preach
 in their cities.

2 ** Now when John had heard in the prison the works of Christ, he
 3 sent two of his disciples, And said to him, Art thou he that is to come,
 4 or look we for another? And Jesus answering said to them, Go and
 5 tell John the things which ye hear and see, † The blind receive
 their sight, the lame walk; the lepers are cleansed, and the deaf
 hear; the dead are raised, and the poor have the gospel preached
 6 to them: and happy is he whosoever shall not be offended at me.
 7 And as they departed, Jesus said to the multitudes concerning John,
 8 What went ye out into the wilderness to see? A reed shaken with the

He that saves his life, by denying me, shall lose it eternally; and he that loses his life, by confessing me, shall save it eternally. And as you shall be thus rewarded, so in proportion shall they who entertain you for my sake.

V. 41. *He that entertaineth a prophet*—That is, a preacher of the gospel; *In the name of a prophet*—That is, because he is such, shall share in his reward.

V. 42. *One of these little ones*—The very least christian.

V. 1. *In their cities*—The other cities of Israel.

V. 2. *He sent two of his disciples*—Not because he doubted himself; but to confirm their faith.

V. 3. *He that is to come*—The Messiah.

V. 4. *Go and tell John the things which ye hear and see*—Which are a stronger proof of my being the Messiah, than any bare assertions can be.

V. 5. *The poor have the gospel preached to them*—The greatest mercy of all.

V. 6. *Happy is he who shall not be offended at me*—Notwithstanding all these proofs, that I am the Messiah.

V. 7. *As they departed, he said concerning John*—Of whom probably he would not have said so much, when they were present. *A reed shaken by the wind*?—No; nothing could ever shake John, in the testimony he gave to the truth. The expression is proverbial.

V. 8. *A man clothed in soft delicate raiment*—An effeminate courtier, accustomed to fawning

* Ch. xviii. 5. Luke x. 16. John xiii. 20. † Mark ix. 41. ** Luke vii. 18. † Isaiah xxix. 18. xxxv. 5.

wind? But what went ye out to see? A man clothed in soft raiment? Behold they that wear soft clothing, are in king's houses.
 9 But what went ye out to see? A prophet? Yea, I say unto you,
 10 and more than a prophet. For this is he of whom it is written, || Behold I send my messenger before thy face, who shall prepare the
 11 way before thee. Verily I say unto you, among them that are born of women, there hath not risen a greater prophet than John the baptist; but he that is least in the kingdom of heaven, is greater than he.
 12 And from the days of John the Baptist till now the kingdom of heaven is entered by force, and they who strive with all their might
 13 take it by violence. * For all the prophets and the law prophesied
 14 until John. And if ye are willing to receive *him*, he is † Elijah, who
 15 was to come. He that hath ears to hear, let him hear. But whereto
 16 shall I liken this generation; it is like children sitting in the markets,

sawning and flattery? You may expect to find persons of such character in palaces, not in a wilderness.

V. 9. *More than a prophet*—For the prophets only pointed me out afar off: but John was my immediate fore-runner.

V. 11. *But he that is least in the kingdom of heaven, is greater than he*—Which an ancient author explains thus: "One perfect in the law, as John was, is inferior to one who is baptized unto the death of Christ. For this is the kingdom of heaven, even to be buried with Christ, and to be raised up together with him. John was greater than all who had been born of women; but he was cut off before the kingdom of heaven was given." [He seems to mean, that righteousness, peace, and joy, which constitute the present, inward kingdom of heaven.] "He was blameless, as to that righteousness which is by the law: but he fell short of those who are perfected by the spirit of life which is in Christ. Whosoever therefore is least in the kingdom of heaven, by Christian regeneration, is greater than any who has attained only the right-

eousness of the law, because *the law maketh nothing perfect*." It may farther mean, the least true Christian believer, has a more perfect knowledge of Jesus Christ, of his redemption and kingdom, than John the Baptist had, who died before the full manifestation of the gospel.

V. 12. *And from the days of John*—That is, from the time that John had fulfilled his ministry, men rush into my kingdom with a violence like that of those who are taking a city by storm.

V. 13. *For all the prophets and the law prophesied until John*—For all that is written in the law and the prophets only foretold as distant what is now fulfilled. In John the old dispensation expired, and the new began.

V. 15. *He that hath ears to hear, let him hear*—A kind of proverbial expression, requiring the deepest attention to what is spoken.

V. 16. *This generation*—That is, the men of this age. They are like those froward children of whom their fellows complain, that they will be pleased no way.

V. 18. *John*

17 and calling to their fellows, And saying, We have piped unto you,
 and ye have not danced; we have mourned unto you, and ye have
 18 not lamented. For John came neither eating nor drinking, and they
 19 say he hath a devil. The Son of man came eating and drinking, and
 they say, Behold a glutton and a wine-bibber, a friend of publicans and
 20 sinners; but wisdom is justified by her children. Then began he to
 upbraid the cities, wherein the most of his mighty works had been
 21 done, because they repented not. || Wo to thee, Chorazin, wo to thee,
 Bethsaida: for if the mighty works which have been done in you,
 had been done in Tyre and Sidon, they would have repented long
 22 ago in sackcloth and ashes. Moreover I say to you, It shall be
 more tolerable for Tyre and Sidon in the day of judgment than for
 23 you. And thou Capernaum, who hast been exalted to heaven, shalt
 be brought down to hell: for if the mighty works which have been
 done in thee, had been done in Sodom, it would have remained to
 24 this day. Moreover I say unto you, It shall be more tolerable for
 25 the land of Sodom in the day of judgment than for thee. § At that
 time Jesus answering said, I thank thee, O Father, Lord of heaven
 and earth, because thou hast hid these things from the wise and

V. 18. *John came neither eating nor drinking*—In a rigorous, austere way, like *Elijah*, and *they say he hath a devil*—Is melancholy, from the influence of an evil spirit.

V. 19. *The son of man is come, eating and drinking*—Conversing in a free familiar way. *Wisdom is justified by her children*—That is, My wisdom herein is acknowledged by those who are truly wise.

V. 20. *Then began he to upbraid the cities*—It is observable he had never upbraided them before. Indeed at first they had received him with all gladness, *Capernaum* in particular.

V. 21. *Wo to thee, Chorazin*—That is, miserable art thou. For these are not curses or imprecations, as has been commonly supposed; but a solemn, compassionate declaration of the misery they were

bringing on themselves. *Chorazin* and *Bethsaida* were cities of *Galilee*, standing by the lake of *Gennesareth*. *Tyre* and *Sidon* were cities of *Phenicia*, lying on the sea-shore. The inhabitants of them were heathens.

V. 22, 24. *Moreover I say to you*—Besides the general denunciation of wo to those stubborn unbelievers, the degree of their misery will be greater, than even that of *Tyre* and *Sidon*, yea of *Sodom*.

V. 23. *Thou, Capernaum, who hast been exalted to heaven*—That is, highly honoured by my presence and miracles.

V. 25. *Jesus answering*—This word does not always imply, that something had been spoken, to which an answer is now made. It often means no more, than the *speaking in reference* to some action or circumstance preceding. The following words *Christ* speaks in reference to the case of the cities

N

26 prudent, and hast revealed them to babes. Even so, Father; for so it
 27 seemed good in thy sight. All things are delivered to me by my Father;
 and no one knoweth the Son but the Father; neither knoweth any one
 the Father, save the Son, and he to whomsoever the Son is pleased to
 28 reveal *him*. Come to me, all ye that labour, and are heavy laden,
 29 and I will give you rest. Take my yoke upon you, and learn of me; for
 I am meek and lowly in heart, and ye shall find rest to your souls.
 30 For my yoke *is* easy, and my burthen is light.

XII. * At that time Jesus went on the sabbath through the corn, and his
 2 disciples were hungry, and plucked the ears of corn and ate. But
 the Pharisees seeing *it* said to him, Behold thy disciples do what is
 3 not lawful to do on the sabbath. But he said to them, have ye not
 read what David did, when he was hungry, and they that were with
 4 him? † How he entered into the house of God, and ate the shew-

cities above-mentioned: *I thank thee*—That is, I acknowledge and joyfully adore the justice and mercy of thy dispensations: *Because thou hast hid*—That is, because thou hast suffered these things to be hid from men, who are in other respects wise and prudent, while thou hast discovered them to those of the weakest understanding, to them who are only wise to Godward.

V. 27. *All things are delivered to me*—Our Lord here addressing himself to his disciples, shews why men wise in other things, do not know this: namely, because none can know it by natural reason; none but those to whom he revealeth it.

V. 28. *Come to me*—Here he shews, to whom *he is pleased* to reveal these things; to the weary and heavy laden: *Ye that labour*—After rest in God: *And are heavy laden*—With the guilt and power of sin: *And I will give you rest*—I alone (for none else can) will freely give you (what ye cannot purchase) rest from the guilt of sin by justification, and from the power of sin by sanctification.

V. 29. *Take my yoke upon you*—Believe in me: receive me as your prophet, priest, and king: *For I am meek and lowly in heart*—Meek toward all men, lowly toward God: *And ye shall find rest*—Whoever therefore does not find rest of soul, is not meek and lowly. The fault is not in the yoke of *Christ*; but in thee, who hath not taken it upon thee. Nor is it possible for any one to be discontented, but through want of meekness or lowliness.

V. 30. *For my yoke is easy*—Or rather gracious, sweet, benign, delightful: *And my burden*—Contrary to those of men, is ease, liberty, and honour.

V. 1. *His disciples plucked the ears of corn, and ate*—Just what sufficed for present necessity: dried corn was a common food among the *Jews*.

V. 3. *Have ye not read what David did*—And necessity was a sufficient plea for his transgressing the law in an higher instance.

V. 4. *He entered into the house of God*—Into the tabernacle. The temple was not yet built. *The shew-bread*—So they called the bread which the priest, who served that week,

bread, which it was not lawful for him to eat, neither for them
 5 that were with him, but only for the priests? Or have ye not read in
 the law, that on the sabbath-days, the priests in the temple profane the
 6 sabbath and are blameless? But I say to you, That a greater than the
 7 temple is here. * And if ye had known what that meaneth, I will have
 8 mercy and not sacrifice, ye would not have condemned the guiltless. For
 the Son of man is Lord even of the sabbath.

9 † And departing thence, he went into their synagogue. And be-
 10 hold there was a man who had a withered hand. And they asked
 him, saying, Is it lawful to heal on the sabbath? that they might
 11 accuse him. And he said to them, What man shall there be among
 you that shall have one sheep, who if it fall into a pit on the sab-
 12 bath, will not lay hold on it and lift *it* out? How much then
 is a man better than a sheep? Wherefore it is lawful to do good on
 13 the sabbath-day. Then saith he to the man, Stretch forth thy hand.
 And he stretched *it* forth; and it was restored whole, as the other.
 14 Then the Pharisees went out, and took council together against him,
 15 how they might destroy him. And Jesus knowing *it*, withdrew from
 thence; and great multitudes followed him, and he healed them all,
 16 And charged them not to make him known: That it might be ful-

week, put every sabbath-day on the golden table that was in the holy place, before the Lord. The Loaves were twelve in number, and represented the twelve tribes of *Israel*: when the new were brought, the stale were taken away, but were to be eaten by the priests only.

V. 4. *The priests in the temple profane the sabbath*—That is, Do their ordinary work on this, as on a common day, cleaning all things, and preparing the sacrifices. *A greater than the temple*—If therefore the sabbath must give way to the temple, much more must it give way to me.

V. 7. *I will have mercy and not sacrifice*—That is, when they interfere with each other, I always prefer acts of mercy, before matters of positive institution: yea, before all ceremonial institutions whatever: because these being only means of religion,

are suspended of course, if circumstances occur, wherein they clash with love, which is the end of it.

V. 8. *For the son of man*—Therefore they are *guiltless*, were it only on this account, that they act by my authority, and attend on me in my ministry, as the priests attended on God in the temple: *Is Lord even of the sabbath*—This certainly implies, that the sabbath was an institution of great and distinguished importance: it may perhaps also refer to that signal act of authority which *Christ* afterwards exerted over it, in changing it from the seventh to the first day of the week. If we suppose here is a transposition of the 7th and 8th verses, then the 8th verse is a proof of the 6th.

V. 12. *It is lawful to do good on the sabbath-day*—To save a beast, much more a man.

V. 18. *He*

17 filled which was spoken by the prophet Ifaiah, faying, † Behold my
 18 fervant, whom I have chofen, my beloved in whom my foul de-
 lighteth: I will put my fpirit upon him, and he fhall fhew judgment
 19 to the heathens. He fhall not ftrive nor clamour, neither fhall any man
 20 hear his voice in the ftreets. He fhall not break a bruifed reed, and
 fmoking flax he fhall not quench, till he fend forth judgment unto victory.
 21 And in his name fhall the heathens truft.

22 ¶ Then was brought to him a demoniac, blind and dumb; and he
 23 healed him, fo that the blind and dumb both fpake and faw. And
 all the multitude were amazed and faid, Is not this the fon of David?

24 * But the Pharifees hearing it faid, This fellow cafteth not out devils
 25 but by Beelzebub the prince of the devils. And Jefus knowing their
 thoughts faid to them, Every kingdom divided againft itfelf is brought
 to defolation, and every city or houfe divided againft itfelf fhall
 26 not be eftablifhed. And if Satan caft out Satan, he is divided againft
 27 himfelf: how then fhall his kingdom be eftablifhed? And if I by Beel-
 zebub caft out devils, by whom do your children caft *them* out?

V. 18. *He fhall fhew judgment to the heathens*—That is, he fhall publifh the merciful
 gospel to them alfo: the Hebrew word fig-
 nifies either mercy or juftice.

V. 19. *He fhall not ftrive, nor clamour; neither fhall any man hear his voice in the ftreets*—That is, he fhall not be contentious,
 noify, or oftentatious; but gentle, quiet,
 and lowly. We may obferve, each word
 rifes above the other, expreffing ftill a
 higher degree of humility and gentlenefs.

V. 20. *A bruifed reed*—A convinced fin-
 ner; one that is bruifed with the weight
 of fin: *Smoking flax*—One that has the
 leaft good defire, the fainteft fpark of grace:
Till he fend forth judgment unto victory—
 That is, till he make righteoufnefs com-
 pletly victorious over all its enemies.

V. 21. *In his name*—That is, in him.

V. 22. *A demoniac, blind and dumb*—
 Many undoubtedly fuppofe thefe defects to
 be merely natural. But the fpirit of God
 faw otherwife, and gives the true account

both of the diforder and the cure. How
 many other diforders, feemingly natural,
 may even now be owing to the fame
 caufe?

V. 23. *Is not this the fon of David*—That
 is, the *Meffiah*.

V. 25. *Jefus knowing their thoughts*—It
 feems, they had as yet only faid it in their
 hearts.

V. 26. *How fhall his kingdom be eftablifhed*
 —Does not that fubtle fpirit know, this is
 not the way to eftablifh his kingdom.

V. 27. *By whom do your children*—That is,
 His difciples, *caft them out*—It feems fome of
 them really did this; although the fons of
Sceva could not. *Therefore they fhall be your*
judges—Ask them, if Satan will caft out
 Satan: let them be even judges in this
 matter. And they fhall convict you of
 obftinacy and partiality, who impute that in
 me to *Beelzebub*, which in them you impute
 to God. Befides, how can I rob him of
 his fubjects, till I have conquered him?

The

† Ifaiah xlii. 1, &c.

¶ Luke xi. 14.

* Mark iii. 22.

28 Therefore they shall be your judges. But if it be by the spirit of
 29 God *that* I cast out devils, then the kingdom of God is come upon
 30 you. How can one enter into the strong one's house, and plunder
 31 his goods, unless he first bind the strong one? And then he will
 32 plunder his house. He that is not with me is against me, and he that
 33 gathereth not with me, scattereth. † Wherefore I say unto you, All
 34 manner of sin and blasphemy shall be forgiven to men: but the blas-
 phemy against the spirit shall not be forgiven to men. And whosoever
 speaketh against the son of man, it shall be forgiven him: but whosoever
 speaketh against the Holy Ghost, it shall not be forgiven him, neither
 in this world, nor in that to come. * Either make the tree good and
 its fruit good, or make the tree corrupt and its fruit corrupt; for
 the tree is known by its fruit. Ye brood of vipers, how can ye,
 being evil, speak good things? For out of the abundance of the

*The kingdom of God is come upon you—Un-
 awares: before you expected: so the word
 implies.*

V. 29. *How can one enter into the strong
 one's house, unless he first bind the strong one—
 So Christ coming into the world, which was
 then eminently the strong one's, Satan's
 house; first bound him, and then took his
 spoils.*

V. 30. *He that is not with me is against me
 —For there are no neutrals in this war.
 Every one must be either with Christ or
 against him; either a loyal subject or a
 rebel. And there are none upon earth,
 who neither promote nor obstruct his king-
 dom. For he that does not gather souls to
 God, scatters them from him.*

V. 31. *The blasphemy against the spirit—
 How much stir has been made about this?
 How many sermons, yea, volumes have
 been written concerning it? And yet there
 is nothing plainer in all the Bible. It is
 neither more nor less, than the ascribing
 those miracles to the power of the devil,
 which Christ wrought by the power of the
 Holy Ghost.*

V. 32. *Whosoever speaketh against the son
 of man—In any other respects: It shall be
 forgiven him—Upon his true repentance:
 But whosoever speaketh against the Holy Ghost,
 it shall not be forgiven, neither in this world
 nor in the world to come—This was a pro-
 verbial expression among the Jews, for a
 thing that would never be done. It here
 means farther, he shall not escape the
 punishment of it, either in this world or
 in the world to come. The judgment of
 God shall overtake him, both here and
 hereafter.*

V. 33. *Either make the tree good and its
 fruit good: or make the tree corrupt and its
 fruit corrupt—That is, you must allow, they
 are both good, or both bad. For if the
 fruit is good, so is the tree; if the fruit is
 evil, so is the tree also. For the tree is known
 by its fruit—As if he had said, Ye may
 therefore know me by my fruits. By my
 converting sinners to God, you may know
 that God hath sent me.*

V. 34. *In another kind likewise, the tree
 is known by its fruit—Namely, the heart by
 the conversation.*

O

V. 36. Ye

† Mark iii. 28. Luke xii. 10.

* Matt. vii. 16. Luke vi. 43.

35 heart the mouth speaketh. A good man out of the good treasure
 of his heart bringeth forth good things: and an evil man out of the
 36 evil treasure bringeth forth evil things. But I say to you, That every
 idle word which men shall speak, they shall give an account thereof
 37 in the day of judgment. For by thy words thou shalt be justified, or
 by thy words thou shalt be condemned.
 38 † Then certain of the Scribes and Pharisees answered, saying,
 39 Master, we would see a sign from thee. And he answering said to
 them, An evil and an adulterous generation seeketh a sign, and there
 40 shall no sign be given it, but the sign of the prophet *Jonah*. || For as
Jonah was three days and three nights in the belly of the great fish, so
 shall the son of man be three days and three nights in the heart of the
 41 earth. The men of Ninevah shall rise up in the judgment with this
 generation and shall condemn it; for they repented at the preaching
 42 of *Jonah*; and behold a greater than *Jonah* is here. * The queen

V. 36. Ye may perhaps think, God does not so much regard your words. *But I say to you*—That not for blasphemous and prophane words only, but *for every idle word which men shall speak*—For want of seriousness or caution, for every discourse which is not conducive to the glory of God, they shall give account in the day of judgment.

V. 37. *For by thy words* (as well as thy tempers and works) *thou shalt* then be either acquitted or condemned. Your words as well as actions shall be produced in evidence for or against you, to prove whether you was a true believer or not. And according to that evidence you will either be acquitted or condemned in the great day.

V. 38. *We would see a sign*—Else we will not believe this.

V. 39. *An adulterous generation*—Whose heart wanders from God, though they profess him to be their husband. Such adulterers are all those who love the world, and all who seek the friendship of it. *Seeketh a sign*—After all they have had already, which were abundantly sufficient to con-

vince them, had not their hearts been estranged from God, and consequently averse to the truth. *The sign of Jonah*—Who was herein a type of *Christ*

V. 40. *Three days and three nights*—It was customary with the eastern nations, to reckon any part of a natural day of twenty-four hours, for the whole day. Accordingly they used to say, a thing was done after three or seven days, if it was done on the third or seventh day, from that which was last-mentioned. Instances of this may be seen 1 *Kings* xx. 29. and in many other places. And as the *Hebrews* had no word to express a natural day, they used night and day, or day and night for it. So that to say, a thing happened *after three days and three nights*, was with them the very same, as to say, it happened after three days, or on the third day. See *Ester* iv. 16. v. 1. *Gen.* vii. 4. 12. *Exod.* xxiv. 18. xxxiv. 28.

V. 42. *She came from the uttermost parts of the earth*—That part of *Arabia* from which she came, was the uttermost part of the earth

of the south shall rise up in the judgment with this generation and shall condemn it; for she came from the uttermost parts of the earth, to hear the wisdom of Solomon; and behold a greater than Solomon
 43 is here. † When the unclean spirit is gone out of a man, he walketh
 44 through dry places, seeking rest, and findeth none. Then he saith,
 I will return to my house whence I came out, and when he is come,
 45 he findeth it empty, swept and garnished. Then goeth he and taketh
 with him seven other spirits more wicked than himself, and they enter
 in and dwell there, and the last state of that man is worse than the first.
 So shall it be also to this wicked generation.

46 † While he yet talked to the multitude, behold his mother and his
 47 brethren stood without, seeking to speak to him. And one said to
 him, Behold thy mother and thy brethren stand without, seeking to speak
 48 to thee. And he answering said to him that told him, Who is my
 49 mother, and who are my brethren? And stretching forth his hand to-
 50 ward his disciples he said, Behold my mother and my brethren. For
 whosoever shall do the will of my Father who is in heaven, the same
 is my brother and sister and mother.

earth that way, being bounded by the sea.

V. 43. But how dreadful will be the consequence of their rejecting me? *When the unclean spirit goeth out*—Not willingly, but being compelled by one that is stronger than he. *He walketh*—Wanders up and down through dry places—Barren, dreary, desolate; or, places not yet watered with the gospel: *Seeking rest and finding none*—How can he, while he carries with him his own hell? And is it not the case of his children too? Reader, is it thy case?

V. 44. *Whence I came out*—He speaks, as if he had come out of his own accord: see his pride! *He findeth it empty*—Of God, of Christ, of his spirit: *Swept*—From love, lowliness, meekness, and all the fruits of the spirit: *And garnished*—With levity and security: so that there is nothing to keep him out, and much to invite him in.

V. 45. *Seven other spirits*—That is, a great many; a certain number being put for an uncertain: *More wicked than himself*—Whence it appears, that there are degrees of wickedness among the devils themselves: *They enter in and dwell*—For ever, in him who is forsaken of God. *So shall it be to this wicked generation*—Yea and to apostates in all ages.

V. 46. *His brethren*—His kinsmen: they were the sons of Mary the wife of Cleophas or Alpheus, his mother's sister, and came now seeking to take him, as one beside himself, Mark iii. 21.

V. 48. *And he answering said*—Our Lord's knowing why they came, sufficiently justifies his seeming disregard of them.

V. 49, 50. See the highest severity, and the highest goodness! Severity to his natural, goodness to his spiritual relations! In a manner disclaiming the former, who opposed

XIII. * The same day went Jesus out of the house, and sat by the sea-
 2 side. And great multitudes were gathered together to him, so that
 he went into the vessel and sat, and all the multitude stood on the
 3 shore. And he spake many things to them in parables, saying, Be-
 4 hold the sower went forth to sow. And while he sowed, some seeds
 fell by the highway-side, and the birds came and devoured them.
 5 Others fell among stony places, where they had not much earth; and
 they sprung up immediately, because they had not depth of earth.
 6 And when the sun was up, they were scorched; and because they
 7 had not root, they withered away. And some fell among thorns;
 8 and the thorns sprung up and choked them. And others fell on
 the good ground, and brought forth fruit, some an hundred fold,
 9 some sixty, some thirty. He that hath ears to hear let him hear. And
 10 the disciples came and said to him, Why speakest thou to them in
 11 parables? He answering said to them, Because to you it is given

posed the will of his heavenly father, and owning the latter, who obeyed it.

V. 2. *He went into the vessel*—Which constantly waited upon him, while he was on the sea-coast.

V. 3. *In parables*—The word is here taken in its proper sense, for apt similes or comparisons. This way of speaking, extremely common in the eastern countries, drew and fixt the attention of many, and occasioned the truths delivered to sink the deeper into humble and serious hearers. At the same time, by an awful mixture of justice and mercy, it hid them from the proud and careles.

In this chapter our Lord delivers seven parables; directing the four former (as being of general concern) to all the people: the three latter to his disciples.

Behold the sower—How exquisitely proper is this parable to be an introduction to all the rest? In this our Lord answers a very obvious and a very important question. The same sower, *Christ*, and the same preachers sent by him, always sow the same seed: why has it not always the same effect? He that hath ears to hear, let him hear!

V. 4. *And while he sowed, some seeds fell by the highway-side, and the birds came and devoured them*—It is observable, that our Lord points out the grand hindrances of our bearing fruit, in the same order as they occur. The first danger is, that the birds will devour the seed. If it escape this, there is then another danger, namely, *Let it be scorched and wither away*. It is long after this, that the thorns spring up and choke the good seed.

A vast majority of those who hear the word of God, receive the word as by the *highway-side*. Of those who do not lose it by the birds, yet many receive it as *on stony places*. Many of them who receive it in a better soil, yet suffer *the thorns to grow up and choke it*. So that few even of these endure to the end, and *bear fruit unto perfection*: yet in all these cases, it is not the Will of God that hinders, but their own voluntary perverseness.

V. 8. *Good ground*—Soft, not like that by the highway-side; deep, not like the stony ground; purged, not full of thorns.

V. 11. *To you, who have, it is given to know the mysteries of the kingdom of heaven*—
 The

to know the mysteries of the kingdom of heaven; but to them it is
 12 not given. For * whosoever hath, to him shall be given; and he
 shall have abundance: but whosoever hath not, from him shall be
 13 taken away even what he hath. Therefore I speak to them in pa-
 rables, because seeing they see not, and hearing they hear not nei-
 14 ther do they understand. And in them is fulfilled the prophecy of
Isaiah who saith, † Hearing ye will hear, but in no wise under-
 15 stand, and seeing ye will see, but in no wise perceive. For the heart
 of this people is waxed fat, and *their* ears are dull of hearing, and
 their eyes have they closed: lest at any time they should see with
 their eyes, and hear with *their* ears, and understand with *their* hearts,
 16 and should be converted and I should heal them. || But blessed are
 17 your eyes, for they see, and your ears, for they hear. For verily I
 say unto you, That many prophets and righteous men have desired to
 see the things which ye see, and have not seen *them*, and to hear the
 18 things which ye hear, and have not heard *them*. Hear ye therefore
 19 the parable of the sower. When any one heareth the word of the

The deep things, which flesh and blood cannot reveal, pertaining to the inward, present kingdom of heaven. *But to them who have not, it is not given—Therefore I speak I in parables, that ye may understand, while they do not understand.*

V. 12. *Whosoever hath*—That is, improves what he hath, uses the grace given according to the design of the giver; *to him shall be given*—More and more, in proportion to that improvement. *But whosoever hath not*—Improves it not, *from him shall be taken even what he hath*. Here is the grand rule of God's dealing with the children of men: a rule, fixt as the pillars of heaven. This is the key to all his providential dispensations; as will appear to men and angels in that day.

V. 13. *Therefore I speak to them in parables, because seeing they see not*—In pursuance of this general rule, I do not give more know-

ledge to this people, because they use not that which they have already: having all the means of seeing, hearing, and understanding, they use none of them; they do not effectually see, or hear, or understand any thing.

V. 14. *Hearing ye will hear, but in no wise understand*—That is, *Ye will surely hear*: all possible means will be given you; yet they will profit you nothing: because your heart is sensual, stupid, and insensible; your spiritual senses are shut up; yea, you have closed your eyes against the light; as being unwilling to understand the things of God, and afraid, not desirous that he should heal you.

V. 16. *But blessed are your eyes*—For you both see and understand. You know how to prize the light which is given you.

V. 19. *When any one heareth the word and considereth it not*—The first and most general cause

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* Ch. xxv. 29. Mark iv. 25. Luke viii. 18. xix. 26. † *Isaiah* vi. 9. John xii. 40.

Acts xxviii. 26.

|| *Luke* x. 23.

kingdom, and considereth *it* not, the wicked one cometh, and catcheth away what was sown in his heart. This is he who received seed
 20 by the highway-side. But he who received the seed on stony places, is he that heareth the word and immediately receiveth it with joy.
 21 Yet he hath not root in himself, and so endureth but for a while; for when tribulation or persecution ariseth because of the word, straight-
 22 way he is offended. He that received the seed among thorns, is he that heareth the word: and the care of this world and the deceitfulness
 23 of riches choke the word, and it becometh unfruitful. But he that received seed on the good ground, is he that heareth the word and considereth *it*: who also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.

24 He proposed to them another parable, saying, The kingdom of

cause of unfruitfulness. *The wicked one cometh*—Either inwardly; filling the mind with thoughts of other things: or by his agents. Such are all they that introduce other subjects, when men should be considering what they have heard.

V. 20. The seed sown on *stony places*, therefore *sprung up soon*, because it did not sink deep. (ver. 5.) *He received it with joy*—Perhaps with extasy: struck with the beauty of truth, and drawn by the preventing grace of God.

V. 21. *Yet hath he not root in himself*—No deep work of grace; no change in the ground of his heart. Nay, he has no deep conviction; and without this, good desires soon wither away. *He is offended*—He finds a thousand plausible pretences, for leaving so narrow and rugged a way.

V. 22. *He that received the seed among the thorns, is he that heareth the word and considereth it*—In spite of Satan and all his agents: yea, *hath root in himself*, is deeply convinced, and in a great measure, inwardly changed: so that he will not draw back, even when tribulation or persecution ariseth. And yet even in him, together with the good seed, *the thorns spring up*, [ver. 7.] (perhaps unperceived at first) till they gradually

choke it, destroy all its life and power, and it becometh unfruitful.

Cares are *thorns* to the poor; wealth to the rich; the desire of other things to all. *The deceitfulness of riches*—Deceitful indeed! For they smile and betray: kiss, and smite into hell. They put out the eyes, harden the heart, steal away all the life of God: fill the soul with pride, anger, love of the world: make men enemies to the whole cross of *Christ*! and all the while are eagerly desired, and vehemently pursued, even by those who believe there is a God!

V. 23. *Some an hundred fold, some sixty, some thirty*—That is, in various proportions; some abundantly more than others.

V. 24. *He proposed another parable*—In which he farther explains the case of unfruitful hearers. *The kingdom of heaven* (as has been observed before) sometimes signifies eternal glory: sometimes the way to it, inward religion: sometimes, as here, the gospel dispensation: the phrase is likewise used, for a person or thing relating to any of those: so in this place, it means, *Christ* preaching the gospel, who is *like a man sowing good seed*—The expression is *like*, both here and in several other places, only means, That the thing spoken of may be illustrated

25 heaven is like a man sowing good seed in his field. But while men
slept, his enemy came and sowed darnel amidst the wheat, and went
26 away. And when the blade was sprung up and brought forth fruit,
27 then appeared the darnel also. So the servants of the householder
came to him, and said, Sir, didst not thou sow good seed in thy field?

Whence then hath it darnel? He said to them, an enemy hath done
28 this. The servants said to him, Wilt thou then, that we go and gather
29 them up? But he said, No: least gathering up the darnel, ye root up the
30 wheat with them. Suffer both to grow together till the harvest; and at
the time of the harvest I will say to the reapers, Gather ye together first
the darnel, and bind it in bundles to burn it, but gather the wheat into
my barn.

31 He proposed to them another parable, saying, * The kingdom of
heaven is like a grain of mustard-seed, which a man took and sowed in his
32 field: Which indeed is the least of all seeds, but when it is grown up, it

illustrated by the following similitude.
Who sowed good seed in his field—God sowed
nothing but good in his whole creation.
Christ sowed only the good seed of truth
in his church.

V. 25. *But while men slept*—They ought
to have watched: the Lord of the field
sleepeth not. *His enemy came and sowed*
darnel—This is very like wheat, and com-
monly grows among wheat rather than
among other grain: but *tares* or vetches
are of the pulse kind, and bear no resem-
blance to wheat.

V. 26. *When the blade was sprung up, then*
appeared the darnel—It was not discerned
before: it seldom appears, as soon as the
good seed is sown: all at first appears to
be peace, and love, and joy.

V. 27. *Didst not thou sow good seed in thy*
field? Whence then hath it darnel?—Not
from the Parent of good. Even the hea-
ven could say,

“No evil can from Thee proceed;
’Tis only suffer’d, not decreed:
As darkness is not from the sun,
Nor mounts the shades, till he is gone.”

* Mark iv. 30.

V. 28. *He said, an enemy hath done this*—
A plain answer to the great question, con-
cerning the origin of evil. God made men
(as he did angels) *intelligent* creatures, and
consequently *free* either to chuse good or
evil: but he implanted no evil in the hu-
man soul: *An enemy* (with man’s concur-
rence) *hath done this*.

Darnel, in the church, is properly out-
side christians, such as have the form of
godliness, without the power. Open sin-
ners, such as have neither the form nor
the power, are not so properly darnel, as
thistles and brambles: these ought to be
rooted up without delay, and not suffered in
the christian community. Whereas should
fallible men attempt to *gather up the darnel*,
they would often *root up the wheat with*
them.

V. 31. *He proposed to them another parable*
—The former parables relate chiefly to un-
fruitful hearers; these that follow to those
who bear good fruit. *The kingdom of heaven*
—Both the gospel dispensation, and the
inward kingdom.

V. 32. *The least*—That is, One of the
least: a way of speaking extremely com-
mon

Luke xiii. 18.

is the greatest of herbs, and becometh a tree, so that the birds of the air come and lodge in the branches of it.

33 He spake another parable to them: † The kingdom of heaven is like leaven, which a woman taking, covered up in three measures of meal, till the whole was leavened.

34 All these things spake Jesus to the multitude in parables, and without a
35 parable spake he not unto them: Whereby was fulfilled what was spoken by the prophet, saying, || I will open my mouth in parables; I will utter things hid from the foundation of the world.

36 Then Jesus having sent the multitude away, went into the house: and his disciples came to him, saying, Declare to us the parable of
37 the darnel of the field: He answering said to them, He that soweth
38 the good seed is the Son of man. The field is the world; the good seed are the children of the kingdom, but the darnel are the children
39 of the wicked one. The enemy that sowed them is the devil; the
40 harvest is the end of the world; the reapers are the angels. As therefore the darnel is gathered and burnt with fire, so shall it be at
41 the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and
42 them that do iniquity; And shall cast them into the furnace of fire; there shall be the wailing and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that
43 hath ears to hear, let him hear.

44 Again the kingdom of heaven is like treasure hid in a field, which a

mon among the Jews. *It becometh a tree*—In those countries it grows exceeding large and high. So will the christian doctrine spread in the world, and the life of *Christ* in the soul.

V. 33. *Three measures*—This was the quantity which they usually baked at once; *till the whole was leavened*—Thus will the gospel leaven the world, and grace the christian.

V. 34. *Without a parable spake he not unto them*—That is, Not at that time; at other times he did.

V. 38. *The good seed are the children of the*

kingdom—That is, The children of God, the righteous.

V. 41. *They shall gather all things that offend*—Whatever had hindered or grieved the children of God; whatever things or persons, had hindered the good seed which *Christ* had sown from taking root or bearing fruit. The Greek word is, *All scandals*.

V. 44. The three following parables are proposed not to the multitude, but peculiarly to the apostles: the two former of them relate to those who receive the gospel; the third, both to those who receive and those who preach it. *The kingdom of heaven*

man having found hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like a merchant seeking goodly pearls :
46 who having found one pearl of great value, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like a net cast into the sea, and
48 gathering fishes of every kind: Which when it was full, they drew to the shore, and sitting down, gathered the good into vessels, but cast the
46 bad away. So shall it be at the end of the world. The angels shall
50 come forth and sever the wicked from among the just; And shall cast them into the furnace of fire: there shall be the wailing and the
51 gnashing of teeth. Jesus saith to them, Have ye understood all these
52 things? They say to him, Yea, Lord. Then saith he to them, Therefore every Scribe instructed unto the kingdom of heaven, is like an householder, who bringeth out of his treasure things new and old.

53 And when Jesus had finished these parables, he departed thence:
54 * And coming into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence hath HE this wisdom
55 and these mighty works? Is not this the Carpenter's son? Is not his

heaven is like treasure hid in a field—The kingdom of God within us, is a treasure indeed, but a treasure hid from the world, and from the most wise and prudent in it. He that finds this treasure (perhaps when he looked not for it) hides it deep in his heart, and gives up all other happiness.

V. 45. *The kingdom of heaven*—That is, one who earnestly seeks for it: in the 47th verse means, The gospel preached, which is like a net gathering of every kind: just so the gospel wherever it is preached, gathers at first both good and bad, who are for a season full of approbation and warm with good desires. But christian discipline, and strong, close exhortation, begin that separation in this world, which shall be accomplished by the angels of God, in the world to come.

V. 52. *Every Scribe instructed unto the*

kingdom of heaven—That is, every duly-prepared preacher of the gospel, has a treasure of divine knowledge, out of which he is able to bring forth all sorts of instructions. The word *treasure* signifies any collection of things whatsoever, and the places where such collections are kept.

V. 53. *He departed thence*—He crossed the lake from Capernaum: And came once more into his own country—Nazareth: But with no better success than he had had there before.

V. 54. *Whence hath HE*—Many texts are not understood, for want of knowing the proper emphasis: and others are utterly misunderstood, by placing the emphasis wrong. To prevent this in some measure, the emphatical words are here printed in capital letters.

V. 55. *The carpenter's son*—The Greek word

mother called Mary? And his brethren, James and Joses and Simon
 56 and Jude? And his sisters, are they not all with us? Whence then hath
 57 HE all these things? † And they were offended at him. But Jesus said
 to them, A prophet is not without honour, save in his own country, and
 58 in his own house. And he wrought not many mighty works there, be-
 cause of their unbelief.

XIV. * At that time Herod the Tetrarch heard the fame of Jesus, And
 2 said to his servants, This is John the Baptist: he is risen from the
 dead, and therefore these mighty powers exert themselves in him,
 3 ‡ For Herod having apprehended John, had bound and put him in
 4 prison, for Herodias's sake, his brother Philip's wife. For John had
 5 said to him, It is not lawful for thee to have her. And when he
 would have put him to death, he feared the multitude, because they
 6 accounted him a prophet. But when Herod's birth-day was kept,
 the daughter of Herodias danced before them and pleased Herod.
 7 Whereupon he promised with an oath, to give her whatever she
 8 should ask. And she being before instructed by her mother, said,

word means, One that works either in wood, iron, or stone. *His brethren*—Or kinsmen. They were the sons of Mary, sister to the virgin, and wife of Cleophas or Alpheus—*James*, styled by St. Paul also, the Lord's brother, Gal. i. 19. *Simon*—Surnamed the Canaanite.

V. 57. *They were offended at him*—They looked on him as a mean, ignoble man, not worthy to be regarded.

V. 58. *He wrought not many mighty works, because of their unbelief*—And the reason why many mighty works are not wrought now, is not, That the faith is every where planted; but, that unbelief every where prevails.

V. 1. *At that time*—When our Lord had spent about a year in his public ministry. *Tetrarch*—King of a fourth part of his father's dominion.

V. 2. *He is risen from the dead*—Herod was a Sadducee: and the Sadducees denied

the resurrection of the dead. But Sadduceism staggers, when conscience awakes.

V. 3. *His brother Philip's wife*—Who was still alive.

V. 4. *It is not lawful for thee to have her*—It was not lawful indeed for either of them to have her. For her father *Aristobulus* was their own brother. *John's* words were rough like his raiment. He would not break the force of truth, by using soft words even to a king.

V. 5. *He would have put him to death*—In his fit of passion; but he was then restrained by fear of the multitude; and afterwards, by the reverence he bore him.

V. 6. *The daughter of Herodias*—Afterwards infamous for a life suitable to this beginning.

V. 8. *Being before instructed by her mother*—Both as to the matter and manner of her petition: *She said, Give me here*—Fearing if he had time to consider, he would not do

9 Give me here John the Baptist's head in a charger. And the king was
 10 sorry; yet for the oath's sake, and them who sat with him at
 11 table, he commanded *it* to be given *her*. And he sent and beheaded
 12 John in the prison: And his head was brought in a charger, and given
 13 to the damsel, and she carried *it* to her mother. And his disciples
 came and took up the body, and buried it, and went and told Jesus,
 13 † And Jesus hearing *it*, withdrew thence by ship into a desert place
 apart: but when the people heard *thereof*, they followed him by land
 out of the cities.

14 And coming forth he saw the multitude, and was moved with
 15 tender compassion for them, and healed their sick. * And in the
 evening his disciples came to him, saying, This is a desert place,
 and the time is now past: send the multitude away, that going into
 16 the villages, they may buy themselves victuals. But Jesus said to
 17 them, They need not go: give ye them to eat. They say to him,
 18 We have here but five loaves, and two fishes. He said, Bring them
 19 hither to me. And he commanded the multitude to sit down on the
 grass; and taking the five loaves and the two fishes, looking up to
 heaven, he blessed and brake, and gave the loaves to his disciples,
 20 and the disciples to the multitude. And they all ate and were satis-
 fied: and they took up of the fragments that remained twelve baskets
 21 full. And they that had eaten were about five thousand men, be-
 22 sides women and children. ‡ And he constrained his disciples, to

do it: *John the Baptist's head in a charger—*
 A large dish or bowl.

V. 9. *And the king was sorry*—Knowing
 that *John* was a good man: *Yet for the oath's*
sake—So he murdered an innocent man
 from mere tenderness of conscience!

V. 10. *And he sent and beheaded John in*
the prison, and his head was given to the
damsel—How mysterious is the providence
 which left the life of so holy a man in
 such infamous hands! Which permitted it
 to be sacrificed to the malice of an aban-
 doned harlot, the petulency of a vain
 girl, and the rashness of a foolish, per-
 haps drunken prince, who made a pro-

phet's head the reward of a dance! But we
 are sure the Almighty will repay his servants
 in another world, for whatever they suffer
 in this.

V. 13. *Jesus withdrew into a desert place*
 —1. To avoid *Herod*; 2. Because of the
 multitude pressing upon him; (*Mark* vi.
 32.) and 3. To talk with his disciples,
 newly returned from their progress;
 (*Luke* ix. 10.) *Apart*—From all but his
 disciples.

V. 15. *The time is now past*—The usual
 meal-time.

V. 22. *He constrained his disciples*—Who
 were unwilling to leave him.

V. 24. *In*

† *Mark* vi. 32, 34. *Luke* ix. 10. *John* vi. 1. * *Mark* vi. 35. *Luke* ix. 12. *John*
 vi. 5. ‡ *Mark* vi. 45. *John* vi. 15.

go straightway into the vessel, and go before him to the other side,
 23 till he sent the multitude away. And having sent the multitude
 24 away, he went up into a mountain apart to pray. And in the even-
 ing he was there alone: but the vessel was now in the midst of the
 25 sea, tossed by the waves; for the wind was contrary. In the fourth
 26 watch of the night he went to them, walking on the sea. And the
 disciples seeing him walking on the sea, were affrighted, saying, It
 27 is an apparition: and they cried out for fear. But Jesus immediately
 28 spake to them, saying, Take courage: it is I: be not afraid. And
 Peter answering, said, Lord, if it be thou, bid me come to thee on
 29 the waters. And he said, Come. And Peter going down from the
 30 vessel, walked on the waters, to go to Jesus. But seeing the wind
 31 boisterous, he was afraid; and beginning to sink, he cried, Lord,
 save me. And immediately Jesus reaching forth his hand, caught
 him, and saith to him, O thou of little faith, wherefore didst thou
 32 doubt? And when they were come into the vessel, the wind ceased.
 33 Then they that were in the vessel, came and worshipped him, saying,
 Of a truth thou art the son of God.

34 And having crossed over, they came into the land of Genesaret.
 35 § And when the men of that place had knowledge of him, they sent
 out into all that country round about, and brought to him all that
 36 were diseased; and besought him, that they might touch but the
 hem of his garment; and as many as touched were made perfectly
 whole.

XV. * Then came to Jesus Scribes and Pharisees who were of Jeru-
 2 salem, saying, Why do thy disciples transgress the tradition of the

V. 24. *In the evening*—Learned men say the *Jews* reckoned two evenings; the first beginning at three in the afternoon, the second, at sun-set. If so, the latter is meant here.

V. 25. *The fourth watch*—The *Jews* (as well as the *Romans*) usually divided the night into four watches, of three hours each. The first watch began at six, the second at nine, the third at twelve, the fourth at three in the morning. *If it be thou*—It is the same as *since* it is thou. The particle *if* frequently bears this meaning,

both in ours and in all languages. So it means *John* xiii. 14. and 17. *St. Peter* was in no doubt, or he would not have quitted the ship.

V. 30. *He was afraid*—Though he had been used to the sea, and was a skillful swimmer. But so it frequently is. When grace begins to act, the natural courage and strength are withdrawn.

V. 33. *If thou be the son of God*—They mean, the *Messiah*.

V. 2. *The elders*—The chief doctors or teachers among the *Jews*.

V. 3. *They*

3 elders? For they wash not their hands when they eat bread. But
 he answering said, Why do ye also transgress the commandment of
 4 God through your tradition? For God said, † Honour thy father and
 thy mother: and he that revileth father or mother, let him die the
 5 death. But ye say, Whosoever shall say to his father or mother, *It is*
a gift, by whatsoever thou mightest have been profited by me: He
 6 shall in no wise honour his father or his mother. Thus have ye made
 6 void the command of God through your tradition. Ye hypocrites, well
 8 did Isaiah prophecy of you, saying, * This people draweth nigh to
 9 me with their lips; but their heart is far from me. But in vain
 do they worship me, teaching for doctrines the commandments of
 10 men. And calling the multitude unto him he said to them,
 11 Hear and understand. Not that which goeth into the mouth de-
 fileth the man, but what cometh out of the mouth, this defileth the
 12 man. Then came his disciples and said to him, Knowest thou that
 13 the Pharisees hearing this saying, were offended; He answered and
 said, Every plant which my heavenly father hath not planted shall
 14 be rooted up. † Let them alone: they are blind leaders of the
 blind: but if the blind lead the blind, both will fall into a ditch.
 15 Then answered Peter and said to him, Declare to us this parable.
 16 And Jesus said, Are ye also yet without understanding? Do ye not
 17 yet understand, that whatever entereth into the mouth, goeth into

V. 3. *They wash not their hands when they eat bread*—Food in general is termed *bread* in the *Hebrew*: so that to *eat bread* is the same as to make a meal.

V. 4. *Honour thy father and mother*—Which implies all such relief as they stand in need of.

V. 5. *It is a gift by whatsoever thou mightest have been profited by me*—That is, I have given, or at least purpose to give to the treasury of the temple, what you might otherwise have had from me.

V. 7. *Well did Isaiah prophecy of you saying*—That is, The description which *Isaiah* gave of your fathers, is exactly applicable to you. The words therefore which were a description of them, are a prophecy with regard to you.

V. 8. *Their heart is far from me*—And without this, all outward worship is mere mockery of God.

V. 9. *Teaching the commandments of men*—As equal with, nay superior to those of God. What can be a more heinous sin?

V. 13. *Every plant*—That is, every doctrine.

V. 14. *Let them alone*—If they are indeed *blind leaders of the blind*, let them alone; concern not yourselves about them: a plain direction how to behave, with regard to all such.

V. 17. *Are ye also without understanding?* How fair and candid are the sacred historians? Never concealing or excusing their own blemishes.

R

V. 19. First

† Exod. xx. 12. xxi. 17. † Isaiah xxix. 13. † Luke vi. 39.

18 the belly, and is cast into the vault? But the things which proceed
 19 out of the mouth, come out of the heart, and they defile the man. For
 out of the heart proceed evil thoughts, murders, adulteries, fornications,
 20 thefts, false witness, railings. These are the things which defile a man;
 21 but to eat with unwashen hands defileth not a man. || And Jesus
 22 going thence, retired to the coasts of Tyre and Sidon. And behold
 a woman of Canaan, coming out of those coasts, cried to him, saying,
 Have mercy on me, O Lord, thou son of David: my daughter is
 23 grievously vexed with a devil. But he answered her not a word.
 24 And his disciples came and besought him saying, Send her away, for she
 crieth after us. But he answering said, I am not sent but to the lost sheep
 25 of the house of Israel. Then she came and worshipped him, saying,
 26 Lord, help me. But he answering said, It is not right to take the
 27 children's bread and cast it to the dogs. And she said, True, Lord:
 yet the dogs eat of the crumbs which fall from their master's table.
 28 And Jesus answering said to her, O woman, great is thy faith: be
 it unto thee as thou wilt. And her daughter was healed from that
 hour.

29 * And Jesus passing thence, came nigh the sea of Galilee; and
 30 going up into a mountain, he sat down there. And great multitudes
 came to him, having with them the lame, blind, dumb, disabled,
 and many others; and cast them at the feet of Jesus, and he healed
 31 them: So that the multitudes wondered, seeing the dumb to speak,

V. 19. First *evil thoughts*—then *murders*—and the rest. *Railings*—The Greek word includes all reviling, backbiting, and evil-speaking.

V. 22. *A woman of Canaan*—Canaan was also called *Syrophénicia*, as lying between Syria properly so called, and *Phénicia*, by the sea-side. *Cried to him*—From afar, *Thou son of David*—So she had some knowledge of the promised *Messiah*.

V. 23. *He answered her not a word*—He sometimes tries our faith in like manner.

V. 24. *I am not sent*—Not primarily; not yet.

V. 25. *Then came she*—Into the house where he now was.

V. 28. *Thy faith*—Thy reliance on the power and goodness of God.

V. 29. *The sea of Galilee*—The Jews gave the name of seas to all large lakes. This was an hundred furlongs long, and forty broad. It was called also, *The sea of Tiberias*. It lay on the borders of Galilee, and the city of Tiberias stood on its western shore. It was likewise stiled, *The lake of Gennesareth*: perhaps a corruption of *Cinnereth*, the name which it was anciently called, *Numb.* xxxiv. 11.

V. 32. *They*

the disabled whole, the lame to walk, and the blind to see; and
 32 they glorified the God of Israel. † Then Jesus calling his disciples
 to him said, I have tender compassion on the multitude, because
 they continue with me now three days, and have nothing to eat;
 and I am not willing to send them away fasting, lest they faint in
 33 the way. And his disciples say to him, Whence should we have so
 many loaves in the wilderness, as to satisfy so great a multitude?
 34 And Jesus saith to them, How many loaves have you? They said
 35 seven, and a few small fishes. And he commanded the multitude
 36 to sit down on the ground. And taking the seven loaves and the
 fishes, he gave thanks and brake *them* and gave to his disciples,
 37 and the disciples to the multitude. And they all ate and were satisfied,
 and they took up of the fragments that remained seven baskets full.
 38 And they that had eaten were four thousand men, besides women and
 children.

39 And having sent away the multitude, he took ship again, and came
 XVI. into the coasts of Magdala. § Then the Pharisees and Sadducees came
 to him and tempting, desired him to shew them a sign from heaven.

2 § He answering said to them, In the evening ye say, *It will be fair*
 3 weather; for the sky is red: And in the morning, *It will be foul*
 weather to-day; for the sky is red and lowring. O ye hypocrites,
 ye know to discern the face of the sky; can ye not *discern* the
 4 signs of the times? A wicked and adulterous generation seeketh after
 a sign; but there shall no sign be given to it, but the sign of the prophet
 Jonah. And he left them and departed.

5 * And when his disciples were come to the other side, they had
 6 forgotten to take bread. † And Jesus said to them, Take heed and

V. 32. *They continue with me now three days*—It was now the third day since they came.

V. 36. *He gave thanks, or blessed the food,*—That is, He praised God for it, and prayed for a blessing upon it.

V. 1. *A sign from heaven*—Such they imagined Satan could not counterfeit.

V. 3. *The signs of the times*—The signs which evidently shew, That this is the time of the *Messiah*.

V. 4. *A wicked and adulterous generation*—Ye would seek no farther sign, did not your wickedness, your love of the world, which is spiritual adultery, blind your understanding.

V. 6. *Beware of the leaven of the Pharisees*—That is, of their false doctrine: this is elegantly so called: for it spreads in the soul or the church, as leaven does in meal.

V. 7. *They*

† Mark viii. 1. § Mark viii. 11. Matt. xii. 38. § Luke xii. 54. * Mark viii. 14.

† Luke xii. 1.

7 beware of the leaven of the Pharisees and Sadducees. And they
 8 reasoned among themselves, saying, We have taken no bread. Jesus
 knowing *it* said to them, O ye of little faith, Why reason ye among
 9 yourselves, because ye have taken no bread? Do ye not understand
 nor remember the five loaves of the five thousand, and how many baskets
 10 ye took up? Neither the seven loaves of the four thousand, and how
 11 many baskets ye took up? How do ye not understand, that I spake not
 to you concerning bread, to beware of the leaven of the Pharisees and
 12 Sadducees? Then they understood, that he did not bid *them* beware
 of the leaven of bread, but of the doctrine of the Pharisees and Sad-
 ducees.

13 || And Jesus coming into the coasts of Cesarea Philippi, asked his
 14 disciples saying, Whom do men say that the Son of man is? And
 they said, Some *say*, John the Baptist; others Elijah; others Jere-
 15 miah, or one of the prophets. He saith to them, But whom say ye
 16 that I am? And Simon Peter answering said, Thou art the 'Christ,
 17 the Son of the living God. And Jesus answering said to him, Happy
 art thou, Simon Barjonah; for flesh and blood have not revealed
 18 this to thee, but my Father who is in heaven. And I say also to

V. 7. *They reasoned among themselves*—What must we do then for bread, since we have taken no bread with us?

V. 8. *Why reason ye*—Why are you troubled about this? Am I not able, if need so require, to supply you by a word?

V. 11. *How do you not understand*—Besides, do you not understand, that I did not mean *bread*, by the *leaven* of the Pharisees and Sadducees?

V. 13. *And Jesus coming*—There was a large interval of time between what has been related, and what follows. The passages that follow were but a short time before our Lord suffered.

V. 14. *Jeremiah or one of the prophets*—There was at that time a current tradition among the *Jews*, That either *Jeremiah* or some other of the ancient prophets would rise again before the *Messiah* came.

V. 16. *Peter*—Who was generally the most forward to speak.

V. 17. *Flesh and blood*—That is, Thy own reason, or any natural power whatsoever.

V. 18. *On this rock*—Alluding to his name, which signifies a rock, namely the faith which thou hast now professed; *I will build my church*—But perhaps when our Lord uttered these words, He pointed to himself, in like manner as when he said, *Destroy this temple*—(*John* ii. 19.) meaning the temple of his body. And it is certain, that as he is spoken of in scripture, as the only foundation of the church, so this is that which the apostles and evangelists laid in their preaching. It is in respect of laying this, that the names of the twelve apostles (not of St. Peter only) were equally inscribed on the *twelve foundations* of the city

thee, Thou art Peter, and on this rock I will build my church, and
 19 the gates of hell shall not prevail against it. * And I will give thee
 the keys of the kingdom of heaven: and whatsoever thou shalt bind
 on earth shall be bound in heaven, and whatsoever thou shalt loose on
 20 earth shall be loosed in heaven. Then charged he his disciples, to tell
 no one, that he was the Christ.

21 † From that time Jesus began to shew his disciples, that he must
 go to Jerusalem and suffer many things from the elders and chief
 priests and scribes, and be killed, and be raised again the third day.

22 Then Peter taking hold of him, rebuked him, saying, Favour thyself,
 23 Lord: this shall in no wise be unto thee. But he turning said to Peter,

city of God, *Rev. xxi. 14. The gates of hell*—As gates and walls were the strength of cities, and as courts of judicature were held in their gates, this phrase properly signifies the power and policy of Satan and his instruments. *Shall not prevail against it*—Not against the Church universal, so as to destroy it. And they never did. There hath been a small remnant in all ages.

V. 19. *I will give thee the keys of the kingdom of heaven*—Indeed not to him alone (for they were equally given to all the apostles at the same time. *John xx. 21, 22, 23.*) but to him were first given the keys both of doctrine and discipline. He first after our Lord's resurrection exercised the apostleship, *Acts i. 15.* And he first by preaching opened the kingdom of heaven, both to the *Jews*, (*Acts ii.*) and to the *Gentiles*, (*Acts x.*)

Under the terms of *binding* and *loosing* are contained all those acts of discipline which Peter and his brethren performed as apostles: and undoubtedly what they thus performed on earth, God confirmed in heaven.

V. 20. *Then charged he his disciples to tell no one that he was the Christ*—Jesus himself had not said it expressly even to his apostles, but left them to infer it from his doctrine

and miracles. Neither was it proper the apostles should say this openly, before that grand proof of it, his resurrection. If they had, they who believed them would the more earnestly have sought to take and make him a king; and they who did not believe them, would the more vehemently have rejected and opposed such a *Messiah*.

V. 21. *From that time Jesus began to tell his disciples, that he must suffer many things*—Perhaps this expression, *began*, always implies his entering on a set and solemn discourse. Hitherto he had mainly taught them only one point, that he was the *Christ*. From this time he taught them another, that *Christ* must through sufferings and death enter into his glory. *From the elders*—The most honourable and experienced men; *the chief priests*—Accounted the most religious; and *the Scribes*—The most learned body of men in the nation. Would not one have expected, that these should have been the very first to receive him? But *not many wise, not many noble* were called. *Favour thyself*—The advice of the world, the flesh and the devil to every one of our Lord's followers.

V. 23. *Get thee behind me*—Out of my sight: It is not improbable, Peter might step before him, to stop him. *Satan*—Our Lord

* Matt. xviii. 18. † Mark viii. 31. Luke ix. 22. Ch. xvii. 12. xx. 18.

Get thee behind me, Satan; thou art an offence to me: for thou savourest not the things of God, but the things of men.

- 24 * Then said Jesus to his disciples, If any man be willing to come after me, let him deny himself, and take up his cross and follow me.
25 † For whosoever will save his life, shall lose it, and whosoever will lose

Lord is not recorded to have given so sharp a reproof to any other of his apostles, on any occasion. He saw it was needful for the pride of *Peter's* heart, puffed up with the commendation lately given him. Perhaps the term *Satan*, may not barely mean, thou art my *enemy*, while thou fanciest thyself most my friend: but also, thou art acting the very part of *Satan*, both by endeavouring to hinder the redemption of mankind, and by giving me the most deadly advice, that can ever spring from the pit of hell. *Thou savourist not*—Dost not relish or desire. We may learn from hence, 1. That whosoever says to us in such a case, *Favour thyself*, is acting the part of the devil: 2. That the proper answer to such an adviser is, Get thee behind me: 3. That otherwise he will be *an offence to us*, an occasion of our stumbling, if not falling: 4. That this advice always proceeds from the not relishing the things of God, but the things of men. Yea, so far is this advice, *favour thyself*, from being fit for a Christian either to give or take, that *if any man will come after Christ*, his very first step is, to *deny or renounce himself*: in the room of his own will, to substitute the will of God, as his one principle of action.

V. 24. *If any man be willing to come after me*—None is forced, but if any will be a Christian, it must be on these terms. *Let him deny himself and take up his cross*—A rule that can never be too much observed: let him in all things deny his own will, however pleasing, and do the will of God, however painful.

Should we not consider all crosses, all things grievous to flesh and blood, as what

they really are, as opportunities of embracing God's will, at the expence of our own? And consequently as so many steps, by which we may advance towards perfection? We should make a swift progress in the spiritual life, if we were faithful in this practice. Crosses are so frequent, that whoever makes advantage of them, will soon be a great gainer. Great crosses are occasions of great improvement: and the little ones, which come daily and hourly, make up in number, what they want in weight. We may in these daily and hourly crosses, make effectual oblations of our will to God; which oblations, so frequently repeated; will soon amount to a great sum. Let us remember then (what can never be sufficiently inculcated) That God is the author of all events: that none is so small or inconsiderable, as to escape his notice and direction. Every event therefore declares to us the will of God, to which thus declared, we should heartily submit. We should renounce our own to embrace it; we should approve and chuse what his choice warrants as best for us. Herein should we exercise ourselves continually; this should be our practice all the day long. We should in humility accept the little crosses that are dispensed to us, as those that best suit our weakness. Let us bear these little things, at least for God's sake, and prefer his will to our own in matters of so small importance. And his goodness will accept these mean oblations; for he despiseth not the day of small things.

V. 25. *Whosoever shall save his life*—At the expence of his conscience: whosoever in

* Ch. x. 38. † Ch. x. 49. Mark viii. 35. Luke ix. 24. xvii. 33. John xii. 25.

26 his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a
 27 man give, in exchange for his soul? For the Son of man shall come in the glory of his Father, with his angels; and then shall he render to
 28 every man according to his work. Verily I say to you, there are some standing here who shall not taste of death, till they see the Son of man coming in his kingdom.

XVII. * And after six days, Jesus taketh Peter, and James, and John
 2 his brother, and bringeth them up into an high mountain apart, And was transfigured before them, and his face shone as the sun, and
 3 his raiment became white as the light. And behold there appeared to
 4 them Moses and Elijah talking with him. Then Peter answering said to Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tents, one for thee, and one for Moses, and one for Elijah.
 5 While he was yet speaking, behold a bright cloud overshadowed them, and behold a voice out of the cloud, saying, This is my beloved Son,
 6 in whom I delight; hear ye him. And the disciples hearing it, fell on

in the very highest instance, that of life itself, will not *renounce himself*, shall be lost eternally. But can any man hope, he should be able *thus* to renounce himself, if he cannot do it in the smallest instances? *And whosoever will lose his life, shall find it—* What he loses on earth, he shall find in heaven.

V. 27. *For the Son of man shall come—*For there is no way to escape the righteous judgment of God.

V. 28. And as an emblem of this, there are some here who shall live to see the *Messiah* coming to set up his mediatorial kingdom, with great power and glory, by the increase of his church, and the destruction of the temple, city, and polity of the *Jews*.

V. 1. *A high mountain—*Probably mount Tabor.

V. 2. *And was transfigured—*Or transformed. The indwelling deity darted out its rays through the veil of the flesh: and

that with such transcendent splendor, that he no longer bore the *form of a servant*. His face shone with divine majesty, like the sun in its strength; and all his body was so irradiated by it, that his cloaths could not conceal its glory, but became white and glittering as the very light, with which he covered himself as with a garment.

V. 3. *There appeared Moses and Elijah—*Here for the full confirmation of their faith in *Jesus*, *Moses* the giver of the law. *Elijah* the most zealous of all the prophets, and God speaking from heaven, all bore witness to him.

V. 4. *Let us make three tents—*The words of rapturous surprize. He says *three*, not *six*: because the apostles desired to be with their master.

V. 5. *Hear ye him—*As superior even to *Moses* and the prophets. See *Deut. xviii. 17*.

V. 7. *Be*

* Mark ix. 2. Luke ix. 28.

7 their face and were fore afraid. And Jesus came and touched them,
 8 and said, Arise, and be not afraid. And lifting up their eyes they saw
 9 no man, but Jesus only. And as they came down from the moun-
 10 tain, Jesus charged them, saying, Tell the vision to no man, till the
 11 Son of man be risen again from the dead. And his disciples asked
 12 him, saying, Why then say the Scribes, That Elijah must come first?
 13 And Jesus answering said to them, Elijah truly doth come first, and
 14 will regulate all things. But I say to you, That Elijah is come
 15 already, and they acknowledged him not, but have done to him
 16 whatever they listed. So shall the Son of man suffer from them.
 17 Then the disciples understood, that he spoke to them of John the
 18 Baptist.

14 * And when they were come to the multitude, there came to him a
 15 man, kneeling down to him, and saying, Lord have mercy on my
 16 son, for he is lunatic, and suffereth grievously; for often he falleth
 17 into the fire and often into the water. And I brought him to thy
 18 disciples, but they could not cure him. Then Jesus answering said,
 O unbelieving and perverse generation, how long shall I be with
 you? How long shall I suffer you? Bring him hither to me. And
 Jesus rebuked the devil, and he went out of him, and the child was

V. 7. *Be not afraid*—And doubtless the same moment he gave them courage and strength.

V. 9. *Tell the vision to no man*—Not to the rest of the disciples, lest they should be grieved and discouraged because they were not admitted to the sight; nor to any other persons, lest it should enrage some the more, and his approaching sufferings should make others disbelieve it; *till the Son of man be risen again*—Till the resurrection should make it credible, and confirm their testimony about it.

V. 10. *Why then say the Scribes, That Elijah must come first*—Before the *Messiah*? If no man is to know of his coming? Should we not rather tell every man, that he is come, and that we have seen him, witnessing to thee as the *Messiah*?

V. 11. *Regulate all things*—In order to the coming of *Christ*.

V. 12. *Elijah is come already*—And yet when the *Jews* asked *John*, *Art thou Elijah*? He said, *I am not*, (*John* i.) His meaning was, I am not *Elijah* the *Tishbite*, come again into the world. But he was the person of whom *Malachi* prophesied under that name.

V. 15. *He is lunatic*—This word might with great propriety be used, though the case was mostly preternatural: as the evil spirit would undoubtedly take advantage of the influence which the changes of the moon have on the brain and nerves.

V. 17. *O unbelieving and perverse generation*—Our Lord speaks principally this to his disciples. *How long shall I be with you*—Before you stedfastly believe.

V. 20. *Because*

* Mark ix. 14. Luke ix. 37.

19 cured from that hour. Then the disciples coming to Jesus apart
 20 said, Why could not we cast them out? † And Jesus said to them,
 Because of your unbelief. For verily I say unto you, If ye have
 faith as a grain of mustard-seed, ye shall say to this mountain, Re-
 move hence to yonder place, and it shall remove, and nothing shall be
 21 impossible to you. Howbeit this kind goeth not out, but by prayer and
 fasting.

22 || And while they abode in Galilee, Jesus said to them, The Son of
 23 man is about to be betrayed into the hands of men; And they will kill
 him, and the third day he will rise again: and they were exceedingly
 sorry.

24 And when they were come to Capernaum, they that received the
 tribute-money came to Peter and said, Doth not your master pay the
 25 tribute? He saith, Yes. And when he came into the house, Jesus pre-
 vented him, saying, What thinkest thou, Simon? Of whom do the kings
 of the earth take custom or tribute? Of their own sons, or of strangers?
 He saith to him, Of strangers. Jesus saith to him, Then are the sons free.
 26 Yet that we may not offend them, go to the sea, and cast an hook, and

V. 20. *Because of your unbelief*—Because in this particular they had not faith. *If ye have faith as a grain of mustard-seed*—That is, the least measure of it. But it is certain, the faith which is here spoken of, does not always imply saving faith. Many have had it who thereby *cast out devils*, and yet will at last have their portion with them. It is only a supernatural persuasion given a man, that God will work *thus* by him at that hour. Now *though I have all this faith, so as to remove mountains*, yet *if I have not the faith which worketh by love, I am nothing*.

To *remove mountains* was a proverbial phrase among the Jews, and is still retained in their writings, to express a thing which is very difficult, and to appearance impossible.

V. 21. *This kind*—Of devils, *goeth not out but by prayer and fasting*—What a testimony is here of the efficacy of fasting, when ad-

ded to fervent prayer! Some kinds of devils the apostles had cast out before this, without fasting.

V. 24. *When they were come to Capernaum*—Where our Lord now dwelt. This was the reason why they stayed till he came thither, to ask him for the tribute. *Doth not your master pay tribute*—This was a tribute or payment of a peculiar kind, being half a shekel (that is fifteen-pence) which every master of a family used to pay yearly to the service of the temple, to buy salt, and little things not otherwise provided for. It seems to have been a voluntary thing, which custom rather than any law had established.

V. 25. *Jesus prevented him*—Just when St. Peter was going to ask him for it. *Of their own sons, or of strangers?* That is, such as are not of their own family.

V. 26. *Then are the sons free*—The sense is, This is paid, for the use of the house
 of

take the fish that first cometh up. And when thou hast opened his mouth, thou shalt find a piece of money. That take and give them for me and thee.

XVIII. At that time came the disciples to Jesus, saying, Who is greatest
2 in the kingdom of heaven? * And Jesus calling to him a little
3 child, set him in the midst of them, § And said, Verily I say to you,
Except ye be converted, and become as little children, ye shall in
4 no wise enter into the kingdom of heaven. Whosoever therefore
shall humble himself as this little child, he is the greatest in the
5 kingdom of heaven. † And whoso shall receive one such little child
6 in my name, receiveth me. || But whoso shall offend one of these
little ones that believe in me, it were better for him that a mill-
stone were hanged about his neck, and he were drowned in the depth

of God. But I am the Son of God. Therefore I am free from any obligation of paying this to my own Father.

V. 27. *Yet that we may not offend them*—Even those unjust, unreasonable men, who claim what they have no manner of right to: do not contest it with them, but rather yield to their demand, than violate peace or love. O what would not one of a loving spirit do for peace? Any thing which is not expressly forbidden in the word of God. *A piece of money*—The original word is a *stater*, which was in value two shillings and sixpence: just the sum that was wanted. *Give for me and thee*—Peter had a family of his own: the other apostles were the family of Jesus.

How illustrious a degree of knowledge and power did our Lord here discover? Knowledge, penetrating, into this animal, though beneath the waters; and power, in directing this very fish to Peter's hook, though he himself was at a distance? How must this have encouraged both him and his brethren in a firm dependence on divine Providence?

V. 1. *Who is the greatest in the kingdom of*

heaven?—Which of us shall be thy prime minister? They still dreamed of a temporal kingdom.

V. 2. *And Jesus calling to him a little child*—This is supposed to have been the great Ignatius, whom Trajan, the wise, the good emperor Trajan, condemned to be cast to the wild beasts at Rome!

V. 3. *Except ye be converted*—The first step towards entering into the kingdom of grace, is to *become as little children*: lowly in heart, knowing yourselves utterly ignorant and helpless, and hanging wholly on your Father who is in heaven, for a supply of all your wants. We may farther assert, (though it is doubtful, whether this text implies so much) Except ye be turned from darkness to light, and from the power of Satan to God; except ye be entirely, inwardly changed, renewed in the image of God, ye cannot enter into the kingdom of glory. Thus must every man be converted in this life, or he can never enter into life eternal. *Ye shall in no wise enter*—So far from being great in it.

V. 5, 6. And all who are in this sense little children, are unspeakably dear to me.

* Mark ix. 36. Luke x. 47. § Ch. xix. 14. † Ch. x. 40. Luke x. 16. John xiii. 20.

|| Mark ix. 42. Luke i. 1.

7 of the sea. Wo to the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh.
 8 * Wherefore if thy hand or thy foot cause thee to offend, cut them off and cast *them* from thee; it is good for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into the
 9 everlasting fire. And if thine eye cause thee to offend, pluck it out, and cast *it* from thee: it is good for thee to enter into life with one eye,
 10 rather than having two eyes to be cast into hell-fire. See that ye despise not one of these little ones; for I say to you, that in heaven their angels continually behold the face of my Father who is in heaven.
 11 † For the Son of man is come to save that which was lost. † What think
 12 ye? If a man have an hundred sheep, and one of them go astray, doth he not leave the ninety and nine and go into the mountains and seek
 13 that which was gone astray? And if so be that he find it, verily I say to you, he rejoiceth more over that *sheep*, than over the ninety and nine
 14 which went not astray. So it is not the will of your Father who is in
 15 heaven, that one of these little ones should perish. † But if thy

me. Therefore help them all you can, as if it were myself in person, and see that ye offend them not: that is, that ye turn them not out of the right way, neither hinder them in it.

V. 7. *Wo to the world because of offences*—That is, unspeakable misery will be in the world through them: *for it must needs be that offences come*—Such is the nature of things, and such the weakness, folly, and wickedness of mankind, that it cannot be but they will come: *but wo to that man*—That is, miserable is that man, *by whom the offence cometh*. Offences are, all things whereby any one is turned out of, or hindered in the way of God.

V. 8. 9. *If thy hand, foot, eye, cause thee to offend*—If the most dear enjoyment, the most beloved and useful person, turn thee out of, or hinder thee in the way. Is not this an hard saying? Yes: if thou take counsel with flesh and blood.

V. 10. *See that ye despise not one of these*

little ones—As if they were beneath your notice. Be careful to *receive* and not to *offend*, the very weakest believer in *Christ*: for as inconsiderable as some of these may appear to thee, the very angels of God have a peculiar charge over them: even those of the highest order, who continually appear at the throne of the Most High. To *behold the face of God* seems to signify the waiting near his throne; and to be an allusion to the office of chief ministers in earthly courts, who daily converse with their princes.

V. 11. Another, and yet a stronger reason for your not despising them is, that I myself came into the world to save them:

V. 14. *So it is not the will of your father*—Neither doth my father despise the least of them. Observe the gradation. The angels, the son, the father!

V. 15. But how can we avoid giving offence to some? Or being offended at others?

* Ch. v. 29. Mark ix. 43. † Luke xix. 10. † Luke xv. 4. † Luke xvii. 3.

brother shall sin against thee, go and reprove him, between thee and
 16 him alone: if he will hear thee, thou hast gained thy brother. But if
 he will not hear, take with thee one or two more, that by the mouth
 17 of two or three witnesses every word may be established. And if he
 will not hear them tell *it* to the church; but if he will not hear the
 18 church, let him be to thee as the heathen and the publican. Verily
 I say to you, * Whatsoever ye shall bind on earth, shall be bound in
 heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.
 19 Again I say to you, That if two of you shall agree on earth, touching
 any thing that they shall ask, it shall be done for them by my Father

others? Especially suppose they are quite in the wrong? Suppose they commit a known sin? Our Lord here teaches us how: he lays down a sure method of avoiding all offences. Whosoever closely observes this threefold rule, will seldom offend others, and never be offended himself. If any do any thing amiss, of which thou art an eye or earwitness, thus saith the Lord, *If thy brother*—Any who is a member of the same religious community: *sin against thee*,
 1. *Go and reprove him alone*—If it may be, in person; if that cannot be so well done, by thy messenger; or in writing. Observe, Our Lord gives no liberty to omit this; or to exchange it for either of the following steps. If this does not succeed,

2. *Take with thee one or two more*—Men whom he esteems or loves, who may then confirm and enforce what thou sayest; and afterwards if need require, bear witness of what was spoken. If even this does not succeed, then and not before,
 3. *Tell it to the elders of the Church*—Lay the whole matter open before those, who watch over yours and his soul. If all this avail not, have no farther intercourse with him, only such as thou hast with heathens.

Can any thing be plainer? *Christ* does here as expressly command all Christians who see a brother do evil, to take this

way, not another, and to take these steps, in this order, as he does to honour their father and mother.

But if so, in what land do the Christians live?

If we proceed from the private carriage of man to man, to proceedings of a more public nature, in what Christian nation are Church censures conformed to this rule? Is this the form in which ecclesiastical judgments appear, in the popish, or even the protestant world? Are these the methods used even by those who boast the most loudly of the authority of *Christ* to confirm their sentences? Let us earnestly pray, that this dishonour to the Christian name may be wiped away, and that common humanity may not, with such solemn mockery, be destroyed *in the name of the Lord*.

Let him be to thee as the heathen—To whom thou still owest earnest good-will, and all the offices of humanity.

V. 18. *Whatsoever ye shall bind on earth*—By excommunication, pronounced in the spirit and power of *Christ*. *Whomsoever ye shall loose*—By absolution from that sentence. In the primitive church, Absolution meant no more than a discharge from church censure. *Again I say*—And not only your intercession for the penitent, but all your united prayers shall be heard.

How

20 who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him and said, Lord, how often shall my brother sin against me, and I forgive him? 'Till seven times? Jesus
22 saith to him, I say not unto thee, 'till seven times, but 'till seventy times seven. Therefore the kingdom of heaven is like a king, who
23 was minded to settle accounts with his servants. And when he had begun to settle, one was brought to him who owed him ten thousand talents. But as he had not to pay, his lord commanded him
24 to be sold, and his wife and children, and all that he had, and payment to be made. Then the servant falling prostrate at his feet, said, Lord,
25 have patience with me, and I will pay thee all. And the lord of that servant, moved with tender compassion, loosed him and forgave him the
26 debt. But that servant going out, found one of his fellow-servants who owed him an hundred pence, and seized him by the throat,
27 saying, Pay me that thou owest. And his fellow-servant falling at his feet, besought him saying, Have patience with me, and I will pay thee
28 all. And he would not, but went and cast him into prison, till he should pay the debt. But his fellow-servants, seeing what was done, were very
29 sorry, and came and gave their lord an exact account of all that was done. Then his lord calling him, said to him, Thou wicked
30 servant, I forgave thee all that debt, because thou intreatedst me. Shouldst not thou also to have had compassion on thy fellow-servant,
31 as I had pity on thee? And his lord being wroth, delivered him to the

How great then is the power of joint prayer; *If two of you*—Suppose a man and his wife.

V. 20. *Where two or three are gathered together in my name*—That is, to worship me. *I am in the midst of them*—By my spirit, to quicken their prayers, guide their counsels, and answer their petitions.

V. 22. *Till seventy times seven*—That is, as often as there is occasion. A certain number is put for an uncertain.

V. 23. *Therefore*—In this respect.

V. 24. *One was brought who owed him ten thousand talents*—According to the usual computation, if these were talents of gold, this

would mount to seventy-two millions sterling. If they were talents of silver, it must have been four millions, four hundred thousand pounds. Hereby our Lord intimates the vast number and weight of our offences against God, and our utter incapacity of making him any satisfaction.

V. 25. *As he had not to pay, his Lord commanded him to be sold*—Such was the power which creditors antiently had over their insolvent debtors in several countries.

V. 30. *Went with him before a Magistrate, and cast him into prison, protesting he should lie there till he should pay the whole debt.*

V. 34. *His lord delivered him to the tormentors*

35 tormenters, till he should pay all that was due to him. So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.

XIX. * And Jesus, when he had finished these sayings, departed from
2 Galilee, and came into the coasts of Judea beyond Jordan. And
3 great multitudes followed him, and he healed them there. And the
Pharisees came to him, tempting him and saying, Is it lawful for a
4 man to put away his wife for every cause? And he answering said
to them, Have ye not read, that he who made *them*, made them
5 male and female from the beginning? And said, § For this cause a
man shall leave father and mother and cleave to his wife, and they
6 twain shall be one flesh? Wherefore they are no more twain but
one flesh. What therefore God hath joined together, let not man
7 put asunder. They say to him, Why then did Moses † command

menters—Imprisonment is a much severer punishment in the eastern countries than in ours. State-criminals, especially when condemned to it, are not only confined to a very mean and scanty allowance, but are frequently loaded with clogs or heavy yokes, so that they can neither lie nor sit at ease: and by frequent scourgings, and sometimes rackings are brought to an untimely end. *Till he should pay all that was due to him*—That is, without all hope of release: for this he could never do.

How observable is this whole account: as well as the great inference our Lord draws from it! 1. The debtor was freely and fully forgiven; 2. He wilfully and grievously offended; 3. His pardon was retracted, the whole debt required, and the offender delivered to the tormenters for ever. And shall we still say, But when we are once freely and fully forgiven, our pardon can never be retracted? Verily, verily I say unto you, So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.

V. 1. *He departed*—And from that time walked no more in Galilee.

V. 2. *Multitudes followed him, and he healed them there*—That is, wheresoever they followed him.

V. 4. *The Pharisees came tempting him*—Trying to make him contradict Moses. *For every cause*—That is, for any thing which he dislikes in her. This the Scribes allowed.

V. 4. *He said, Have ye not read*—So instead of contradicting him, our Lord confutes them by the very words of Moses. *He who made them, made them male and female from the beginning*—At least from the beginning of the Mosaic creation. And where do we read of any other? Does it not follow, that God's making Eve was part of his original design, and not a consequence of Adam's beginning to fall? By making them one man and one woman, he condemned polygamy; my making them one flesh, he condemned divorce.

V. 5. *And said*—By the mouth of Adam; who uttered the words.

V. 7. *Why did Moses command*—Christ replies,

* Mark x. 1. § Gen. ii. 24. † Deut. xxiv. 1. Matt. v. 31. Mark x. 2. Luke xvi. 18.

8 to give a writing of divorce, and put her away? He saith to them,
 Because of the hardness of your hearts, Moses permitted you to put
 9 away your wives; but from the beginning it was not so. And I say
 to you, whosoever shall put away his wife, except for whoredom,
 and marry another, committeth adultery, and he that marrieth her
 10 that is put away, committeth adultery. His disciples say to him, If the
 11 case of a man with *his* wife be so, it is not expedient to marry, But he
 said to them, All men do not receive this saying, but they to whom it is
 12 given. For there are eunuchs, who were born so from their mother's
 womb, and there are eunuchs, who were made eunuchs by men; and
 there are eunuchs, who have made themselves eunuchs for the
 kingdom of heaven's sake. He that is able to receive *it*, let him re-
 ceive *it*.

13 || Then were brought to him little children, that he might lay *his*
 14 hands on them and pray: but his disciples rebuked them. * But Jesus
 said, Suffer the little children to come to me, and forbid them not; for of
 15 such is the kingdom of heaven. And he laid his hands on them and
 departed thence.

plies, *Moses permitted* [not commanded] *it*, *because of the hardness of your hearts*—Because neither your fathers nor you could bear the more excellent way.

V. 9. *And I say to you*—I revoke that indulgence from this day, so that from henceforth, *Whosoever*, &c.

V. 11. *But he said to them*—This is not universally true: it does not hold, with regard to all men, but with regard to those only to whom is given this excellent gift of God. Now this is given to three sorts of persons, to some by natural constitution, without their choice: to others by violence against their choice; and to others by grace with their choice; who steadily withstand their natural inclinations, that they may wait upon God without distraction.

V. 12. *There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake*—Happy they! who have abstained from marriage (though without condemning

or despising it) that they might walk more closely with God! *He that is able to receive it, let him receive it*—This gracious command (for such it is unquestionably, since to say, Such a man *may* live single, is saying nothing. Whoever doubted this?) is not designed for all men: but only for those few who are able to receive it. O let these receive it joyfully!

V. 13. *That he should lay his hands on them*—This was a Rite which was very early used, in praying for a blessing on young persons. See Gen. xlviii. 14—20.

The disciples rebuked them—That is, them that brought them: probably thinking such an employ beneath the dignity of their Master.

V. 14. *Of such is the kingdom of heaven*—Little children, either in a natural or spiritual sense, have a right to enter into my kingdom.

V. 16. *And*

- 16 † And behold one came and said to him, Good master, what
 17 good thing shall I do, that I may have eternal life? And he said to
 him, Why callest thou me good? *There is none good but one,*
 that is God: but if thou wilt enter into life, keep the command-
 18 ments. He saith to him, Which? Jesus said, § Thou shalt do no mur-
 der: thou shalt not commit adultery; thou shalt not steal; thou
 19 shalt not bear false witness; Honour *thy* father and mother, and thou
 20 shalt love thy neighbour as thyself. The young man saith to him, All
 21 these things have I kept from my childhood: what lack I yet? Jesus
 saith to him, If thou desirest to be perfect, go, sell what thou hast and
 • give to the poor, and thou shalt have treasure in heaven; and come,
 22 follow me. But the young man hearing that saying, went away sorrow-
 ful: for he had great possessions.
- 23 Then said Jesus to his disciples, Verily I say to you, a rich man
 24 shall with difficulty enter into the kingdom of heaven. And again
 I say to you, It is easier for a camel to go through the eye of a needle,
 25 than for a rich man to enter into the kingdom of God. His disciples
 hearing *it*, were exceedingly amazed, saying, Who then can be saved?

V. 16. *And behold one came*—Many of the poor had followed him from the beginning. *One rich man came* at last.

V. 17. *Why callest thou me good?*—Whom thou supposest to be only a man. *There is none good*—Supremely, originally, essentially, but God. *If thou wilt enter into life, keep the commandments*—From a principle of loving faith. Believe, and thence love and obey. And this undoubtedly is the way to eternal life. Our Lord therefore does not answer ironically, which had been utterly beneath his character, but gives a plain, direct, serious answer to a serious question.

V. 20. *The young man saith, All these have I kept from my childhood*—So he imagined; and perhaps he had, as to the letter; but not as to the spirit, which our Lord immediately shews.

V. 21. *If thou desirest to be perfect*—That is, to be a real Christian: *Sell what thou hast*—He who reads the heart, saw his bosom-

sin was love of the world; and knew, *He* could not be saved from this, but by *literally* renouncing it. To *him* therefore he gave this particular direction, which he never designed for a general rule. For *Him* this was necessary to salvation: to us, it is not so. *To sell all* was an absolute duty to him: to many of us, it would be an absolute sin. *The young man went away*—Not being willing to have salvation, at so high a price.

V. 24. *It is easier for a camel to go through the eye of a needle*—A proverbial expression) *than for a rich man to go through the straight gate*: that is, humanly speaking, it is an absolute impossibility. Rich man, tremble! feel this impossibility; else thou art lost for ever!

V. 25. *His disciples were amazed, saying, Who then can be saved?*—If rich men with all their advantages cannot? Who? A poor man: a peasant: a beggar:—ten thou-
 sand

But Jesus looking upon *them*, said to them, With men this is impossible ; but with God all things are possible.

27 Then Peter answering said to him, Behold we have forsaken all, and
28 followed thee. What shall we have therefore ? Jesus said to them, Verily
I say to you, that ye who have followed me, in the renovation, when the
Son of man shall sit on the throne of his glory, ye also shall sit upon
29 twelve thrones, judging the twelve tribes of Israel. And every one that
hath forsaken house, or brethren, or sisters, or father or mother, or wife,
or children, or land, for my name's sake, shall receive an hundred fold,
30 and inherit everlasting life. * But many first *will* be last, and the last
will be first.

XX. For the kingdom of heaven is like an housholder, who went out

and of them ; sooner than one that is rich.

V. 26. *Jesus looking upon them*—To compose their hurried spirits. O what a speaking look was there ? *Said to them*—With the utmost sweetness : *With men this is impossible*—It is observable, He does not retract what he had said : no, nor soften it in the least degree, but rather strengthens it, by representing the salvation of a rich man, as the utmost effort of omnipotence.

V. 28. *In the renovation*—In the final renovation of all things : *Ye shall sit*—In the beginning of the judgment they shall stand : (2 Cor. v. 10.) then being absolved, they shall sit with the judge : (1 Cor. vi. 2.) *On twelve thrones*—So our Lord promised, without expressing any condition : yet as absolute as the words are, it is certain, there is a condition implied, as in many scriptures, where none is express. In consequence of this, *those twelve* did not sit on *those twelve thrones* : for the throne of Judas another took, so that he never sat thereon.

V. 29. *And every one*—In every age and country ; not you my apostles only : *that hath forsaken houses or brethren, or wife, or children*—Either by giving any of them up,

when they could not be retained with a clear conscience ; or by willingly refraining from acquiring them : *Shall receive an hundred fold*—In value, though not in kind, even in the present world.

V. 30. *But many first*—Many of those who were first called, *shall be last*—Shall have the lowest reward ; those who came after them being preferred before them ; and yet possibly both the first and the last may be saved, though with different degrees of glory.

V. 1. That some of those who were first called may yet be last, our Lord confirms by the following parable : of which the primary scope is, to shew, That many of the *Jews* would be rejected, and many of the *Gentiles* accepted ; the secondary, That of the *Gentiles*, many who were first converted, would be last and lowest in the kingdom of glory, and many of those who were last converted, would be first and highest therein. *The kingdom of heaven is like*—That is, The manner of God's proceeding in his kingdom, resembles that of an *householder*. *In the morning*—At six called by the *Romans* and *Jews*, the first hour. From thence reckoning on to the evening, they called nine,

X

2 early in the morning to hire labourers into his vineyard. And having
 agreed with the labourers for a penny a day, he sent them into his
 3 vineyard. And going out about the third hour, he saw others standing
 4 idle in the market-place, And said to them, Go ye also into the
 vineyard, and whatsoever is right, I will give you. And they went.
 5 Again going out about the sixth and ninth hour, he did likewise. And
 6 going out about the eleventh hour, he found others standing idle,
 7 and said to them, Why stand ye here all the day idle? They say to
 him, Because no man hath hired us. He said to them, Go ye also
 8 into the vineyard, and whatsoever is right ye shall receive. And in
 the evening the lord of the vineyard said to the steward, Call the
 labourers, and pay them their hire, beginning from the last to the
 9 first. And when they came who *were hired* about the eleventh hour,
 10 they received every one a penny. But when the first came, they
 supposed that they should have received more; and they likewise
 11 received every one a penny. And having received it, they mur-
 12 mured against the householder, saying, These last have wrought one
 hour, and thou hast made them equal unto us, who have borne the
 13 burden and the heat of the day. And he answering said to one of
 them, Friend I do thee no wrong. Didst not thou agree with me for
 14 a penny? Take what is thine, and go: it is my will, to give to this

nine, the third hour; twelve, the sixth; three in the afternoon, the ninth; and five the eleventh. *To hire labourers into his vineyard*—All who profess to be Christians are in this sense labourers, and are supposed during their life, to be working in God's vineyard.

V. 2. The Roman penny was about sevenpence halfpenny *English*. This was then the usual price of a day's labour.

V. 6. *About the eleventh hour*—That is, Very late: long after the rest were called.

V. 8. *In the evening*—Of life; or of the world.

V. 9. *Who were hired about the eleventh hour*—Either the *Gentiles*, who were called long after the *Jews* into the vineyard, the Church of *Christ*; or those in every age, who did not hear, or at least understand the gospel-call, till their day of life was drawing

to a period. Some circumstances of the parable seem best to suit the former, some the latter of these senses.

V. 10. *The first supposed they should have received more*—Probably the *first* here may mean the *Jews*, who supposed they should always be preferred before the *Gentiles*.

V. 12. *Thou hast made them equal to us*—So St. *Peter* expressly, *Acts* xv. 9. God hath put no difference between us (*Jews*) and them (*Gentiles*) purifying their hearts by faith. And those who are equally holy here, whenever they were called, will be equally happy hereafter.

V. 14. *It is my will to give to the last called among the Heathens, even as to the first called among the Jews: yea, and to the late converted publicans and sinners, even as to those who are called before.*

V. 15. *Is*

15 last even as to thee. Is it not lawful for me to do what I will with
16 my own? Is thine eye evil, because I am good? * So the last
shall be first, and the first last: for many are called, but few chosen.

17 † And Jesus going up to Jerusalem, took the twelve disciples apart
18 in the way, and said to them, Behold we go up to Jerusalem, and the
Son of man will be betrayed to the chief priests and scribes, and they
19 will condemn him to death, And will deliver him to the Gentiles
to mock and scourge and crucify him; and the third day he shall rise
again.

20 * Then came to him the mother of Zebedee's children with her
21 sons, worshipping him and desiring a certain thing of him. And he
said to her, What wilt thou? She saith to him, Grant that these my
two sons may sit, the one on thy right-hand, and the other on thy
22 left in thy kingdom. But Jesus answering said, Ye know not what
ye ask. Are ye able to drink the cup, that I am about to drink, or
to be baptized with the baptism that I am baptized with? They say
23 unto him, We are able. And he saith to them, Ye shall indeed drink
my cup, and be baptized with the baptism that I am baptized with:
but to sit on my right-hand and on my left is not mine to give, save

V. 15. *Is it not lawful for me to do what I will with my own?*—Yea, doubtless: to give either to Jew or Gentile, a reward infinitely greater than he deserves. But can it be inferred from hence, That it is lawful, or possible, for the merciful Father of spirits, to

the gospel: *but few chosen*—Only those who obey it.

V. 20. *Then came to him the mother of Zebedee's children*—Considering what he had been just speaking, was ever any thing more unreasonable? Perhaps Zebedee himself was dead, or was not a follower of Christ.

V. 21. *In thy kingdom*—Still they expected a temporal kingdom.

V. 22. *Ye know not* what is implied in being advanced in my kingdom, and necessarily pre-required thereto. All who share in my kingdom, must share in my sufferings. Are you able and willing to do this? Both these expressions, *The cup; the baptism*, are to be understood of his sufferings and death. The like expressions are common among the Jews.

V. 23. *But to sit on my right-hand*—Christ applies to the glories of heaven, what his disciples

“ Consign an unborn soul to hell?
Or damn him from his mother's womb?”

Is thine eye evil, because I am good?—Art thou envious, because I am gracious? Here is an evident reference to that malignant aspect, which is generally the attendant of a selfish and envious tongue.

V. 16. *So shall the last be first, and the first last*—Not only with regard to the Jews and Gentiles, but in a thousand other instances. *For many are called*—All who hear

24 to them for whom it is prepared of my Father. And the ten hearing
 25 *it*, were moved with indignation against the two brethren. But Jesus
 calling them to him said, Ye know that the princes of the Gentiles
 lord it over them, and they that are great exercise authority upon
 26 them. § It shall not be so among you; but whosoever desireth to be
 27 great among you, let him be your minister; And whosoever desireth to
 28 be chief among you, let him be your servant: Even as the Son of man
 came not to be served, but to serve, and to give his life a ransom for
 many.

29 || And as they were going from Jericho, a great multitude followed him.
 30 And behold two blind men sitting by the way side, hearing that Jesus
 was passing by, cried out, saying, Have mercy on us, O Lord, thou Son
 31 of David. And the multitude charged them to hold their peace: but
 they cried out the more, saying, Have mercy on us, O Lord, thou
 32 Son of David. And Jesus standing still called them and said, What
 33 do ye desire that I should do for you? They say to him, Lord, that
 34 our eyes may be opened. So Jesus moved with tender compassion,
 touched their eyes, and immediately their eyes received sight, and they
 followed him.

XXI. * And when they drew nigh to Jerusalem, and came to Beth-
 phage, at the mount of Olives, then sent Jesus two disciples, saying
 2 to them, Go into the village over against you, and straightway ye
 shall find an ass tied, and a colt with her: loose and bring *them* to
 3 me. And if any man say ought to you, say, The Lord hath need of

disciples were so stupid as to understand of the glories of earth. But he does not deny, That this is his to give. It is his to give in the strictest propriety, both as God, and as the Son of man. He only asserts, That he gives it to none but those for whom it is originally prepared; namely, those who endure to the end in the *faith that worketh by love*.

V. 25. *Ye know that the princes of the Gentiles lord it over them*—And hence you imagine, the chief in my kingdom will do as they: but it will be quite otherwise.

V. 26. *Your minister*—That is, your servant.

V. 30. *Behold two blind men cried out*—St. Mark and St. Luke mention only one of them, blind *Bartimeus*. He was far the more eminent of the two, and as it seems, spoke for both.

V. 31. *The multitude charged them to hold their peace*—And so they will all who begin to cry after the Son of *David*: but let those who feel their need of him, cry the more, otherwise they will come short of a cure.

V 5. *The*

§ Ch. xxiii. 11. || Mark x. 46. Luke xviii. 35. * Mark xi. 1. Luke xix. 29. John xii. 21.

4 them: and he will fend them immediately. This was done that it
 5 might be fulfilled which was spoken by the prophet, saying, † Tell
 ye the daughter of Sion, Behold thy King cometh to thee, meek
 6 and sitting on an afs, even a colt the sole of an afs. And the disciples
 7 went and did as Jesus had commanded them, And brought the afs and
 8 the colt, and put on their clothes and fet *him* thereon: And a very great
 multitude spread their garments in the way; and others cut down branches
 9 from the trees and strewed *them* in the way. And the multitudes that
 went before and that followed after cried, saying, Hosanna to the Son of
 David; blessed in the name of the Lord *is* he that cometh: Hosanna
 in the highest.

10 And as he came into Jerusalem, all the city was in a commotion,
 11 saying, Who is this? And the multitude said, This is Jesus, the prophet,
 from Nazareth of Galilee.

V. 5. *The daughter of Sion*—That is, the inhabitants of *Jerusalem*: the first words of this passage are cited from *Isa.* lxii. 11. the rest from *Zech.* ix. 9. The ancient Jewish Doctors were wont to apply these prophecies to the Messiah. *On an afs*—The Prince of peace did not take an horse, a warlike animal: but he will ride on that by and by, *Rev.* xix. 11. In the patriarchal ages, illustrious persons thought it no disgrace to make use of this animal: but it by no means appears, That this opinion prevailed or this custom continued till the reign of *Tiberius*. Was it a mean attitude wherein our Lord then appeared? Mean even to contempt? I grant it: I glory in it; it is for the comfort of my soul; for the honour of his humility, and for the utter confusion of all worldly pomp and grandeur.

V. 7. *They set him thereon*—That is, on the clothes.

V. 8. *A great multitude spread their garments in the way*—A custom which was usual at the creation of a King, 2 *Kings* ix. 13.

V. 9. *The multitudes cried, saying*—Probably from a divine impulse; for certainly

most of them understood not the words they uttered. *Hosanna*—(Lord save us) was a solemn word in frequent use among the *Jews*. The meaning is, “We sing *Hosanna* to the Son of *David*. Blessed is he, the “*Messiah*, of the Lord. Save, thou that “art in the highest heavens.” Our Lord restrained all public tokens of honour from the people, till now, lest the envy of his enemies should interrupt his preaching before the time. But this reason now ceasing, he suffered their acclamations, that they might be a public testimony against their wickedness, who in four or five days after cried out, Crucify him, crucify him. The expressions recorded by the other evangelists are somewhat different from these: but all of them were undoubtedly used by some or others of the multitude.

V. 11. *This is Jesus from Nazareth*—What a stumbling-block was this? If he was of *Nazareth*, he could not be the *Messiah*. But they who earnestly desired to know the truth, would not stumble thereat: for upon enquiry (which such would not fail to make) they would find, he was not of *Nazareth*, but *Bethlehem*.

Y

V. 12. *He*† *Zech.* ix. 9.

12 * And Jesus went into the temple, and cast out all that sold and
bought in the temple, and overthrew the tables of the money-
13 changers, and the seats of them that were selling doves; And faith
to them, It is written, † My house shall be called the house of
14 prayer, but ye have made it a den of thieves. And the blind and
15 the lame came to him in the temple, and he healed them. But
the chief priests and the scribes, seeing the wonders that he did, and
the children crying in the temple, saying, Hosanna to the Son of
16 David, were sore displeased, And said to him, Hearest thou what
these say? And Jesus faith to them, Yea: have ye never read, || Out
of the mouth of babes and sucklings thou hast perfected praise?
17 § And leaving them he went out of the city to Bethany, and lodged
there.

18 Now in the morning, as he was returning to the city he hungered.
19 And seeing a fig-tree in the way, he came to it, and found nothing
thereon but leaves only. And he faith to it, Let no fruit grow on
thee henceforward for ever. And presently the fig-tree withered away.
20 And the disciples seeing it marvelled, saying, How soon is the fig-
21 tree withered away? Jesus answering said to them, ‡ Verily I say
to you, if ye have faith and doubt not, ye shall not only do this
miracle of the fig-tree, but also if ye say to this mountain, Be
thou lifted up, and be thou cast into the sea; it shall be done.
22 And all things whatsoever ye shall ask in prayer, believing, ye shall
receive.

23 * And when he came into the temple, the chief priests and the

V. 12. *He cast out all that sold and bought*
—Doves and oxen for sacrifice. He had
cast them out three years before (*John ii.*
14.) bidding them *not make that house an*
house of merchandize: upon the repetition
of the offence, he uses sharper words. *In*
the temple—That is, in the outer court of
it, where the *Gentiles* used to worship. *The*
money-changers—The exchangers of foreign
money into current coin, which those who
came from distant parts might want to offer
for the service of the temple.

V. 13. *A den of thieves*—A proverbial ex-
pression, for an harbour of wicked men.

V. 20. *The disciples seeing it*—As they
went by, the next day.

V. 21. *Jesus answering said, If ye have*
faith—Whence we may learn, that one
great end of our Lord in this miracle, was
to confirm and increase their faith: ano-
ther was, to warn them against unfruit-
fulness.

V. 23. *When he came into the temple, the*
chief priests came—Who thought he violated
their

* Mark. xi. 11. 15. Luke xix. 45. † Isaiah lvi. 7. Jer. vii. 11. || Psalm viii. 2.

§ Mark xi. 11, 12. ‡ Ch. xvii. 20. * Mark xi. 27. Luke xx. 1.

elders of the people came to him as he was teaching, and said, By what authority dost thou these things? And who gave thee this
 24 authority? And Jesus answering said to them, I will also ask you one thing, which if ye tell me, I will likewise tell you, by what
 25 authority I do these things. The baptism of John, whence was it? From heaven or from men? And they reasoned among themselves, saying, If we say from heaven, he will say, Why then did ye not
 26 believe him? But if we say, of men: we fear the multitude; for 27 all hold John as a prophet. And they answering said to Jesus, We cannot tell. And he said to them, Neither tell I you, by what
 28 authority I do these things. But what think you? A man had two sons; and coming to the first, he said, Son, go to work to day
 29 in my vineyard. He answering said, I will not; but afterward re-
 30 penting he went. And coming to the other, he said likewise. And
 31 he answered, I go, sir: but went not. Which of the two did the will of his father? They say to him, The first. Jesus saith to them, Verily I say to you, the publicans and the harlots go into the kingdom
 32 of God before you. For John came to you in a way of righteous-

their right: *And the elders of the people*—Probably, members of the Sanhedrim, to whom that title most properly belonged: which is the more probable, as they were the persons under whose cognizance the late-action of *Christ*, in purging the temple, would naturally fall. These with the chief priests, seem purposely to have appeared in a considerable company, to give the more weight to what they said, and if need were, to bear a united testimony against him. *As he was teaching*—Which also they supposed he had no authority to do, being neither Priest, nor Levite, nor Scribe. Some of the Priests (though not as Priests) and all the Scribes were authorized teachers. *By what authority dost thou these things?*—Publickly teach the people? And drive out those who had our commission to traffic in the outer court?

V. 24. *I will ask you one thing*—Who have asked me many: *the baptism*, that is the whole ministry, of *John*, was it from

heaven, or from men?—By what authority did he act and teach? Did man or God give him that authority? Was it not God? But if so, the consequence was clear. For *John* testified, that *Jesus* was the *Christ*.

V. 25. *Why did ye not believe him*—Testifying this.

V. 27. *Neither tell I you*—Not again, in express terms: he had often told them before, and they would not believe him.

V. 30. *He answered, I go, sir: but went not*—Just so did the Scribes and Pharisees: they professed the greatest readiness and zeal in the service of God: but it was bare profession, contradicted by all their actions.

V. 32. *John came in a way of righteousness*—Walking in it, as well as teaching it. *The publicans and harlots*—The most notorious sinners were reformed, though at first they said, *I will not*. And ye seeing the amazing change which was wrought in them, though at first ye said, *I go, sir, repented*

nefs, and ye believed him not; but the publicans and the harlots believed him. And ye seeing *it*, repented not afterward, that ye
 33 might believe him. * Hear another parable. There was a certain houlholder, who planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to
 34 husbandmen, and went into a far country. And when the season of fruit drew near, he sent his servants to the husbandmen to receive
 35 the fruits of it. And the husbandmen taking his servants, beat one, 36 and killed another, and stoned another. Again he sent other servants more than the former; and they did to them in like manner. Last of
 37 all he sent to them his son, saying, They will reverence my son. But the husbandmen seeing the son, said among themselves, This is the
 39 heir; come let us kill him and take possession of his inheritance. And 40 taking him, they cast *him* out of the vineyard and flew *him*. When therefore the Lord of the vineyard cometh, what will he do to those
 41 husbandmen; They say to him, he will miserably destroy those wicked men, and will let out the vineyard to other husbandmen who will render
 42 him the fruits in their seasons. Jesus saith to them, Have you never read in the scriptures, † The stone which the builders rejected, is become the head of the corner? This is the Lord's doing, and it is marvellous
 43 in our eyes. Therefore, I say to you, The kingdom of God shall be taken from you, and given to a nation, bringing forth the fruits thereof.

repented not afterward—Were no more convinced than before. O how is this scripture fulfilled at this day!

V. 33. *A certain houlholder planted a vineyard*—God planted the church in Canaan: *and hedged it round about*—First with the law, then with his peculiar Providence: *and digged a wine press*—Perhaps it may mean *Jerusalem*: *and built a tower*—The temple: *and went into a far country*—That is, left the keepers of his vineyard, in some measure, to behave as they should see good.

V. 34. *He sent his servants*—His extraordinary messengers, the prophets: *to the husbandmen*—The ordinary preachers or ministers among the *Jews*.

V. 41. *They say*—Perhaps some of the bystanders, not the chief Priests or Pharisees; who, as St. *Luke* relates, said, God forbid. (*Luke* xx. 16.)

V. 42. *The builders*—The Scribes and Priests whose office it was, to build up the Church. *Is become the head of the corner*—Or the chief corner-stone: he is become the foundation of the Church, on which the whole building rests, and its principal corner-stone: for uniting the *Gentiles* to it, as the chief corner-stone of an house supports and links its two sides together.

V. 43. *Therefore*—Because ye reject this corner-stone. *The kingdom of God*—That is, the Gospel.

V. 14. *Whoever*

* Mark xii. 1. Luke xx. 9. † Psalm cxviii. 22.

44 § And whosoever shall fall on this stone shall be broken: but on whom-
 45 soever it shall fall, it will grind him to powder. And the chief priests
 46 and the Pharisees, hearing his parables, knew he spoke of them. But
 when they sought to apprehend him, they feared the multitude, because
 they took him for a prophet.

XXII. And Jesus answering, spake to them again in parables, saying,
 2 The kingdom of heaven is like a king, who made a marriage-feast
 3 for his son. And sent forth his servants to call them that were in-
 4 vited to the marriage; but they would not come. Again he sent
 forth other servants, saying, Tell them who were invited, behold
 I have prepared my dinner, my oxen and fatlings *are* killed, and
 5 all things *are* ready: come to the marriage. But they slighting *it*, went
 6 one to his farm, another to his merchandise. And the rest laying
 7 hold on his servants, treated *them* shamefully and slew *them*. And the
 king hearing *it* was wroth, and sending forth his troops, destroyed
 8 those murderers and burnt their city. Then saith he to his servants, The
 marriage feast is prepared, but they who were invited were not worthy.
 9 Go ye therefore into the highways, and invite whomsoever ye find to
 10 the wedding-banquet. So those servants going out into the ways, ga-
 thered together all whomsoever they found, both bad and good.
 11 And the feast was abundantly supplied with guests. But the king
 coming in to see the guests, saw there a man who had not on a

V. 44. *Whosoever shall fall on this stone shall be broken*—Stumbles at *Christ*, shall even then receive much hurt. He is said to fall on this stone, who hears the Gospel, and does not believe. *But on whomsoever it shall fall*—In vengeance, it will utterly destroy him. It will fall on every unbeliever, when *Christ* cometh in the clouds of heaven.

V. 1. *Jesus answering spake*—That is, spake with reference to what had just past.

V. 2. *A king, who made a marriage-feast for his son*—So did God, when he brought his first-begotten into the world.

V. 3. *Them that were invited*—Namely, the *Jews*.

V. 4. *Fatlings*—Fatted beasts and fowls.

V. 5. *One to his farm, another to his merchandise*—One must mind what he has; another gain what he wants. How many perish, by misusing lawful things!

V. 7. *The king sending forth his troops*—The Roman armies, employed of God for that purpose: *Destroyed those murderers*—Primarily, the *Jews*.

V. 9. *Go into the highways*—The word properly signifies, the byways, or turnings of the road.

V. 10. *They gathered all*—By preaching every where.

V. 11. *The guests*—The members of the visible church.

Z

V. 12. *A wedding*

12 wedding-garment, And saith to him, Friend, how camest thou in
 13 hither, not having a wedding-garment? And he was speechless. Then
 14 said the king to his servants, Bind him hand and foot, and take
 him away, and cast *him* into the outer darkness: there shall be the
 14 weeping and the gnashing of teeth. * For many are called, but few
 chosen.

15 † Then went the Pharisees and consulted together how to insnare
 16 him in his talk. And they send to him their disciples with the He-
 rodians, saying, Master, we know that thou art true, and teachest
 the way of God in truth; neither carest thou for any man: for
 17 thou regardest not the person of men. Tell us therefore, What
 18 thinkest thou? Is it lawful to give tribute to Cæsar, or not? But
 Jesus knowing their wickedness, said, Why tempt ye me, ye hypo-
 19 crites? Shew me the tribute-money. And they brought to him a
 20 penny. He saith to them, Whose is this image and superscription?
 21 They say to him, Cæsar's. Then said he to them, Render therefore
 to Cæsar the things that are Cæsar's, and to God the things that are
 22 God's. And hearing *it* they marvelled. And they left him and went
 away.

23 * The same day came the Sadducees, who say there is no resur-
 24 rection, and asked him, saying, Master, Moses said, † If a man die

V. 12. *A wedding-garment*—The righteousness of *Christ*, first imputed, then implanted. It may easily be observed, this has no relation to the Lord's-supper, but to God's proceeding at the last day.

V. 14. *Many are called; few chosen*—Many hear: few believe. Yea, many are members of the visible, but few of the invisible church.

V. 16. *The Herodians*, were a set of men peculiarly attached to *Herod*, and consequently zealous for the interest of the *Roman* government, which was the main support of the dignity and royalty of his family. *Thou regardest not the person of men*—Thou favourest no man for his riches or greatness.

V. 17. *Is it lawful to give tribute to*

Cæsar?—If he had said, yes, the Pharisees would have accused him to the people, as a betrayer of the liberties of his country. If he had said, no, the *Herodians* would have accused him to the *Roman* governor.

V. 18. *Ye hypocrites*—Pretending a scruple of conscience.

V. 20. *The tribute-money*—A *Roman* coin, stamped with the head of *Cæsar*, which was usually paid in tribute.

V. 21. *They say to him Cæsar's*—Plainly acknowledging, by their having received his coin, that they were under his government. And indeed this is a standing rule. The current coin of every nation shews who is the supreme governor of it. *Render therefore, ye Pharisees, to Cæsar, the things which ye yourselves acknowledge to be Cæsar's:*

And,

* Ch. xx. 16. † Mark xii. 13. Luke xx. 20. * Mark xii. 18. † Deut. xxv. 5.

having no children, his brother shall marry his wife and raise up issue
 25 to his brother. Now there were with us seven brethren: and the first,
 having married a wife died, and having no issue, left his wife to his
 26 brother. Likewise the second also, and the third, unto the seventh.
 27 Last of all the woman died also. Therefore in the resurrection, whose
 28 wife shall she be of the seven? For they all had her. Jesus answering
 29 said to them, Ye err, not knowing the scriptures, nor the power of God.
 30 For in the resurrection, they neither marry nor are given in marriage,
 31 but are as the angels of God in heaven. But touching the resurrection
 of the dead, have ye not read that which was spoken to you by
 32 God, saying, || I am the God of Abraham, and the God of Isaac, and
 the God of Jacob. He is not a God of the dead, but of the living.
 33 And the multitude hearing *it*, were astonished at his doctrine.
 34 || But the Pharisees having heard, that he had silenced the Saddu-
 35 cees, were gathered together. And one of them a scribe, asked *him* a
 36 question, trying him and saying, Master, which *is* the great command-
 37 ment in the law? Jesus said to him, * Thou shalt love the Lord thy
 God with all thy heart, and with all thy soul, and with all thy mind.
 38 This is the first and great commandment. And the second is like unto it,
 39 † Thou shalt love thy neighbour as thyself. On these two commandments
 40 hang all the law and the prophets.

And, ye Herodians, while ye are zealous for Cæsar, see that ye render to God the things that are God's.

V. 25. *Now there were with us seven brethren*—This story seems to have been a kind of common-place objection, which no doubt they brought up on all occasions.

V. 29. *Ye err, not knowing the scriptures*—Which plainly assert a resurrection. *Nor the power of God*—Which is well able to effect it. How many errors flow from the same source?

V. 30. *They are as the angels*—Incorruptible and immortal. So is the *power* of God shewn in them! So little need have they of marriage!

V. 31. *Have ye not read*—The Sadducees had a peculiar value for the books of *Moses*.

Out of these therefore our Lord argues with them.

V. 32. *I am the God of Abraham*—The argument runs thus: God is not the God of the dead, but of the living: (for that expression, *Thy God*, implies both benefit from God to man, and duty from man to God) but he is the God of *Abraham, Isaac, and Jacob*: therefore *Abraham, Isaac, and Jacob* are not dead, but living. Therefore the soul does not die with the body. So indeed the Sadducees supposed, and it was on this ground that they denied the resurrection.

V. 33. *At his doctrine*—At the clearness and solidity of his answers.

V. 35. *A scribe asked him a question, trying him*—Not, as it seems, with any ill design: but barely to make a farther trial of that wisdom,

41 ‡ While the Pharisees were gathered together, Jesus asked them,
 42 saying, What think ye of Christ? Whose son is he? They say to
 43 him, David's. He saith to them, How doth David then by the spirit
 44 call him Lord? Saying, § The Lord said to my Lord, Sit thou on
 45 my right-hand, till I make thine enemies thy footstool. If David
 46 then call him Lord, how is he his son? And no man was able to
 answer him a word: neither durst any from that day question him any
 more.

XXIII. Then spake Jesus to the multitudes and to his disciples, saying,
 2 The Scribes and Pharisees sit in the chair of Moses: all things there-
 3 fore whatsoever they bid you observe, observe and do; but do not
 4 ye after their works; for they say and do not. § For they bind heavy
 burdens and grievous to be borne, and lay *them* on men's shoulders,
 5 but they will not move them with their finger. ‡ But all their works
 they do, to be seen of men: they make broad their phylacteries, and en-
 6 large the fringes of their garments: And love the uppermost places in
 7 feasts, and the chief seats in the synagogues: And salutations in the
 8 markets, and to be called by men, Rabbi, Rabbi. But be not ye

wisdom, which he had shewn in silencing the Sadducees.

V. 43. *How doth David then by the spirit*—By inspiration, call him Lord? If he be merely the son, (or descendent) of David? If he be, as you suppose, a mere man, the son of a man?

V. 44. *The Lord said to my Lord*—This his dominion, to which David himself was subject, shews both the heavenly majesty of the King, and the nature of his kingdom. *Sit thou on my right-hand*—That is, remain in the highest authority and power.

V. 46. *Neither durst any question him any more*:—Not by way of insinuating or tempting him.

V. 1. *Then*—Leaving all converse with his adversaries, whom he now left to the hardness of their hearts.

V. 2. *The Scribes sit in the chair of Moses*—That is, read and expound the law of Moses, and are their appointed teachers.

V. 3. *All things therefore*:—Which they

read out of the law, and inforce therefrom.

V. 5. *Their phylacteries*: The Jews understanding those words literally, *It shall be as a token upon thy hand, and as frontlets between thine eyes* (Exod. xiii. 16.) *And thou shalt bind these words for a sign upon thine hand, and they shall be as frontlets between thine eyes* (Deut. vi. 8.) used to wear little scrolls of paper or parchment, bound on their wrist and foreheads, on which several texts of scripture were writ. These they supposed, as a kind of charm, which preserved them from danger. And hence they seem to have been called *Phylacteries* of preservatives.

The fringes of their garments:—Which God had enjoined them to wear, to remind them of *doing all the commandments*, Numb. xv. 38. These, as well as their Phylacteries, the Pharisees affected to wear broader and larger than other men.

V. 8. 9, 10. *The Jewish Rabbi's* were also called *Father* and *Master*, by their several disciples

9 called Rabbi; for one is your teacher, and all ye are brethren. And
 10 call no man your father on earth: for one is your father who is in
 11 heaven. Neither be ye called Masters; for one is your master, *even*
 12 Christ. * But he that is greatest among you shall be your servant.
 13 † Whosoever shall exalt himself, shall be humbled, and he that shall
 14 humble himself, shall be exalted.

15 But wo to you, Scribes, and Pharisees, hypocrites; for ye shut the
 16 kingdom of heaven against men: ye go not in, neither suffer ye
 17 them that are entering to go in. ‡ Wo to you, Scribes and Phari-
 18 fees, hypocrites: for ye devour widow's houses, and for a pretence
 19 make long prayers; therefore ye shall receive the greater damnation.
 20 Wo to you, Scribes and Pharisees, hypocrites; for ye compass sea and
 land to make one proselyte, and when he is become so, ye make him
 twofold more the child of hell than yourselves. Wo to you, ye blind
 guides; who say, Whosoever shall swear by the temple, it is nothing;
 but whosoever shall swear by the gold of the temple, he is bound.
 Ye fools and blind: for which is greater? The gold? Or the
 temple that sanctifieth the gold? And whosoever shall swear by the
 altar, *ye say*, it is nothing; but whosoever shall swear by the gift that
 is upon it, is bound. Ye fools and blind; for which *is* greater, the
 gift, or the altar that sanctifieth the gift? He therefore that sweareth

disciples, whom they required, 1. To believe implicitly what they affirmed, without asking any farther reason; 2. To obey implicitly what they enjoined, without seeking farther authority. Our Lord therefore by forbidding us either to give or receive the title of *Rabbi, Master, or Father*, forbids us either to receive any such reverence, or to pay any such, to any but God.

V. 12. *Whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted*—It is observable, that no one sentence of our Lord's, is so often repeated, as this: it occurs, with scarce any variation, at least ten times in the Evangelists.

V. 13. *Wo to you*—Our Lord pronounced eight blessings upon the mount: he

pronounces eight woes here: not as imprecations, but solemn, compassionate declarations of the misery, which these stubborn sinners were bringing upon themselves. *Ye go not in*—For ye are not poor in spirit; and ye hinder those that would be so.

V. 16. *Wo to you, ye blind guides*—Before he had stiled them *hypocrites*, from their personal character: now he gives them another title, respecting their influence upon others. Both these appellations are severely put together, in the 23d and 25th verses: and this severity rises to the height, in the 33d verse. *The gold of the temple*—The treasure kept there. *He is bound*—To keep his oath.

V. 20. *He that sweareth by the altar, sweareth by it, and all things thereon*—Not only by the

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* Ch. xx. 26. † Luke xiv. 11. xviii. 14. ‡ Mark xii. 40. Luke xx. 47.

21 by the altar, sweareth by it and by all things thereon. And he that sweareth by the temple, sweareth by it and him that dwelleth therein.
 22 And he that sweareth by heaven, sweareth by the throne of God,
 23 and by him that sitteth thereon. Wo to you, Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have neglected the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to have neglected the others.
 24 Ye blind guides, who strain out a gnat, and swallow a camel.
 25 Wo to you, Scribes and Pharisees, hypocrites; for ye cleanse the outside of the cup and of the dish; but within they are full of rapine and intemperance. Thou blind Pharisee, cleanse first, the inside of the cup
 26 and the dish, that the outside of them may be clean also. Wo to you, Scribes and Pharisees, hypocrites; for ye are like whited sepulchres, which outwardly indeed appear beautiful, but within are full
 28 of dead men's bones and of all uncleanness. So ye likewise outwardly appear righteous to men; but within are full of hypocrisy and iniquity.
 29 Wo to you, Scribes and Pharisees, hypocrites; for ye build the tombs of the prophets, and adorn the sepulchres of the righteous,
 30 And I say, If we had been in the days of our fathers, we would not
 31 have been partakers with them in the blood of the prophets. Wherefore ye testify against yourselves, that ye are the sons of them who

the gift, but by the holy fire, and the sacrifice; and above all, by that God to whom they belong; inasmuch as every oath by a creature, is an implicit appeal to God.

V. 23. *Judgment*—That is, Justice: *Faith*—The word here means fidelity.

V. 24. *Ye blind guides, who teach others to do as you do yourselves, to strain out a gnat*—From the liquor you are going to drink! and *swallow a camel*—It is strange, that glaring false print, *strain at a gnat*, which quite alters the sense, should run through all the editions of our *English Bibles*.

V. 25. *Full of rapine and intemperance*—The censure is double (taking intemperance in the vulgar sense. These miserable men procured unjustly what they used in-

temperately. No wonder tables so furnished prove a snare, as many find by sad experience. Thus luxury punishes fraud, while it feeds disease with the fruits of injustice. But intemperance in the full sense, takes in not only all kinds of outward intemperance, particularly, in eating and drinking, but all intemperate or immoderate desires, whether of honour, gain, or sensual pleasure.

V. 29. *Ye build the tombs of the prophets*—And that is all; for ye neither observe their sayings, nor imitate their actions.

V. 30. *We would not have been partakers*—So ye make fair professions, as did your fathers.

V. 31. *Wherefore ye testify against yourselves*—By your smooth words as well as devilish actions, *that ye are the genuine sons*

of

32 killed the prophets. Fill ye up then the measure of your fathers.
 33 Ye serpents, ye brood of vipers, how can ye escape the damnation of
 34 hell? * Wherefore behold I send to you prophets, and wise men,
 and scribes; and *some* of them ye will kill and crucify, and *some* of
 them ye will scourge in your synagogues, and persecute from city to
 35 city: That upon you may come all the righteous blood shed on the
 earth, from the blood of Abel the righteous, to the blood of Ze-
 chariah the son of Barachiah, whom ye slew between the temple
 36 and the altar. Verily I say to you, all these things shall come upon
 37 this generation. † O Jerusalem, Jerusalem, that killest the prophets, and

of them who killed the prophets of their own times, while they professed the utmost veneration for those of past ages.

From the third to the thirtieth verse is exposed every thing that commonly passes in the world for religion, whereby the pretenders to it keep both themselves and others from entering into the kingdom of God; from attaining, or even seeking after those tempers, in which alone true Christianity consists. As, 1. Punctuality in attending on public and private prayer, ver. 4—14. 2. Zeal to make proselytes to our opinion or communion, though they have less of the spirit of religion than before, ver. 15. 3. A superstitious reverence for consecrated places or things, without any for him to whom they are consecrated, ver. 19—22. 4. A scrupulous exactness in little observances, though with the neglect of justice, mercy, and faith, ver. 23, 24. 5. A nice cautiousness to cleanse the outward behaviour, but without any regard to inward purity, ver. 25, 26. 6. A specious face of virtue and piety, covering the deepest hypocrisy and villany, ver. 27, 28. 7. A profest veneration for all good men: except those among whom they live.

V. 32. *Fill ye up*—A word of permission, not of command: as if he had said, I contend with you no longer: I leave you to yourselves: you have conquered: now

ye may follow the devices of your own hearts. *The measure of your fathers*—Wickedness: ye may now be as wicked as they.

V. 33. *Ye serpents*—Our Lord having now lost all hope of reclaiming these, speaks so as to affright others from the like sins.

V. 34. *Wherefore*—That it may appear you are the true children of those murderers, and have a right to have their iniquities visited on you: *Behold I send*—Is not this speaking as one having authority? *Prophets*—Men with supernatural credentials: *Wise men*—Such as have both natural abilities and experience; and *scribes*—Men of learning: but all will not avail.

V. 35. *That upon you may come*—The consequence of which will be, that upon you will come the vengeance of all the righteous blood shed on the earth—*Zechariah the son of Barachiah*—Termed *Jehoiada*. 2 Chron. xxiv. 20. where the story is related: *Ye slew*—Ye make that murder also of your fathers your own, by imitating it: *Between the temple*—That is the inner temple, and *the altar*—Which stood in the outer court. Our Lord seems to refer to this instance, rather than any other, because he was the last of the prophets on record that were slain by the *Jews* for reproving their wickedness; and because God's requiring this blood, as well as that of *Abel*, is particularly taken notice of in scripture.

V. 38. *Behold*

* Luke xi. 49. † Luke xiii. 34.

stoneſt them who were ſent unto thee, how often would I have gathered thy children together, even as a bird gathereth her young under
 38 *her wings*; and ye would not! Behold your houſe is left unto you deſolate. For I ſay to you, ye ſhall not ſee me from this time, till ye ſay, Bleſſed is he that cometh in the name of the Lord.

XXIV. || And Jeſus going out of the temple departed: and his diſci-
 2 ples came to *him*, to ſhew him the buildings of the temple. And Jeſus ſaid to them, Do ye ſee all theſe things? Verily I ſay to you, There ſhall not be left here one ſtone upon another, which ſhall not
 3 be thrown down. And as he ſat on the Mount of Olives, his diſciples came to him privately, ſaying, Tell us when ſhall theſe things be? And what *ſhall be* the ſign of thy coming, and of the end of the
 4 world? And Jeſus answering ſaid, Take heed that no man deceive
 5 you. For many will come in my name, ſaying, I am the Chriſt, and

V. 38. *Behold your houſe*—The temple, which is now your houſe, not God's: *Is left unto you*—Our Lord ſpoke this, as he was going out of it for the laſt time: *Deſolate*—Forſaken of his God and his Chriſt, and ſentenced to utter deſtruction.

V. 39. *Ye—Jews* in general: men of *Jeruſalem* in particular: *Shall not ſee me from this time*—Which includes the ſhort ſpace till his death, *till*, after a long interval of deſolation and miſery, *ye ſay*, *Bleſſed is he that cometh in the name of the Lord*—Ye receive me with joyful and thankful hearts. This alſo ſhall be accompliſhed in its ſeaſon.

V. 2. *There ſhall not be left one ſtone upon another*—This was moſt punctually fulfilled: for after the temple was burnt, *Titus*, the Roman General, ordered the very foundations of it to be dug up: after which the ground on which it ſtood was ploughed up by *Turnus Rufus*.

V. 3. *As he ſat on the mount of Olives*—Whence they had a full view of the temple. *What ſhall theſe things be? And what ſhall be the ſign of thy coming, and of the end*

of the world?—The diſciples enquire con- fuſedly, 1. Concerning the *time* of the deſtruction of the temple; 2. Concerning the *ſigns* of *Chriſt's* coming, and of the end of the world, as if they imagined theſe two were the ſame thing.

Our Lord answers diſtinctly, concern- ing, 1. The deſtruction of the temple and city, with the *ſigns* preceding, ver 4, &c. 15, &c. 2. His own coming, and the end of the world, with the *ſigns* thereof, ver. 29—31. 3. The *time* of the deſtruction of the temple, ver. 32, &c. 4. The *time* of the end of the world, ver. 36.

V. 4. *Take heed that no man deceive you*—The caution is more particularly deſigned for the ſucceeding Chriſtians, whom the Apoſtles then repreſented. The firſt ſign of my coming is, the riſe of falſe prophets. But it is highly probable, many of theſe things refer to more important events, which are yet to come.

V. 5. *Many ſhall come in my name*, firſt, *Falſe Chriſts*, next *falſe prophets*, ver. 11: at length both together, ver. 24. And indeed never did ſo many impoſtors appear in

6 will deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled; for all *these* things must come to pass: 7 but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences and 8 earthquakes in divers places: All these *are* the beginning of sorrows. 9 † Then will they deliver you up to affliction, and will kill you; and 10 ye shall be hated of all nations for my name's sake. And then will many be offended, and will betray one another, and hate one 11 another. And many false prophets will rise and will deceive many. 12 And because iniquity shall abound, the love of many will wax cold. 13 * But he that shall endure to the end, the same shall be saved. 14 † And this gospel of the kingdom shall be preached in all the world, 15 for a testimony to all nations; and then shall the end come. § When therefore ye see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place (he that readeth let him under-

in the world, as a few years before the destruction of *Jerusalem*: undoubtedly because that was the time, wherein the *Jews* in general expected the *Messiah*.

V. 6. Wars—Near: *Rumours of war*—At a distance. *All these things must come to pass*—As a foundation for lasting tranquility. *But the end*—Concerning which ye inquire, is not yet—So far from it, that this is but the beginning of sorrows.

V. 9. *Then shall they deliver you up to affliction*—As if you were the cause of all these evils. *And ye shall be hated of all nations*—Even of those who tolerate all other sects and parties: but in no nation will the children of the devil tolerate the children of God.

V. 10. *Then shall many be offended*—So as utterly to make shipwreck of faith and a pure conscience. But hold ye fast faith (ver. 11.) in spite of false prophets: Love, even when iniquity and offences abound (ver. 12.) And hope, unto the end (ver. 13.) He that does so shall be snatched out of the burning. *The love of many will wax cold*—The generality of those who love God, will (like

the Church at *Ephesus*, *Rev. ii. 4.*) Leave their first love.

V. 14. *This gospel shall be preached in all the world*—Not universally; this is not done yet: but in general, through the several parts of the world, and not only in *Judea*. And this was done, by St. Paul and the other Apostles, before *Jerusalem* was destroyed. *And then shall the end come*—Of the city and temple.

Josephus's History of the Jewish war, is the best commentary on this chapter. It is a wonderful instance of God's providence, that he, an eye-witness, and one who lived and died a Jew, should (especially in so extraordinary a manner) be preserved, to transmit to us a collection of important facts, which so exactly illustrate this glorious prophecy, in almost every circumstance.

V. 15. *When ye see the abomination of desolation*—Daniel's term is, *The abomination that maketh desolate* (c. xi. 31.) that is, The standards of the desolating legions, on which they bear the abominable images of their idols; *standing in the holy place*—Not only the temple and the mountain on which it stood,

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† Matt. x. 17. † Mark xiii. 10. * Matt. x. 22. † Mark xiv. 13. Luke xxi. 17.

§ Mark. xiii. 14. Luke xxi. 20. Dan. ix. 27.

16 stand;) Then let them who are in Judea flee to the mountains:
 17 let not him that is on the house-top, come down to take any thing
 18 out of his house; Neither let him who is in the field return back to
 19 take his clothes. But wo to them that are with child, and to them
 20 that give suck in those days. And pray ye that your flight be not in
 21 the winter, neither on the sabbath. For then shall be great tribulation,
 such as was not from the beginning of the world to this time, nor
 22 ever shall be. And unless those days were shortened, no flesh would be
 23 saved; but for the elect's sake, those days shall be shortened. † Then
 24 if any say to you, Lo here *is* Christ, or there; believe *it* not. For
 false Christs and false prophets will arise, and shew great signs and
 wonders, so that they would deceive (if possible) even the elect.
 25 Behold I have told you before. Therefore if they say to you, behold,
 26 he is in the desert, go not forth: Behold *he is* in the secret chambers,
 27 believe *it* not. For as the lightning goeth from the east, and shineth
 even to the west, so shall also the coming of the Son of man be.

stood, but the whole city of *Jerusalem*, and several furlongs of land round about it, were accounted *holy*: particularly the mount on which our Lord now sat, and on which the *Romans* afterwards planted their ensigns. *He that readeth let him understand*—Whoever reads that prophecy of *Daniel*, let him deeply consider it.

V. 16. *Then let them who are in Judea, flee to the mountains*—So the Christians did, and were preserved. It is remarkable, that after the *Romans*, under *Cestius Gallus*, made their first advance towards *Jerusalem*, they suddenly withdrew again, in a most unexpected and indeed impolitic manner. This the Christians took as a signal to retire, which they did, some to *Pella*, and others to *Mount Libanus*.

V. 17. *Let not him that is on the house-top, come down to take any thing out of his house*—It may be remembered, that their stairs used to be on the outside of their houses.

V. 19. *Wo to them that are with child, and to them that give suck*—Because they cannot so readily make their escape.

V. 20. *Pray ye that your flight be not in the winter*—They did so; and their flight was in the spring: *Neither on the sabbath*—Being on many accounts inconvenient: besides that many would have scrupled to travel far on that day. For the *Jews* thought it unlawful to walk above two thousand paces (two miles) on the sabbath-day.

V. 21. *Then shall be great tribulation*—Have not many things spoken in this chapter, as well as in *Mark* xiii. and *Luke* xxi. a farther and much more extensive meaning, than has yet been fulfilled?

V. 22. *And unless those days were shortened*—By the taking of *Jerusalem* sooner than could be expected: *No flesh would be saved*—The whole nation would be destroyed: *But for the elect's sake*—That is, for the sake of the Christians.

V. 24. *They would deceive, if possible, the very elect*—But it is not possible, that God should suffer the body of Christians to be thus deceived.

V. 27. *For as the lightning goeth forth*—
 For

28 † For wheresoever the carcase is, there will the eagles be gathered to-
 29 gether. *Immediately after the tribulation of those days, the sun
 shall be darkened, and the moon shall not give her light; and the
 stars shall fall from heaven, and the powers of the heavens shall be
 30 shaken. And then shall appear the sign of the Son of man in heaven;
 and then shall all the tribes of the earth mourn, and shall see the Son
 of man coming in the clouds of heaven, with power and great glory.
 31 And he will send forth his angels, with a loud-sounding trumpet, and they
 shall gather together his elect from the four winds, from one end of
 heaven to the other.

32 || Learn a parable from the fig-tree: when its branch is now tender
 33 and shooteth forth leaves, ye know that the summer is nigh. So like-
 wise when ye see all these things, know that it is nigh, *even* at the
 34 doors. Verily I say to you, This generation shall not pass away till
 35 all things be done. Heaven and earth shall pass away, but my
 36 words shall not pass away. But of that day and hour knoweth no man,

For the next coming of *Christ*, will be as quick as lightning; so that there will not be time for any such previous warning.

V. 28. *For wheresoever the carcase is, there will the eagles be gathered together*—Our Lord gives this as a farther reason, why they should not hearken to any pretended deliverer. As if he had said, Expect not any deliverer of the *Jewish* nation; for it is devoted to destruction. It is already before God a dead *carcase*, which the *Roman eagles* will soon devour.

V. 29. *Immediately after the tribulation of those days*—Here our Lord begins to speak of his last coming. But he speaks not so much in the language of man as of God, with whom a thousand years are as one day, one moment. Many of the primitive Christians not observing this, thought he would come *immediately*, in the common sense of the word: a mistake which St. Paul labours to remove, in his second epistle to the *Thessalonians*. *The powers of the heavens*—Probably, the influences of the heavenly bodies.

V. 30. *Then shall appear the sign of the*

Son of man in heaven—It seems a little before he himself descends. The sun, moon, and stars being extinguished (probably, not those of our system only) the *sign of the Son of man* (perhaps the cross) will appear in the glory of the Lord.

V. 31. *They shall gather together the elect*—That is, All that have endured to the end in the faith which worketh by love.

V. 32. *Learn a parable*—Our Lord having spoken of the signs preceding the two grand events, concerning which the Apostles had enquired, begins here to speak of the time of them. And to the question proposed ver. 3. concerning the time of the destruction of *Jerusalem*, he answers, ver. 34. concerning the time of the end of the world, he answers ver. 36.

V. 34. *This generation of men now living shall not pass, till all these things be done*—The expression implies, that great part of that generation would be passed away, but not the whole. Just so it was. For the city and temple were destroyed thirty-nine or forty years after.

V. 36. *But of that day*—The day of judgment:

37 neither the angels of heaven, but my Father only. † But as the days
38 of Noah, so shall also the coming of the Son of man be. For as in
the days that were before the flood, they were eating and drinking,
marrying and giving in marriage, till the day that Noah entered into the
39 ark, And knew not, till the flood came and took them all away; so shall
also the coming of the Son of man be.

40 Then shall two men be in the field: one is taken, and one is left.
41 Two women shall be grinding in the mill; one is taken, and one is
left.

42 * Watch therefore; for ye know not what hour your Lord cometh.
43 But ye know this, that if the householder had known in what watch the
thief would have come, he would have watched, and not have suffered
44 his house to be broken open. Therefore be ye also ready: for at an hour
ye think not, the Son of man cometh.

45 Who then is the faithful and wise servant, whom his lord hath ap-
pointed ruler over his household, to give them food in due season?
46 Happy is that servant, whom his lord coming shall find so doing.
47 Verily I say to you, he will appoint him ruler over all his goods.
48 But if that evil servant say in his heart, My Lord delayeth his coming:
49 and shall begin to smite his fellow-servant, and shall eat and drink with
50 the drunken; The lord of that servant will come in a day that he ex-
51 pecteth him not, and in an hour that he is not aware of, And will cut
him asunder, and allot him his portion with the hypocrites; there shall be
the weeping and the gnashing of teeth.

ment: knoweth no man—Not while our Lord was on earth. Yet it might be afterwards revealed to St. John, consistently with this.

V. 40. *One is taken*—Into God's immediate protection; *and one is left*—To share the common calamities. Our Lord speaks, as having the whole transaction present before his eyes.

V. 41. *Two women shall be grinding*—Which was then a common employment of women.

V. 42. *Ye know not what hour your Lord cometh*—Either to require your soul of you, or to avenge himself of this nation.

V. 45. *Who then is the faithful and wise steward*—Which of you aspires after this character? *Wise*—Every moment retaining the clearest conviction, that all he now has is only intrusted to him as a steward: *Faithful*—Thinking, speaking and acting continually in a manner suitable to that conviction.

V. 48. *But if that evil servant*—Now evil, having put away faith and a good conscience.

V. 51. *And will allot him his portion with the ungodly*—The worst of sinners, as upright and sincere as he was once!

If ministers are the persons here primarily intended, there is a peculiar propriety in

XXV. Then shall the kingdom of heaven be like ten virgins who
 2 taking their lamps, went forth to meet the bridegroom. But five of
 3 them were wise, and five *were* foolish. They that were foolish,
 4 taking their lamps, took no oil with them. But the wise took oil
 5 in their vessels with their lamps. While the bridegroom delayed,
 6 they all slumbered and slept. But at midnight there was a cry, Be-
 7 hold the bridegroom cometh: come ye forth to meet him. Then
 8 all those virgins arose and trimmed their lamps. And the foolish
 9 said to the wise, give us of your oil; for our lamps are gone out.
 10 But the wise answered, Lest there be not enough for us and you:
 11 go ye rather to them that sell, and buy for yourselves. And while
 12 they went to buy, the bridegroom came; and they that were ready
 went in with him to the marriage; and the door was shut. After-
 ward came also the other virgins, saying, Lord, Lord, open to us. But

in the expression. For no hypocrisy can be baser, than to call ourselves ministers of *Christ*, while we are the slaves of avarice, ambition, or sensuality. Wherever such are found, may God reform them by his grace, or disarm them of that power and influence, which they continually abuse to his dishonour, and to their own aggravated damnation!

C. xxv. This chapter contains the last public discourse which our Lord uttered before he was offered up. He had before frequently declared that would be the portion of all the workers of iniquity. But what will become of those who do no harm? Honest, inoffensive, *good sort* of people? We have here a clear and full answer, to this important question.

V. 1. *Then shall the kingdom of heaven*—That is, the candidates for it, *Be like ten virgins*—The bride maids on the wedding night were wont to go to the house where the bride was, with burning lamps or torches in their hands, to wait for the bridegroom's coming. When he drew near, they went to meet him with their lamps, and to conduct him to the bride.

V. 3. *The foolish took no oil with them*—No more than kept them burning just for

the present: none to supply their future want, to recruit their lamp's decay. *The lamp* is faith. *A lamp and oil with it*, is faith working by love.

V. 4. *The wise took oil in their vessels*—Love in their hearts. And they daily sought a fresh supply of spiritual strength, till their faith was made perfect.

V. 5. *While the bridegroom delayed*—That is, before they were called to attend him, *they all slumbered and slept*—Were easy and quiet, the wise enjoying a true, the foolish a false peace.

V. 6. *At midnight*—In an hour quite unthought of.

V. 7. *They trimmed their lamps*—They examined themselves, and prepared to meet their God.

V. 8. *Give us of your oil, for our lamps are gone out*—Our faith is dead. What a time to discover this! Whether it mean the time of death, or of judgment. *Unto which of the saints wilt thou then turn?* Who can help thee at such a season?

V. 9. *But the wise answered, Lest there be not enough for us and you*—Beginning the sentence with a beautiful abruptness; such as shewed their surprize, at the state of those poor wretches, who had so long deceived them,

13 he answering said, Verily I say to you, I know you not. Watch therefore; for ye know not the day nor the hour.

14 * For the kingdom of heaven is as a man travelling into a far country,
15 who called his own servants, and delivered to them his goods. And to
16 one he gave five talents, to another two, and to another one, to
17 each according to his own ability, and immediately took his journey.
18 Then he who had received the five talents, went and traded with them,
19 and gained other five talents. And likewise he that had received the
20 two, he also gained other two. But he that had received the one,
21 went and digged in the earth, and hid his master's money. After a
22 long time the master of those servants cometh and reckoneth with
23 them. And he that had received the five talents came and brought
24 other five talents, saying, Sir, thou deliveredst to me five talents, behold
I have gained to them five talents more. His master said to him, Well
done, good and faithful servant: thou hast been faithful over a few
things: I will set thee over many things: enter thou into the joy of
thy lord. He also that had received the two talents; came and said,
Sir, thou deliveredst to me two talents; behold I have gained to them
two other talents. His master said to him, Well done, good and faithful
servant: thou hast been faithful over a few things; I will set thee
over many things; enter thou into the joy of thy lord. Then he that

them, as well as their own souls. *Left there be not enough*—It is sure there is not; for no man has more than holiness enough for himself. *Go ye rather to them that sell*—Without money and without price: that is, to God, to Christ. *And buy*—If ye can. O no! The time is past, and returns no more!

V. 13. *Watch therefore*—He that watches, has not only a burning lamp, but likewise oil in his vessel. And even when he sleepeth, his heart waketh. He is quiet; but not secure.

V. 14. Our Lord proceeds by a parable still plainer (if that can be) to declare the final reward of an *harmless man*. May God give all such, in this their day, ears to hear and hearts to understand it! *The king-*

dom of heaven—That is, the king of heaven, Christ.

V. 15. *To one he gave five talents, to another two, and to another one*—And who knows whether (all circumstances considered) there be a greater disproportion than this, in the talents of those who have received the most, and those who have received the fewest? *According to his own ability*—The words may be translated more literally, according to his own mighty power. *And immediately took his journey*—To heaven.

V. 18. *He that had received one*—Made his having fewer talents than others a pretence for not improving any. *Went and hid his master's money*—Reader, art thou doing the same? Art thou hiding the talent God hath lent thee?

V. 24. *I knew*

had received the one talent came and said, Sir, I knew that thou art an hard man, reaping where thou hadst not sown, and gathering
 25 whence thou hadst not scattered. And being afraid, I went and hid
 26 thy talent in the earth: lo, thou hast what is thine. His master answering said to him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather whence I had not
 27 scattered? Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received my own with interest. Take therefore the talent from him, and give it to him who
 29 hath ten talents. * For to every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken
 30 away even what he hath. And cast ye the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

31 When the Son of man shall come in his glory, and all the angels

V. 24. *I knew thou art an hard man*—No. Thou knowest him not. He never knew God, who thinks him an hard master. *Reaping where thou hast not sown*—That is, requiring more of us, than thou givest us power to perform. So does every obstinate sinner, in one kind or other, lay the blame of his own sins on God.

V. 25. *And I was afraid*—Lest if I had improved my talent, I should have had the more to answer for. So from this fear, one will not learn to read, another will not hear sermons!

V. 26. *Thou knewest*—That I require impossibilities! This is not an allowing, but a strong denial of the charge.

V. 27. *Thou oughtest therefore*—On that very account, on thy own supposition, to have improved my talent, as far as was possible.

V. 29. *To every one that hath shall be given*—So close does God keep to this stated rule, from the beginning to the end of the world.

V. 30. *Cast ye the unprofitable servant into the outer darkness*—For what? What had he

done? It is true he had not done good. But neither is he charged with doing any harm. Why, for this reason, for *barely doing no harm*, he is consigned to outer darkness. He is pronounced a *wicked*, because he was a *slothful*, an *unprofitable servant*. So *mere harmlessness*, on which many build their hope of salvation, was the cause of his damnation! *There shall be the weeping*—Of the careless, thoughtless sinner; *and the gnashing of teeth*—Of the *proud* and *stubborn*.

The same great truth, that there is no such thing as negative goodness, is in this chapter shewn three times, 1. In the parable of the virgins; 2. In the still plainer parable of the servants, who had received the talents; and 3. In a direct unparaboli- cal declaration of the manner wherein our Lord will proceed at the last day. The several parts of each of these exactly answer each other, only each rises above the preceding.

V. 31. *When the son of man shall come in his glory, and all the holy angels with him*—With what majesty and grandeur does our Lord.

32 with him, then shall he sit upon the throne of his glory. And all the nations shall be gathered before him, and he will separate them one from another, as a shepherd separateth the sheep from the
 33 goats. And he will set the sheep on his right-hand, and the
 34 goats on his left. Then will the king say to them on his right-hand, Come ye blessed of my father, inherit the kingdom prepared for
 35 you from the foundation of the world. For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stran-
 36 ger, and ye took me in: Naked, and ye cloathed me; I was sick,
 37 and ye visited me; I was in prison, and ye came to me. Then will the righteous answer him, saying, Lord, when saw we thee hungry,
 38 and fed *thee*? Or thirsty, and gave *thee* drink? When saw we thee
 39 a stranger, and took *thee* in: Or naked, and cloathed *thee*? Or
 40 when saw we thee sick or in prison, and came to *thee*? And the king will answer and say to them, Verily I say to you, inasmuch as ye did *it* to one of the least of these my brethren, ye did *it* to me.
 41 Then will he say to them on his left-hand, Depart from me, ye cursed into the everlasting fire, which was prepared for the devil
 42 and his angels. For I was hungry, and ye gave me no meat; I was
 43 thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye cloathed me not; sick and in prison,

Lord here speak of himself! Giving us one of the noblest instances of the true sublime. Indeed not many descriptions in the sacred writings themselves, seem to equal this. Methinks we can hardly read it, without imagining ourselves before the awful tribunal it describes.

V. 34. *Inherit the kingdom*—Purchased by my blood, for all who have believed in me, with the faith which wrought by love. *Prepared for you*—On purpose for you. May it not be probably inferred from hence, that man was not created merely to fill up the places of the fallen angels?

V. 35. *I was hungry and ye gave me meat, I was thirsty and ye gave me drink*—All these works of outward mercy suppose faith and love, and must needs be accompanied with works of spiritual mercy. But works of this kind the judge could not mention in

the same manner. He could not say, I was in error, and ye recalled me to the truth; I was in sin, and ye brought me to repentance. *In prison*—Prisoners need to be visited above all others, as they are commonly solitary and forsaken by the rest of the world.

V. 37. *Then shall the righteous answer*—It cannot be, that either the righteous or the wicked should answer in these very words. What we learn herefrom is, that neither of them have the same estimation of their own works as the judge hath.

V. 40. *Inasmuch as ye did it to one of the least of these my brethren, ye did it to me*—What encouragement is here, to assist the household of faith? But let us likewise remember, to do good to all men.

V. 41. *Depart into the everlasting fire, which*

44 and ye visited me not. Then will they also answer him, saying,
 Lord, when saw we thee hungry, or athirst, or a stranger, or naked,
 45 or sick, or in prison, and did not minister unto thee? Then will he
 answer them, saying, Verily I say to you, inasmuch as ye did *it*
 36 not unto one of the least of these, ye did *it* not to me. And these
 shall go away into everlasting punishment; but the righteous into life
 everlasting.

XXVI. * And when Jesus had finished all these discourses, he said to
 2 his disciples, Ye know that after two days is the passover, and the
 3 Son of man is betrayed to be crucified. Then the chief priests, and
 the scribes, and the elders of the people assembled together at the palace

which was prepared for the devil and his angels
 —Not originally for you: you are intruders
 into everlasting fire.

V. 44. *Then will they answer*—So the endeavour to justify themselves, will remain with the wicked even to that day!

V. 46. *And these shall go away into everlasting punishment, but the righteous into life everlasting*—Either therefore the punishment is strictly eternal, or the reward is not. The very same expression being applied to the former, as to the latter. The judge will speak first to the righteous, in the audience of the wicked. The wicked shall then go away into everlasting fire, in the view of the righteous. Thus the damned shall see nothing of the everlasting life. But the just will see the punishment of the ungodly. It is particularly observable here not only
 1. That the punishment lasts as long as the reward: but
 2. That this punishment is so far from ceasing at the end of the world, that it does not begin till then.

V. 1. *When Jesus had finished all these discourses*—When he had spoken all he had to speak. Till then he would not enter upon his passion: then he would delay it no longer.

V. 2. *After two days is the passover*—The

manner wherein this was celebrated, gives much light to several circumstances that follow. The master of the family began the feast with a cup of wine, which having solemnly blessed, he divided among the guests. (*Luke xxii. 17.*) Then the supper began with the unleavened bread and bitter herbs; which when they had all tasted, one of the young persons present (according to *Exod. xii. 26.*) asked the reason of the solemnity. This introduced *The shewing forth*, or declaration of it: in allusion to which we read of *shewing forth* the Lord's death, (*1 Cor. xi. 26.*) Then the master rose up and took another cup, before the lamb was tasted. After supper he took a thin loaf or cake, which he broke and divided to all at the table, and likewise the cup, usually called the cup of thanksgiving, of which he drank first, and then all the guests. It was *this bread* and *this cup*, which our Lord consecrated to be a standing memorial of his death.

V. 3. *The chief priests and the scribes and the elders of the people*—(Heads of families) These together constituted the Sanhedrim, or great council, which had the supreme authority both in civil and ecclesiastical affairs.

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V. 5. *But*

4 of the high priest, who was called Caiaphas, And consulted together, how
5 they might apprehend Jesus by subtlety and kill *him*. But they said, Not
at the feast, lest there be a tumult among the people.

6 † Now when Jesus was in Bethany, in the house of Simon the
7 leper, There came to him a woman, having an alabaster box of
very costly ointment, and poured *it* on his head, as he sat at table.
8 But his disciples seeing *it*, had indignation, saying, To what purpose
9 *is* this waste? For this might have been sold for much, and given
10 to the poor. Jesus knowing it, said to them, Why trouble ye the
11 woman? She hath wrought a good work on me. For ye have the
12 poor always with you; but me ye have not always. For in pouring
13 this ointment on my body, she hath done it for my burial. Verily
I say to you, wheresoever this gospel shall be preached in the whole
world, this also which she hath done shall be spoken for a memorial
of her.

14 * Then one of the twelve, called Judas Iscariot, going to the chief
15 priests, said, What will ye give me, and I will deliver him to you. And
16 they bargained with him for thirty pieces of silver. And from that time
he sought opportunity to deliver him.

17 ‡ On the first day of unleavened bread, the disciples came to
Jesus, saying to him, Where wilt thou that we prepare for thee to
18 eat the passover? And he said, Go into the city to such a man, and

V. 5. *But they said, Not at the feast*—This was the result of human wisdom. But when *Judas* came, they changed their purpose. So the council of God took place, and the true Paschal Lamb was offered up on the great day of the Paschal solemnity.

V. 8. *His disciples seeing it, had indignation, saying*—It seems several of them were angry, and spoke, though none so warmly as *Judas Iscariot*.

V. 11. *Ye have the poor always with you*—Such is the wise and gracious providence of God, that we may have always opportunities of relieving their wants, and so laying up for ourselves treasures in heaven.

V. 12. *She hath done it for my burial*—

As it were for the embalming of my body. Indeed this was not her design: but our Lord puts this construction upon it, to confirm thereby what he had before said to his disciples, concerning his approaching death.

V. 13. *This gospel*—That is, this part of the gospel history.

V. 15. *They bargained with him for thirty pieces of silver*—(About three pounds fifteen shillings.) The price of a slave, *Exod.* xxi. 32.

V. 17. *On the first day of unleavened bread*—Being *Thursday* the fourteenth day of the first month, *Exod.* xii. 6. 15.

V. 18. *The master saith, My time is at hand*—That is, the time of my suffering.

V. 23. *He*

* Mark xiv. 3. † Mark xiv. 10. Luke xxiii. 3. ‡ Mark xiv. 12. Luke xxii. 7.

say to him, The Master saith, My time is at hand: I keep the passover
19 at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover.

20 † When the evening was come, he sat down with the twelve.
21 And as they ate, he said, Verily I say to you, one of you will betray me.
22 And they were exceeding sorrowful, and began each of them to say to
23 him, Lord, Is it I? And he answering, said, He that dippeth *his* hand
24 with me in the dish, the same will betray me. The Son of man indeed
goeth as it is written of him; but wo to that man by whom the Son of
man is betrayed: it had been good for that man if he had never been
25 born. Then Judas who betrayed him answering said, Master, is it I? He
said to him, Thou hast said.

26 And after they had eaten, Jesus took the bread and blessed and
broke and gave it to his disciples, and said, Take, eat; this is my
27 body. And he took the cup, and having given thanks, gave it to
28 them, saying, Drink ye all of it; For this is my blood of the New
29 Testament, which is shed for many, for the remission of sins. I say

V. 23. *He that dippeth his hand with me in the dish*—Which it seems Judas was doing at that very time. This *dish* was a vessel full of vinegar, wherein they dipped their bitter herbs.

V. 24. *The Son of man goeth through sufferings to glory, as it is written of him*—Yet this is no excuse for him that betrayeth him: miserable will that man be. *It had been good for that man if he had not been born*—May not the same be said of every man that finally perishes? But who can reconcile this, if it were true of Judas alone, with the doctrine of universal salvation?

V. 25. *Thou hast said*—That is, it is as thou hast said.

V. 26. *Jesus took the bread*—The bread, or cake, which the master of the family used to divide among them, after they had eaten the passover. The custom our Lord now transferred to a nobler use. *This bread is*, that is, signifies or represents *my body*, according to the stile of the sacred writers.

Thus Gen. xl. 12, *The three branches are three days*. Thus Gal. iv. 24, St. Paul speaking of Sarah and Hagar says, *These are the two covenants*. Thus in the grand type of our Lord, Exod. xii. 11, God says of the Paschal Lamb, *This is the Lord's passover*. Now Christ substituting the Holy Communion for the Passover, follows the stile of the Old Testament, and uses the same expressions the Jews were wont to use in celebrating the passover.

V. 27. *And he took the cup*—Called by the Jews, *the cup of thanksgiving*; which the master of the family used likewise to give to each after supper.

V. 28. *This is the sign of my blood*, whereby the New Testament or Covenant is confirmed. *Which is shed for many*—As many as spring from Adam.

V. 29. *I will not drink henceforth of this fruit of the vine, till I drink it new with you in my Father's kingdom*—That is, I shall taste no more wine, till I drink wine of quite another

to you, I will not drink henceforth of this fruit of the vine, till that day when I drink it new with you in my Father's kingdom.

30 * And when they had sung the hymn, they went out into the Mount
31 of Olives. Then saith Jesus to them, All ye will be offended at me
this night, for it is written, † I will smite the shepherd, and the sheep
32 of the flock shall be scattered. But after I am risen, I will go before
33 you into Galilee. Peter answering said to him, Though all should be
34 offended at thee, I will never be offended. Jesus said to him, Verily I
say to thee, that in this very night before cock-crowing thou wilt deny
35 me thrice. Peter saith to him, If I must die with thee, yet will I in no
wise deny thee. In like manner also said all the disciples.

36 ‡ Then cometh Jesus with them to a place calleth Gethsemane,
and saith to his disciples, Sit ye here, while I go and pray yonder.
37 And taking with him Peter and the two sons of Zebedee, he began
38 to be sorrowful and in deep anguish. Then saith he to them, My
soul is exceeding sorrowful, even unto death: tarry ye here, and

ther kind in the glorious kingdom of my Father. And of this you shall also partake with me.

V. 30. *And when they had sung the hymn*—Which was constantly sung at the close of the passover. It consisted of six psalms, from the 113th to the 118th. *The Mount of Olives*—Was over against the temple, about two miles from Jerusalem.

V. 31. *All ye will be offended at me*—Something will happen to me, which will occasion your falling into sin by forsaking me.

V. 32. *But notwithstanding this, after I am risen, I will go before you* (as a shepherd before his sheep) *into Galilee*—Though you forsake me, I will not for this forsake you.

V. 34. *Before cock-crowing thou wilt deny me thrice*—That is, before three in the morning, the usual time of cock-crowing: although one cock was heard to crow once after Peter's first denial of his Lord.

V. 35. *In like manner also did all the dis-*

ciples—But such was the tenderness of our Lord, that he would not aggravate their sin, by making any reply.

V. 36. *Then cometh Jesus to a place called Gethsemane*—That is, the valley of fatness. The garden probably had its name from its soil and situation, lying in some little valley between two of those many hills, the range of which constitutes the Mount of Olives.

V. 37. *And taking with him Peter and the two sons of Zebedee*—To be witnesses of all; *he began to be sorrowful and in deep anguish*—Probably from feeling the arrows of the Almighty stick fast in his soul, while God laid on him the iniquities of us all. Who can tell what painful and dreadful sensations were then impressed on him by the immediate hand of God? The former word in the original properly signifies, to be penetrated with the most exquisite sorrow: the latter, to be quite deprest, and almost overwhelmed with the load.

V. 39. *And*

† Mark xiv. 26. Luke xxii. 39. John xviii. 1. † Zech. xiii. 7. ‡ Mark xiv. 32. Luke xxii. 40.

39 watch with me. And going a little farther, he fell on his face and
 prayed, saying, O my Father, if it be possible, let this cup pass from
 40 me; yet not as I will, but as thou *wilt*. And he cometh to the dis-
 ciples, and findeth them asleep, and saith to Peter, What! Could
 41 not ye watch with me one hour? Watch and pray, that ye enter
 not into temptation: the spirit indeed *is* willing, but the flesh *is*
 42 weak. Again going away the second time he prayed, saying, O my
 Father, if this cup cannot pass from me, unless I drink it, thy will be
 43 done. And coming he findeth them asleep again; for their eyes
 44 were weighed down. And leaving them, he went away again, and
 45 prayed the third time, saying the same words. Then cometh he to
 his disciples and saith to them, Sleep on now and take *your* rest: be-
 hold the hour is come, and the Son of man is betrayed into the hand
 46 of sinners. Rise, let us be going: behold he that betrayeth me is at
 hand.

47 † And while he was yet speaking, lo Judas one of the twelve came,
 and with him a great multitude with swords and clubs from the chief
 48 priests and elders of the people. Now he that betrayed him, had
 given them a signal, saying, Whomsoever I shall kiss, is he; seize
 49 him. And forthwith coming to Jesus, he said, Hail, Master, and
 50 kissed him. And Jesus said to him, Friend, wherefore art thou come?

V. 39. *And going a little farther*—About a stone's cast, (Luke xxii. 41.) So that the apostles could both see and hear him still. *If it be possible, let this cup pass from me*—And it did pass from him quickly. When he cried unto God with strong cries and tears, he was heard in that which he feared. God did take away the terror and severity of that inward conflict.

V. 41. *The spirit*—Your spirit: ye yourselves. *The flesh*—Your nature. How gentle a rebuke was this, and how kind an apology! especially at a time when our Lord's own mind was so weighed down with sorrow.

V. 45. *Sleep on now, if you can, and take*

your rest—For any farther service you can be of to me.

V. 50. The heroic behaviour of the blessed Jesus, in the whole period of his sufferings, will be observed by every attentive eye, and felt by every pious heart: although the sacred historians, according to their usual but wonderful simplicity, make no encomiums upon it. With what composure does he go forth to meet the traitor? With what calmness receive that malignant kiss? With what dignity does he deliver himself into the hands of his enemies? Yet plainly shewing his superiority over them, and even then *leading*, as it were, *captivity captive*!

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V. 51. *And*

51 Then came they up and laid hands on Jesus, and took him. * And behold one of them that were with Jesus, stretching out *his* hand, drew his sword, and striking the servant of the high priest, cut off
 52 his ear. Then said Jesus to him, Put up again thy sword into its place:
 53 for all they that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will presently give me more than
 54 twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be done?
 55 § In that hour Jesus said to the multitudes, Are ye come out as against a robber, with swords and clubs to take me? I sat daily with you teaching
 56 in the temple, and ye apprehended me not. But all this is done, that the scriptures might be fulfilled. Then all the disciples forsook him and fled.
 57 † And they that had apprehended Jesus, led *him* away to Caiaphas
 58 the high priest, where the scribes and elders were assembled. But Peter followed him afar off to the high priest's palace, and going in,
 59 sat with the servants, to see the end. Now the chief priests, and elders, and all the council sought false witness against Jesus, to put him to
 60 death, But found none; yea, though many false witnesses came, yet
 61 found they none. At last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it
 62 in three days. And the high priest rising up said to him, Answerest thou nothing? What do these witness against thee? But Jesus held

V. 51. *And one of them, striking the servant of the high-priest*—Probably the person that seized Jesus first; *Cut off his ear*—Aiming, it seems, to cleave his head, but that by a secret providence interposing, he declined the blow.

V. 52. *All they that take the sword*—Without God's giving it to them; without sufficient authority.

V. 53. *He will presently give me more than twelve legions of angels*—The least of whom, it is probable, could overturn the earth and destroy all the inhabitants of it.

V. 57. *They led him to Caiaphas*—From the house of *Annas*, the father-in-law of

Caiaphas, to whom they had carried him first.

V. 58. *But Peter followed him afar off*—Variously agitated by conflicting passions: love constrained him to follow his master; fear made him follow *afar off*. *And going in, sat with the servants*—Unfit companions, as the event shewed.

V. 60. *Yet found they none*—On whose evidence they could condemn him to die. *At last came two false witnesses*—Such they were, although part of what they said was true; because our Lord did not speak some of those words at all; nor any of them in this sense.

V. 64 *Hereafter*

* Mark xiv. 47. Luke xxii. 49. John xviii. 10. § Mark xiv. 48. Luke xxii. 52.

† Mark xiv. 53. Luke xxii. 54. John xviii. 12.

his peace. And the high priest answering said to him, I adjure thee by the living God, to tell us, if thou art the Christ, the Son of God?

64 Jesus said to him, Thou hast said. Moreover I say to you, Hereafter shall ye see the Son of man sitting on the right-hand of power, and

65 coming upon the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we

66 of witnesses? Behold now ye have heard his blasphemy. What think ye? They answering said, He is worthy of death. Then did they spit

68 in his face and buffet him, and others smote *him*, saying, Prophecy to us, thou Christ, who is he that smote thee?

69 Now Peter sat without in the hall. And a maid servant came to

70 him, saying, Thou also wast with Jesus of Galilee. But he denied

71 before all, saying, I know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and said to them

72 that were there, This *fellow* also was with Jesus of Nazareth. And

73 again he denied with an oath, I know not the man. And after a while they that stood by, came and said to Peter, Surely thou art

74 also *one* of them; for thy speech discovereth thee. Then began he to curse and to swear, I know not the man. And immediately the

75 cock crew. And Peter remembered the word of Jesus, who had said

V. 64. *Hereafter shall ye see the Son of man*—He speaks in the third person, modestly, and yet plainly: *Sitting on the right-hand of power*—That is, the right-hand of God: *And coming upon the clouds of heaven*—As he is represented by *Daniel* (ch. vii. 13. 14.) Our Lord looked very unlike that person now! But nothing could be more awful, more majestic and becoming, than such an admonition, in such circumstances!

V. 65. *Then the high priest rent his clothes*—Though the high priest was forbidden to rent his clothes (that is, his upper garment) in some cases where others were allowed to do it, (Lev. xxi. 10.) yet in case of blasphemy or any public calamity, it was thought allowable. *Caiaphas* hereby expressed in the most artful manner, his horror at hearing such grievous blasphemy.

V. 67. *Then*—After he declared, he was

the Son of God, the Sanhedrim doubtless ordered him to be carried out, while they were consulting what to do. And then it was, that the soldiers who kept him, began these insults upon him.

V. 72. *He denied with an oath*—To which possibly he was not unaccustomed, before our Lord called him.

V. 73. *Surely thou art also one of them: for thy speech discovereth thee*—*Malchus* might have brought a stronger proof than this. But such is the over-ruling providence of God, that the world, in the height of their zeal, commonly catch hold of the very weakest of all arguments against the children of God.

V. 74. *Then began he to curse and to swear*—Having now quite lost the reins, the government of himself.

to him, Before cock-crowing thou wilt deny me thrice. And going out he wept bitterly.

XXVII. * In the morning, all the chief priests and elders of the people
2 consulted together against Jesus, to put him to death. And having bound him, they led him away and delivered him to Pontius Pilate the governor.

3 Then Judas who had betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief
4 priests and elders saying, I have sinned in betraying innocent blood.
5 And they said, What *is that* to us? See thou *to it*. And having thrown down the pieces of silver in the temple, he withdrew, and going away
6 hanged himself. And the chief priests taking the pieces of silver, said, It is not lawful to put them into the treasury, because it is the price
7 of blood. And having consulted together, they bought with them the
8 potters field, to bury foreigners in. Wherefore that field was called,
9 The field of blood unto this day. Then was fulfilled what was spoken by the prophet, saying, * And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel

V. 1. *In the morning*—As the Sanhedrim used to meet in one of the courts of the temple, which was never opened in the night, they were forced to stay till the morning, before they could proceed regularly, in the resolution they had taken to put him to death.

V. 2. *Having bound him*—They had bound him when he was first apprehended. But they did it now afresh, to secure him from any danger of an escape, as he passed through the streets of *Jerusalem*.

V. 3. *Then Judas, seeing that he was condemned*—Which probably he thought *Christ* would have prevented by a miracle.

V. 4. *They said, What is that to us?*—How easily could they digest innocent blood! And yet they had a conscience! *It is not lawful* (say they) *to put it into the treasury*—But very lawful to slay the innocent!

V. 5. *In that part of the temple, where the Sanhedrim met.*

V. 7. *They bought with them the potters field*—Well known, it seems, by that name. This was a small price for a field so near *Jerusalem*. But the earth had probably been digged for potter's vessels, so that it was now neither fit for tillage, nor pasture, and consequently of small value. *Foreigners*—Heathens especially; of whom there were then great numbers in *Jerusalem*.

V. 9. *Then was fulfilled*—What was figuratively represented of old, was now really accomplished. *What was spoken by the prophet*—The word *Jeremy*, which was added to the text in latter copies, and thence received into many translations, is evidently a mistake: for he who spoke what St. *Matthew* here cites or rather paraphrases) was not *Jeremy*, but *Zechariah*.

V. 10. *As*

10 did value, And gave them for the potter's field, as the Lord commanded me.

11 And Jesus stood before the governor. And the governor questioned him, saying, Art thou the king of the Jews? And Jesus said to him, 12 Thou sayest. But while he was accused by the chief priests and elders, 13 he answered nothing. Then said Pilate to him, Hearest thou not, how 14 many things they witness against thee? And he answered him to never a word, so that the governor marvelled greatly.

15 † Now at every feast the governor was wont to release to the people a prisoner, whom they would. And they had then a notorious 16 prisoner, named Barabbas. Therefore when they were gathered together, Pilate said to them, Whom will ye that I release to you? Barabbas; 17 or Jesus who is called Christ? For he knew that for envy they had delivered him.

19 While he sat on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that just man; for I have suffered 20 many things to-day in a dream because of him. But the chief priests and elders persuaded the multitude, to ask Barabbas, and 21 destroy Jesus. The governor answering said to them, Which of the 22 two will ye that I release to you? They said, Barabbas. Pilate said to them, What shall I do then with Jesus who is called Christ? 23 They all say to him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more vehemently, saying, Let him be crucified. Then Pilate seeing, that he 24

V. 10. *As the Lord commanded me*—To write, to record.

V. 11. *Art thou the king of the Jews?*—Jesus before Caiaphas avows himself to be the *Christ*, before Pilate to be a king; clearly shewing thereby, that his answering no more, was not owing to any fear.

V. 15. *At every feast*—Every year, at the feast of the passover.

V. 18. *He knew that for envy they had delivered him*—As well as from malice and revenge: they envied him, because the people magnified him.

V. 22. *They all say, Let him be crucified*—The punishment which Barabbas had deserved: and this probably made them think of it. But in their malice they forgot with how dangerous a precedent they furnished the Roman governor. And indeed within the compass of a few years, it turned dreadfully upon themselves.

V. 24. *Then Pilate took water and washed his hands*—This was a custom frequently used among the *Heathens* as well as among the *Jews*, in token of innocency.

F f

V. 25 *His*

could prevail nothing, but rather a tumult was made, taking water, washed *his* hands before the multitude, saying, I am innocent of the
 25 blood of this just man: see ye to it. Then all the people answering
 26 said, His blood *be* on us and on our children. Then released he Barabbas to them, and having scourged Jesus, he delivered *him* to be crucified.

27 § Then the soldiers of the governor taking Jesus into the common
 28 hall, gathered to him the whole troop. And stripping him they put on
 29 him a scarlet robe. And plating a crown of thorns, they put it upon his head, and a cane in his right-hand; and kneeling before him, they
 30 mocked him, saying, Hail, king of the Jews. And spitting on him, they took the cane and smote him on the head.

31 And after they had mocked him, they stripped him of the robe, and
 32 put his own raiment on him, and led him away to crucify *him*. And coming out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 || And coming to a place called Golgotha, that is, the place of a

V. 25. *His blood be on us and on our children*—As this imprecation was dreadfully answered in the ruin so quickly brought on the *Jewish* nation and the calamities which have ever since pursued that wretched people, so it was peculiarly fulfilled by *Titus* the Roman general, on the *Jews* whom he took during the siege of *Jerusalem*. So many, after having been scourged in a terrible manner, were crucified all round the city, that in a while there was not room near the walls for the crosses to stand by each other. Probably this befel some of those who now joined in this cry, as it certainly did many of their children: the very finger of God thus pointing out their crime in crucifying his Son.

V. 26. *He delivered him to be crucified*—The person crucified was nailed to the cross as it lay on the ground, through each hand extended to the utmost stretch, and through both the feet together. Then the cross was raised up, and the foot of it thrust with a violent shock into a hole in the ground

prepared for it. This shock disjoined the body, whose whole weight hung upon the nails, till the person expired through mere dint of pain. This kind of death was used only by the *Romans*, and by them inflicted only on slaves and the vilest criminals.

V. 27. *The whole troop*—Or *Cohort*. This was a body of foot, commanded by the governor, who was appointed to prevent disorders and tumults, especially on solemn occasions.

V. 28. *They put on him a scarlet robe*—Such as kings and generals wore: probably an old, tattered one.

V. 32. *Him they compelled to bear his cross*—He bore it himself, till he sunk under it, *John* xix. 17.

V. 33. *A place called Golgotha, that is, the place of a skull*—*Golgotha* in *Syriac*, signifies a *skull* or *head*, it was probably called so from this time; being an eminence upon mount *Calvary*, not far from the King's gardens.

V. 34. *They*

34 skull, They gave him vinegar mingled with gall to drink, and when
 35 he had tasted *thereof*, he would not drink. And having crucified him
 they parted his garments, casting lots, that it might be fulfilled
 which was spoken by the prophet, * They parted my garments among
 36 them, and for my vesture they cast lots. And sitting down, they
 37 guarded him there, And set up over his head his accusation written,
 38 THIS IS JESUS THE KING OF THE JEWS. † Then were two
 robbers crucified with him, one on the right-hand and one on the left.

39 And they that were passing by reviled him, wagging their heads and
 40 saying, Thou that destroyest the temple, and buildest it in three days,
 save thyself. If thou be the Son of God, come down from the cross.
 41 In like manner the chief priests also with the scribes and elders mock-
 42 ing him said, He saved others; cannot he save himself? If he be
 the king of Israel, let him now come down from the cross, and we
 43 will believe him. He trusted in God: let him deliver him now, if he
 44 will have him; for he said I am the Son of God. † And even
 the robbers that were crucified with him, cast the same reproach upon
 him.

45 Now from the sixth hour there was darkness over all the earth,
 46 unto the ninth hour. And about the ninth hour, Jesus cried with a
 loud voice, saying, * Eli, Eli, lama sabachthanni? That is, My God,

V. 34. *They gave him vinegar mixed with gall*—Out of derision: which, however nauseous, he received and tasted of. St. Mark mentions also a different mixture which was given him. *Wine mingled with myrrh*: such as it was customary to give to dying criminals, to make them less sensible of their sufferings: but this our Lord refused to taste, determining to bear the full force of his pains.

V. 35. *They parted his garments*—This was the custom of the Romans. The soldiers performed the office of executioners, and divided among them the spoils of the criminals. *My vesture*—That is, my inner garment.

V. 45. *From the sixth hour, there was dark-*

ness over all the earth unto the ninth hour—In-
 somuch, that even an heathen philosopher seeing it, and knowing it could not be a natural eclipse, because it was not at the time of the full moon, and continued three hours together, cried out, “Either the God of nature suffers, or the frame of the world is dissolved.”

By this darkness God testified his abhorrence of the wickedness which was then committing. It likewise intimated *Christ's* fore conflicts with the divine justice, and with all the powers of darkness.

V. 46. *About the ninth hour, Jesus cried with a loud voice*—Our Lord's great agony probably continued these three whole hours, at the conclusion of which he thus cried out,
 while

* Psalm xxii. 18. † Mark xv. 27. Luke xxiii. 32. † Mark xv. 32. Luke xxiii. 39.
 * Psalm xxii. 1.

47 my God, why hast thou forsaken me? Some of them that stood
 48 there hearing *it*, said, he calleth Elijah. ‡ And immediately one of
 them running and taking a sponge filled *it* with vinegar, and putting
 49 *it* on a cane, gave him to drink. The rest said, Let be: let us see
 whether Elijah will come to save him.

50 Jesus having cried again with a loud voice, dismissed *his* spirit.

51 And behold the veil of the temple was rent in twain from the top
 to the bottom, and the earth was shaken, and the rocks were torn asunder:

52 And the tombs were opened, and many bodies of holy men that slept

while he suffered from God himself what was unutterable. *My God, my God, why hast thou forsaken me?*—Our Lord hereby at once expressed his trust in God, and a most distressing sense of his letting loose the powers of darkness upon him, withdrawing the comfortable discoveries of his presence, and filling his soul with a terrible sense of the wrath due to the sins which he was bearing.

V. 48. *One taking a sponge, filled it with vinegar*—Vinegar and water was the usual drink of the Roman soldiers. It does not appear, that this was given him in derision, but rather with a friendly design, that he might not die before *Elijah* came.

V. 50. *After he had cried with a loud voice*—To shew that his life was still whole in him. *He dismissed his spirit*—So the original expression may be literally translated: an expression admirably suited to our Lord's words, *John* x. 18, *No man taketh my life from me, but I lay it down of myself.* He died by a voluntary act of his own, and in a way peculiar to himself. He alone of all men that ever were, could have continued alive, even in the greatest tortures, as long as he pleased, or have retired from the body whenever he had thought fit. And how does it illustrate that love, which he manifested in his death? Inasmuch as he did not use his power to quit his body, as soon as it was fastened to the cross, leaving only an insensible corpse, to the cruelty of his mur-

derers: but continued his abode in it, with a steady resolution, as long as it was proper. He then retired from it, with a majesty and dignity, never known, or to be known in any other death: *dying*, if one may so express it, *like the prince of life.*

V. 51. Immediately upon his death, while the sun was still darkened, *the veil of the temple*, which separated the holy of holies from the court of the priests, though made of the richest and strongest tapestry, *was rent in two from the top to the bottom*: so that while the priest was ministering at the golden altar (it being the time of the sacrifice) the sacred oracle, by an invisible power, was laid open to full view: God thereby signifying the speedy removal of the veil of the *Jewish* ceremonies, the casting down of the partition-wall, so that the *Jews* and *Gentiles* were now admitted to equal privileges, and the opening a way through the veil of his flesh for all believers into the most holy place. *And the earth was shaken*—There was a general earthquake through the whole globe, though chiefly near *Jerusalem*: God testifying thereby his wrath against the *Jewish* nation, for the horrid impiety they were committing.

V. 52. *Some of the tombs were shattered and laid open* by the earthquake, and while they continued unclosed (and they must have stood open all the sabbath, seeing the law would not allow any attempt to close them) *many bodies of holy men were raised* (perhaps

53 were raised, And coming out of the tombs after his resurrection, went into the holy city, and appeared to many.

54 And the Centurion and they that were with him, guarding Jesus, seeing the earthquake and the things that were done, feared greatly, saying, Truly this was the Son of God.

55 And many women were there, beholding afar off, who had followed
56 Jesus from Galilee, serving him. Among whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 * In the evening, there came a rich man of Arimathea, named Joseph,
58 who also himself was a disciple of Jesus. He going to Pilate, asked the
59 body of Jesus: then Pilate commanded the body to be delivered. And
60 Joseph taking the body, wrapped it in clean linen, And laid it in his own new tomb, which he had hewn out in the rock, and having
61 rolled a great stone to the door of the tomb, departed. And Mary Magdalene was there and the other Mary, sitting over against the sepulchre.

62 Now on the morrow the *day* after the day of the preparation, the chief Priests and Pharisees were gathered together to Pilate, saying,
63 Sir, we remember, that impostor said while he was yet alive, After three

(perhaps Simeon, Zacharias, John the baptist, and others who had believed in *Christ*, and were known to many in *Jerusalem*.) And coming out of the tombs after his resurrection, went into the holy city (*Jerusalem*) and appeared to many—Who had probably known them before: God hereby signifying, that *Christ* had conquered death, and would raise all his saints in due season.

V. 54. *The Centurion*—The officer who commanded the guard, and they that were with him feared, saying, Truly this was the son of God—Referring to the words of the chief priests and scribes, ver. 43. He said, I am the son of God.

V. 56. *James*—The less: he was so called to distinguish him from the other *James*, the brother of *John*; probably because he was less in stature.

V. 57. *Evening*—That is, after three o'clock: the time from three to six they termed evening.

V. 62. *On the morrow, the day that followed the day of the preparation*—The day of preparation, was the day before the sabbath, whereon they were to prepare the celebration of it. The next day then was the sabbath according to the *Jews*. But the Evangelist seems to express it by this circumlocution, to shew the *Jewish* sabbath was then abolished.

V. 63. *That impostor said, while he was yet alive, After three days I will rise again*—We do not find, that he had ever said this to them, unless when he spoke of the temple of his body, (*John* ii. 19. 21.) And if they here refer to what he then said, how perverse and iniquitous was their construction of these

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64 days I will rise again. Command therefore that the sepulchre be secured till the third day, lest his disciples coming steal him away, and say to the people, He is risen from the dead : so the last imposture shall be worse than
 65 the first. Pilate said to them, Ye have a guard ; go, make *it* as secure
 66 as ye can. So they went and secured the sepulchre, sealing the stone and setting a guard.

XXVIII. * Now after the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see
 2 the sepulchre. And behold, there had been a great earthquake, and an angel of the Lord descending from heaven, had come and rolled
 3 away the stone from the door and sat upon it. His countenance was
 4 like lightning, and his raiment white as snow. And for fear of him
 5 the guards trembled, and became as dead *men*. But the angel answering said to the women, Fear not ye ; for I know ye seek Jesus who
 6 was crucified. He is not here ; for he is risen, as he said : come, see
 7 the place where the Lord lay. And going quickly tell his disciples, that he is risen from the dead. And behold he goeth before you into Ga-
 8 lilee ; there shall ye see him. Lo, I have told you. And departing quickly from the sepulchre with fear and great joy they ran to tell his

these words, when he was on his trial before the council ? c. xxvi. 61. Then they seemed to understand them quite otherwise.

V. 65. *Ye have a guard*—Of your own, in the tower of *Antonia*, which was stationed there, for the service of the temple.

V. 66. *They went and secured the sepulchre, sealing the stone, and setting a guard*—They set *Pilate's* signet, or the public seal of the Sanhedrim upon a fastening which they had put on the stone. And all this uncommon caution was over-ruled by the providence of God, to give the strongest proofs of Christ's ensuing resurrection ; since there could be no room for the least suspicion of deceit, when it should be found, that his body was raised out of a new tomb, where there was no other corpse, and this tomb hewn out of a rock, the mouth of

which was secured by a great stone, under a seal, and a guard of soldiers.

V. 2. *An angel of the Lord had rolled away the stone, and sat upon it*—St. Luke and St. John speak of two angels that appeared : but it seems as if only one of them had appeared sitting on the stone without the sepulchre, and then going into it, was seen with another angel, sitting one where the head, the other where the feet of the body had lain.

V. 6. *Come, see the place where the Lord lay*—Probably in speaking, he rose up, and going before the women into the sepulchre, said, Come, see the place. This clearly reconciles what St. John relates (xx. 12.) this being one of the two angels there mentioned.

V. 7. *There shall ye see him*—In his solemn appearance to them all together. But their
 gracious

† Mark xvi. 1. Luke xxiv. 1. John xx. 1.

9 disciples. And behold Jesus met them and said, Hail. And they
 10 coming to him took hold of his feet and worshipped him. Then said
 Jesus to them, Fear not. Go tell my brethren to go into Galilee, and
 there shall they see me.

11 While they were going, behold some of the guard coming into
 the city, told the chief priests all the things that had been done.

12 And having met together with the elders and consulted, they gave
 13 much money to the soldiers, Saying, Say, his disciples came by night,
 14 and stole him while we slept. And if the governor hear this, we will per-
 15 suade him and secure you. So they taking the money did as they were
 taught; and this saying is commonly reported among the Jews till this day.

16 Then the eleven disciples went into Galilee to the mountain where
 17 Jesus had appointed them. And when they saw him they worshipped
 18 him, though some had doubted. And Jesus coming spake to them, saying,
 19 All power is given me in heaven and in earth: † Go ye and disciple all
 20 nations, baptizing them in the name of the Father, and of the Son, and
 of the Holy Ghost, Teaching them to observe all things whatsoever I have
 commanded you; and lo, I am with you always, even to the end of the
 world.

gracious Lord would not be absent so long; he appeared to them several times before then. *Lo, I have told you*—A solemn confirmation of what he had said.

V. 9. *Hail*—The word in its primitive sense means, “Rejoice:” in its secondary and more usual meaning, “Happiness attend you.”

V. 10. *Go tell my brethren*—I still own them as such, though they so lately disowned and forsook me.

V. 13. *Say, His disciples came by night, and stole him while we slept*—Is it possible, that any man of sense should digest this poor, shallow inconsistency? If ye were awake, why did you let the disciples steal him? If asleep, how do you know they did?

V. 16. *To the mountain where Jesus had appointed them*—This was probably Mount Tabor, where (it is commonly supposed) he

had been before transfigured. It seems to have been here also, that he appeared to above five hundred brethren at once.

V. 18. *All power is given to me*—Even as man. As God, he had all power from eternity.

V. 19. *Disciple all nations*—Make them my disciples. This includes the whole design of *Christ's* commission. *Baptizing* and *teaching* are the two great branches of that general design. And these were to be determined by the circumstances of things; which made it necessary in baptizing adult *Jews* or *Heathens*, to teach them before they were baptized; in discipling their children, to baptize them before they were taught; as the *Jewish* children in all ages, were first circumcised, and after taught to do all God had commanded them.

† Mark xvi. 15.

NOTES

N O T E S

O N

The Gospel according to St. M A R K.

T H I S C O N T A I N S,

I. THE beginning of the gospel :

- a. John prepares the way, C. i. 1—8
- b. Baptizes Jesus, who is proclaimed the Son of God, 9—11
- c. Tempted of Satan, served by angels, 12—13

II The gospel itself :

A. In Galilee ; where we may observe three periods :

a. After John was cast into prison :

In general :

- 1. The place and matter of his preaching, 14—15
- 2. The calling of several of the apostles, 16—20

In particular :

1. Actions not censured by his adversaries :

- 1. He teaches with authority, 21—22
- 2. Cures the demoniac, 23—28
- 3. Heals many sick, 29—34
- 4. Prays, 35
- 5. Teaches every where, 36—39
- 6. Cleanses the leper, 40—45

2. Actions censured by them :

Here occur,

- 1. The paralytic forgiven and healed, C. ii. 1—12
- 2. The call of Levi, and eating with publicans and sinners, 13—17
- 3. The question concerning fasting answered, 18—22

4. The ears of corn plucked, 23—28

5. The withered hand restored ; snares laid, C. iii. 1—6

3. Our Lord's retirement :

1. At the sea, 7—12

2. In the mountain, where the apostles are called, 13—19

3. In the house, where after refuting the blasphemy of the Pharisees, he shews who are his mother and his brethren, 20—35

4. In the ship ; various parables, C. iv. 1—34

5. On the sea, and beyond it, 35—41 C. v. 1—20

6. On this side the sea : again : Jairus, and the woman with the flux of blood, 21—43

7. At Nazareth : his countrymen offended, C. vi. 1—6

8. The apostles sent forth, 7—13

b. After John was put to death :

1. Herod's hearing of Jesus, and judgment of him, 14—29

2. Christ's retiring with his apostles, now returned, 30—32

3. The earnestness of the people ; Christ's compassion ; five thousand fed, 33—44

4. His walking on the sea, 45—52

5. He heals many in the land of Gennesaret, 53—56

6. And

6. And teaches what defiles a man ; C. vii. 1—23
7. A devil cast out in the coasts of Tyre and Sidon 24—30
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9. He comes into the parts of Dalmanutha, and answers concerning the sign from heaven, 10—13
10. In the ship, he warns them of evil leaven, 14—21
11. At Bethsaida, heals the sick, 22—26
- c. After he was acknowledged to be the Son of God :
 1. Peter confessing him, he enjoins his disciples silence ; foretels his passion : reproves Peter ; exhorts to follow him : 27—
C. ix. 1—
 2. Is transfigured ; casts out a devil, foretels his passion, 2—32
 3. Reproves and instructs his disciples, 33—50
- B. In Judea :
 - a. In the borders, C. x. 1—
 1. He treats of divorce, 2—12
 2. Of little children 13—16
 3. Of entering into life, and of the danger of riches, 17—31
 - b. In his way to the city,
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 2. Answers James and John, and instructs them all, 35—45
 3. At Jericho, gives sight to Bartimeus, 46—52
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 - c. His royal entry, 2—11
 - d. The day after, the fig-tree cursed, 12—14
the temple purged 15—19
 - e. The day after that,
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2. In the temple,
 1. His authority vindicated, 27—33
 2. The parable of the wicked husbandmen, C. xii. 1—12
 3. Of paying tribute to Cesar 13—17
 4. Of the resurrection, 18—27
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 6. Of David's Lord, 35—37
 7. He warns the people of the scribes, 31—40
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3. On Mount Olives he foretels the destruction of the city and temple, and the end of the world, C. xiii. 1—37
- d. Two days before the passover : his enemies bargain with Judas, C. xiv. 1—11
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 4. In Gethsemane, Jesus prays, wakes his disciples, 32—42
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St. MARK.

1. **T**HE * beginning of the gospel of Jesus Christ, the Son of God:
 2 As it is written in the prophets, † Behold I send my messenger
 3 before thy face, who shall prepare thy way before thee. ‡ The voice
 4 of one crying aloud in the wilderness, Prepare ye the way of the Lord,
 5 make his paths straight. John was baptizing in the wilderness and
 6 preaching the baptism of repentance, for the remission of sins. And
 7 there went out to him all the country of Judea, and all they of Jeru-
 8 salem, and were baptized of him in the river Jordan, confessing their
 9 sins. And John was clothed with camel's hair, and with a leathern
 10 girdle about his loins, and ate locusts and wild honey, And proclaimed,
 11 saying, There cometh after me one mightier than I, the latchet of
 12 whose shoes I am not worthy to stoop down and unloose. I indeed
 have baptized you with water; but he will baptize you with the Holy
 Ghost. ¶ And in those days, Jesus came from Nazareth of Galilee, and
 was baptized by John at Jordan. And coming up from the water,
 straightway he saw the heavens opened, and the Spirit as a dove
 descending upon him. And a voice came from heaven, Thou art
 my beloved Son, in whom I delight. § And immediately the Spirit

V. 1. *The beginning of the gospel of Jesus Christ*—The evangelist speaks with strict propriety: for the beginning of the gospel is in the account of John the Baptist, contained in the first paragraph; the Gospel itself, in the rest of the book.

V. 4. *Preaching the baptism of repentance*

—That is, preaching repentance, and baptizing as a sign and means of it.

V. 7. *The latchet of whose shoes I am not worthy to unloose*—That is, to do him the very meanest service.

V. 12. *And immediately the Spirit thrusteth him out into the wilderness*—So in all the children

* Matt. iii. 1. Luke iii. 1. † Mal. xiii. 1. ‡ Isa. xl. 3. ¶ Matt. iii. 13. Luke iii. 21.

§ Matt. iv. 1. Luke iv. 1.

13 thrusteth him out into the wilderness. And he was there in the wilderness forty days tempted by Satan, and was with the wild beasts; and the angels served him.

14 * Now after John was put in prison, Jesus came into Galilee, 15 preaching the gospel of the kingdom of God, Saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. || And walking by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea (for they were fishermen.) And Jesus said to them, Come ye after me, and I will make 18 you fishers of men. And straightway leaving their nets, they followed 19 him. And having gone thence a little farther, he saw James *the son* of Zebedee and John his brother, who were also in the vessel, mending 20 their nets; And he called them; and immediately leaving their father Zebedee in the vessel with the hired servants, they went after him.

21 † And they go into Capernaum. And straightway on the sabbath, he 22 went into the synagogue and taught. And they were astonished at his teaching; for he taught them as one having authority, and not as the 23 scribes. And there was in their synagogue a man having an unclean spirit, and he cried out, saying, Let us alone: what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I 25 know thee who thou art, the holy one of God. And Jesus rebuked 26 him, saying, Hold thy peace and come out of him. And the unclean spirit having torn him, and cried with a loud noise, came out of him. 27 And they were all amazed, so that they questioned among themselves, saying, What is this? What new teaching is this? For with authority

children of God, extraordinary manifestations of his favour, are wont to be followed by extraordinary temptations.

V. 13. *And he was there forty days tempted by Satan*—Invisibly. After this followed the temptation by him in a visible shape, related by St. Matthew. *And he was with the wild beasts*—Though they had no power to hurt him. St. Mark not only gives us a compendium of St. Matthew's gospel, but likewise several valuable particulars, which the other evangelists have omitted.

V. 15. *The time is fulfilled*—The time of my kingdom, foretold by Daniel, expected by you, is fully come.

V. 18. *Straightway leaving their nets, they followed him*—From this time they forsook their employ, and constantly attended him. Happy they, who follow Christ at the first call!

V. 26 *A loud noise*—For he was forbidden to speak. Christ would neither suffer those evil spirits to speak in opposition, nor yet in favour of him. He needed not their

* Matt. iv. 12. || Matt. iv. 18. Luke v. i. † Luke iv. 31.

28 he commandeth even the unclean spirits, and they obey him. And immediately his fame went forth into all the country of Galilee round about.

29 † And coming out of the synagogue, they entered forthwith into
30 the house of Simon and Andrew, with James and John. And Simon's wife's mother lay ill of a fever, and immediately they tell him of her.
31 And he came and taking her by the hand, lifted her up; and straightway
32 the fever left her, and she waited on them. And in the evening, when the sun was set, they brought to him all that were diseased, and them
33 that were possessed with devils. And the whole city was gathered to-
34 gether at the door. And he healed many that were ill of divers diseases, and cast out many devils, and suffered not the devils to say that they knew him.

35 * And in the morning, rising a great while before day, he went out
36 and departed into a desert place, and prayed there. And Simon and
37 they that were with him followed after him. And having found him,
38 they say to him, All men seek thee. And he saith to them, Let us go to the neighbouring towns, that I may preach there also: for therefore am
39 I come. And he preached in their synagogues throughout all Galilee, and cast out devils.

40 † And there came to him a leper beseeching him and kneeling
41 down to him and saying to him, If thou wilt, thou canst make me clean. And Jesus, moved with tender compassion, stretched out *his*
42 hand, touched him, and saith to him, I will; be thou clean. And when he had spoken, immediately the leprosy departed from him and
43 he was made clean. And having straitly charged him, he forthwith
44 sent him away, And saith to him, See thou say nothing to any man;

their testimony, nor would encourage it, lest any should infer, that he acted in concert with them.

V. 32. *When the sun was set*—And consequently the sabbath was ended, which they reckoned from sun-set to sun-set.

V. 33. *And the whole city was gathered together at the door*—O what a fair prospect was here? Who could then have imagined, that all these blossoms would die away without fruit?

V. 34. *He suffered not the devils to say, that they knew him*—That is, according to Dr. Mead's hypothesis (That the scriptural demoniacs were only diseased persons) *He suffered not the diseases to say, that they knew him!*

V. 35. *Rising a great while before day*—So did he labour for us, both day and night.

V. 44. *See thou say nothing to any man*—But our blessed Lord gives no such charge to

but go, shew thyself to the priest, and offer for thy cleansing what Moses
45 commanded for a testimony to them. But he going out published *it* much
and blazed abroad the matter, so he could no more openly enter the
city; but he was without in desert places: and they came to him from
every quarter.

II. And again he entered into Capernaum after some days; and it
2 was heard that he was in the house. And many were gathered to-
gether, so that there was no room for *them*, no, not even about the
3 door. And he spake the word to them. § And they come to him,
4 bringing a paralytic, borne of four. And not being able to come
nigh him for the croud, they uncovered the roof where he was, and
having broken *it* up, they let down the couch whereon the paralytic
5 lay. Jesus seeing their faith, said to the paralytic, Son, thy sins are
6 forgiven thee. But certain of the Scribes were sitting there, and

to us. If he has made us clean from our leprosy of sin, we are not commanded to conceal it. On the contrary, it is our duty to publish it abroad, both for the honour of our benefactor, and that others who are sick of sin may be encouraged to ask and hope for the same benefit. *But go, shew thyself to the priest, and offer for thy cleansing what Moses commanded for a testimony to them*—The priests seeing him, pronouncing him clean (*Lev. xiii. 17, 23, 28, 37.*) and accordingly allowing him to offer as Moses commanded (*Lev. xiv. 2, 7.*) was such a proof against them, that they durst never say, The leper was not cleansed; which out of envy or malice against our Saviour, they might have been ready to say, upon his presenting himself to be viewed, according to the law, if by the cleansed person's talking much about his cure, the account of it had reached their ears, before he came in person. This is one great reason why our Lord commanded this man to *say nothing*.

V. 45. *So that Jesus could no more openly*

enter into the city—It was also to prevent this inconvenience, that our Lord had enjoined him silence.

V. 1. *And again*—After having been in desert places for some time, he returned privately to the city. *In the house*—In Peter's house.

V. 2. *And immediately many were gathered together*—Hitherto continued the general impression on their hearts. Hitherto, even at Capernaum, all who heard received the word with joy.

V. 4. *They uncovered the roof*—Or, *took up the covering*, the lattice or trap-door, which was on all their houses (being flat-roofed.) And finding it not wide enough, they broke the passage wider, to let down the couch.

V. 6. *But certain of the Scribes*—See whence the first offence cometh! As yet not one of the plain, unlettered people were offended. They all rejoiced in the light, till these *men of learning* came, to put darkness for light, and light for darkness. Wo to all such blind guides! Good had it been for these,

I i

7 reasoning in their hearts, Why doth this *man* thus speak blasphemies?
 8 Who can forgive sins, but God only? And Jesus immediately knowing in his spirit, that they so reasoned in themselves, said to them,
 9 Why reason ye thus in your hearts? Which is easier? To say to the paralytic, *Thy sins are forgiven thee*? Or to say, Arise, and take up
 10 thy couch and walk? But that ye may know that the Son of Man
 11 hath authority on earth to forgive sins: (He saith to the paralytic) I
 12 say to thee, Arise, take up thy couch, and go to thine house. And immediately he arose, and taking up his couch, went forth before them all; so that they were all amazed and glorified God, saying, We never saw it thus.

13 And he went forth again by the sea-side, and all the multitude came
 14 to him, and he taught them. § And passing by, he saw Levi, the son of Alpheus, sitting at the receipt of custom, and saith to him, Follow me.
 15 And he arose and followed him. And as Jesus sat at meat in his house, many publicans also and sinners sat together with Jesus and
 16 his disciples; for there were many, and they followed him. And the Scribes and Pharisees seeing him eating with publicans and sinners, said to his disciples, How is it that he eateth and drinketh with publicans
 17 and sinners? And Jesus hearing *it*, saith to them, They that are whole need not a physician, but they that are sick: I came not to
 18 call the righteous, but sinners. || Now the disciples of John and the

these, if they had never been born. O God, let me never offend one of thy simple ones! Sooner let my tongue cleave to the roof of my mouth!

V. 12. *They were all amazed*—Even the Scribes themselves for a time.

V. 13. *All the multitude came to him*—Namely, *By the sea-side*. And he as readily taught them there, as if they had been in a synagogue.

V. 15. *Many publicans and notorious sinners sat with Jesus*—Some of them doubtless invited by Matthew, moved with compassion for his old companions in sin. But the next words, *For they were many and they followed him*, seem to imply, that the greater

part, encouraged by his gracious words and the tenderness of his behaviour, and impatient to hear more, stayed for no invitation, but pressed in after him, and kept as close to him as they could.

V. 16. *And the Scribes and the Pharisees said*—So now the *wise men* being joined by the *saints of the world*, went a little farther in raising prejudices against our Lord. In his answer, he uses as yet no harshness, but only calm, dispassionate reasoning.

V. 17. *I came not to call the righteous*—Therefore if these were righteous, I should not call them. But now, they are the very persons I came to save.

V. 26. *In*

Pharisees used to fast: and they come and say to him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?
 19 And Jesus said to them, Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bride-
 20 groom with them they cannot fast. But the days will come, when the bridegroom shall be taken away from them; and then shall they fast in
 21 those days. No man seweth a piece of new cloth on an old garment; else the new piece that filleth it up taketh away from the old, and
 22 the rent is made worse. And no man putteth new wine into old leathern bottles; else the new wine bursteth the bottles, and the wine is spilt, and the bottles are lost: but new wine must be put into new bottles.

23 † And he went through the corn-fields on the sabbath-day: and his
 24 disciples as they went, plucked the ears of corn. And the Pharisees said to him, Behold, why do they on the sabbath that which is not
 25 lawful? And he said to them, Have ye never read what David did, when he had need and was hungry, he and they that were with
 26 him? ‡ How he went into the house of God in *the days* of Abiathar the high priest, and ate the shew-bread, which it is not lawful for
 27 many but the priests to eat, and gave also to them who were with him? And he said to them, The sabbath was made for man, and not
 28 man for the sabbath. Moreover the Son of man is Lord even of the sabbath.

III. ¶ And he entered again into the synagogue: and there was a
 2 man there who had a withered hand. And they watched him whether

V. 26. *In the days of Abiathar the high priest—Abimelech, the father of Abiathar, was high priest then; Abiathar himself, not till some time after. This phrase therefore only means, In the time of Abiathar, who was afterwards the high priest.*

V. 27. *The sabbath was made for man—And therefore must give way to man's necessity.*

V. 28. *Moreover the Son of Man is Lord even of the sabbath—Being the supreme*

lawgiver, he hath power to dispense with his own laws: and with this in particular.

V. 1. *He entered again into the synagogue—At Capernaum on the same day.*

V. 2. *And they—The Scribes and Pharisees, watched him, that they might accuse him—Pride, anger, and shame, after being so often put to silence, began now to ripen into malice.*

V. 4. *Is*

3 he would heal him on the sabbath, that they might accuse him. And he
 faith to the man that had the withered hand, Stand up in the midst.
 4 And he faith to them, Is it lawful to do good on the sabbath, or to do
 5 evil? To save life, or to kill? But they held their peace. And looking
 round upon them with anger, being grieved for the hardness of their
 hearts, he faith to the man, Stretch forth thine hand. And he stretched
 6 it forth: and his hand was restored. And the Pharisees going out,
 straightway took counsel with the Herodians against him, that they might
 destroy him.

7 Then Jesus withdrew with his disciples to the sea: and a great mul-
 8 titude from Galilee followed him, And from Judea, and from Jerusa-
 lem, and from Idumea, and from beyond Jordan; and they about Tyre
 and Sidon, a great multitude, having heard what great things he did,
 9 came to him. And he spake to his disciples, that a vessel should wait
 10 on him, because of the multitude, lest they should throng him, For he
 had healed many, so that they rushed in upon him, as many as had
 11 plagues. And the unclean spirits when they saw him fell down before
 12 him and cried, saying, Thou art the Son of God. And he straightly
 13 charged them, not to make him known. † And he goeth up into the
 mountain, and calleth to him whom he would, and they came to him.
 14 * And he ordained twelve, that they might be with him, and that
 15 he might send them forth to preach, And to have power to heal
 16 diseases and cast out devils. And Simon he surnamed Peter: And James

V. 4. *Is it lawful to save life, or to kill?*—Which he knew they were seeking occasion to do. *But they held their peace*—Being confounded, though not convinced.

V. 5. *Looking round upon them with anger, being grieved*—Angry at the sin, grieved at the sinner: the true standard of Christian anger. But who can separate anger at sin from anger at the sinner? None but a true believer in *Christ*.

V. 6. *The Pharisees going out*—Probably leaving the Scribes to watch him still; *took counsel with the Herodians*—As bitter as they usually were against each other.

V. 8. *From Idumea*—The natives of which had now professed the *Jewish religion* above an hundred and fifty years. *They*

about Tyre and Sidon—The *Israelites* who lived in those coasts.

V. 10. *Plagues*—Or *scourges* (so the *Greek* word properly means) seem to be those very painful or afflictive disorders which were frequently sent, or at least permitted of God, as a *scourge* or punishment of sin.

V. 12. *He charged them not to make him known*—It was not the time: nor were they fit preachers.

V. 13. *He calleth whom he would*—With regard to the eternal states of men, God always acts as just and merciful. But with regard to numberless other things, he seems to us to act as mere sovereign.

V. 16. *He surnamed them sons of thunder*—Both with respect to the warm and impetuosity

17 the *son* of Zebedee, and John the brother of James (and he surnamed
18 them Boanerges, that is, sons of thunder.) And Andrew and Philip, and
Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus,
19 and Thaddeus, and Simon the Canaanite, And Judas Iscariot, who also
betrayed him.

20 And they come into an house: And the multitude cometh to-
21 gether again, so that they could not so much as eat bread. And his
relations hearing of it, came out to lay hold on him; for they said,
22 He is beside himself. § But the Scribes who had come down from
Jerusalem said, He hath Beelzebub, and by the prince of the devils
23 casteth he out devils. And calling them to him, he said to them in
24 parables, How can Satan cast out Satan? If a kingdom be divided
25 against itself, that kingdom cannot stand. And if an house be di-
26 vided against itself, that house cannot stand. If Satan then be risen
up and divided against himself, he cannot stand, but hath an end.
27 None can enter into the strong one's house and plunder his goods,
unless he first bind the strong one and then he will plunder his house.
28 † Verily I say to you, All sins shall be forgiven the sons of men and
29 blasphemies wherewith soever they shall blaspheme. But he that shall
blaspheme against the Holy Ghost hath never forgiveness, but is liable to
30 eternal damnation: Because they said, He hath an unclean spirit.
31 ‡ Then come his brethren and his mother, and standing without, sent

tuosity of their spirit, their fervent man-
ner of preaching, and the power of their
word.

V. 20. *To eat bread*—That is, to take any
subsistence.

V. 21. *His relations*—His mother and his
brethren, ver. 31. But it was some time
before they could come near him.

V. 22. *The scribes* (Matt. xii. 22.) who
had come down from Jerusalem—Purposely,
on the devil's errand: and not without
success. For the common people now
began to drink in the poison, from these
learned, good, honourable men! *He hath*
Beelzebub—At command; is in league with
him: *And by the prince of the devils casteth he*

out devils—How easily may a man of learn-
ing elude the strongest proof of a work of
God! How readily can he *account for* every
incident, without ever taking God into the
question!

V. 30. *Because they said, he hath an un-
clean spirit*—Is it not astonishing, that men
who have ever read these words, should
doubt, what is the blasphemy against the
Holy Ghost? Can any words declare more
plainly, that it is, "The ascribing those
miracles to the power of the devil, which
Christ wrought by the power of the Holy
Ghost?"

V. 31. *Then come his brethren and his mo-
ther*—Having at length made their way
through

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§ Matt. xii. 24. Luke xi. 15. † Matt. xii. 31. Luke xii. 10. ‡ Matt. xii. 46. Luke viii. 19.

32 to him, calling him. And the multitude sat about him; and they say to
 33 him, Behold, thy mother and thy brethren without seek for thee. And
 34 he answered them, saying, Who is my mother or my brethren? And
 looking round on them who sat about him, he said, Behold my mother
 35 and my brethren. For whosoever shall do the will of God, the same is
 my brother and sister and mother.

IV. ¶ And again he taught by the sea-side, and a great multitude was
 gathered to him, so that going into the vessel, he sat in the sea, and
 2 the whole multitude was by the sea on the land. And he taught them
 many things by parables, and said to them in his teaching, Hearken;
 3 Behold a sower went out to sow. And as he sowed, some fell by the
 4 highway-side, and the birds came and devoured it. And some fell
 5 on stony ground, where it had not much earth; and immediately it
 6 sprung up, because it had no depth of earth. But when the sun was
 up, it was scorched, and because it had no root, it withered away.
 7 And some fell among thorns, and the thorns grew up and choked it,
 8 and it yielded no fruit. And other fell on good ground, and yielded
 fruit springing up and increasing, and brought forth, some thirty, and
 9 some sixty, and some an hundred. And he said, He that hath ears to
 hear, let him hear.

10 And when he was alone, they that were about him, with the twelve,

through the croud, so as to come to the door. *His brethren* are here named first, as being first and most earnest in the design of taking him: for *neither did these of his brethren believe on him. They sent to him, calling him*—They sent one into the house, who called him aloud, by name.

V. 34. *Looking round on them who sat about him*—With the utmost sweetness; *He said, Behold my mother and my brethren*—In this preference of his true disciples even to the Virgin Mary, considered merely as his mother after the flesh, he not only shews his high and tender affection for them, but seems designedly to guard against those excessive and idolatrous honours, which he foresaw would in after-ages be paid to her.

V. 2. *He taught them many things by para-*

bles—After the usual manner of the Eastern nations, to make his instructions more agreeable to them, and to impress them the more upon attentive hearers. A parable signifies not only a simile or comparison, and sometimes a proverb, but any kind of instructive speech, wherein spiritual things are explained and illustrated by natural. *Prov. i. 6, To understand a proverb and the interpretation*—The proverb is the literal sense, the interpretation is the spiritual; resting in the literal sense killeth, but the spiritual giveth life.

V. 3. *Hearken*—This word he probably spoke with a loud voice, to stop the noise and hurry of the people.

V. 10. *When he was alone*—That is, retired apart from the multitude.

V. 11. *To*

11 asked him of the parable. And he said to them, To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are in parables; So that seeing they see and do not perceive, and hearing they hear, and do not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he saith to them, Know ye not this parable? How then will
14 ye know all parables? The sower soweth the word. And these are
15 they by the highway-side, where the word is sown: but when they
have heard, Satan cometh immediately, and taketh away the word
16 sown in their hearts. And these are they likewise, who have received the seed on stony ground, who when they have heard the
17 word immediately receive it with joy: But have not root in themselves, but are only for a time: afterward when affliction or persecution ariseth because of the word, they are presently offended. And
18 these are they that have received it among thorns, who hear the word,
19 And the cares of this world, and the deceitfulness of riches, and the desire of other things entering in, choke the word, and it becometh
20 unfruitful. And these are they that have received it, on the good ground, who hear the word and receive *it*, and bring forth fruit,
21 some thirty fold, some sixty, and some an hundred. * And he said to them, Is a candle brought to be put under a bushel or under a bed,
22 and not to be set on a candlestick? † For there is nothing hid, which

V. 11. *To them that are without*—So the Jews termed the heathens; so our Lord terms all obstinate unbelievers: for they shall not enter into his kingdom; they shall abide in outer darkness.

V. 12. *So that seeing they see and do not perceive*—They would not see before: now they could not, God having given them up to the blindness which they had chosen.

V. 13. *Know ye not this parable?*—Which is as it were the foundation of all those that I shall speak hereafter; and is so easy to be understood?

V. 19. *The desire of other things choke the word*—A deep and important truth! The

desire of any thing, otherwise than as it leads to happiness in God, directly tends to barrenness of soul. *Entering in*—Where they were not before. Let him therefore who has received and retained the word, see that no other desire then *enter in*, such as perhaps till then he never knew. *It becometh unfruitful*—After the fruit had grown almost to perfection.

V. 21. *And he said, Is a candle*—As if he had said, I explain these things to you, I give you this light, not to conceal, but to impart it to others. And if I conceal any thing from you now, it is only that it may be more effectually manifested hereafter.

V. 22. *Take heed what ye hear*—That is, Attend

* Matt. v. 15. Luke viii. 16. xi. 33. † Matt. x. 26. Luke viii. 17.

- shall not be made manifest, neither was any thing kept secret, but that
 23 it might come abroad. If any man hath ears to hear, let him hear.
 24 And he said to them, Take heed what ye hear. With what measure ye
 mete, it shall be measured to you, and to you that hear, shall more be
 25 given. † For he that hath, to him shall be given; and he that hath not,
 from him shall be taken even that which he hath.
 26 And he said, So is the kingdom of God, as if a man should cast
 27 seed into the ground, and should sleep and rise night and day, and the
 28 seed should spring and grow up he knoweth not how. For the earth
 bringeth forth fruit of itself, first the blade, then the ear, after that the
 29 corn in the ear. But when the fruit is brought forth, he immediately
 putteth in the sickle, because the harvest is come.
 30 || And he said, Whereto shall we liken the kingdom of God? Or with
 31 what comparison shall we compare it? *It is like a grain of mustard-*
seed, which when it is sown in the earth, it is one of the least seeds
 32 *that is in the earth. But when it is sown it groweth up and becometh*
greater than all herbs, and putteth forth great branches, so that the birds
of the air may lodge under the shadow of it.
 33 And with many such parables spake he the word to them, as they were

Attend to what you hear, that it may have its due influence upon you. *With what measure ye mete*—That is, according to the improvement you make of what you have heard, still further assistance shall be given. *And to you that hear*—That is, with improvement.

V. 25. *He that hath*—That improves whatever he has received, to the good of others, as well as of his own soul.

V. 26. *So is the kingdom of God*—The inward kingdom is like seed which a man casts into the ground—This a preacher of the gospel casts into the heart. And he *sleeps and rises night and day*—That is, he has it continually in his thoughts. Mean time it *springs and grows up he knows not how*—Even he that sowed it, cannot explain, how it grows. For as the earth by a curious kind of mechanism, which the greatest philoso-

phers cannot comprehend, does as it were spontaneously bring forth first the blade, then the ear, then the full corn in the ear: so the soul, in an inexplicable manner, brings forth, first weak graces, then stronger, then full holiness: and all this *of itself*, as a machine, whose spring of motion is within itself. Yet observe the amazing exactness of the comparison. The earth brings forth no corn (as the soul no holiness) without both the care and toil of man and the benign influence of heaven.

V. 29. *He putteth in the sickle*—God cutteth down and gathereth the corn into his garner.

V. 33. *He spake the word as they were able to hear it*—Adapting it to the capacity of his hearers, and speaking as plain as he could without offending them. A rule never to be forgotten by those who instruct others.

V. 36. *They*

34 able to hear. But without a parable spake he not to them: and in private he expounded all things to his disciples.

35 * And the same day in the evening he saith to them, Let us go
36 over to the other side. And having sent away the multitude, they
take him as he was in the vessel. And there were with him other
37 little vessels. And there ariseth a great storm of wind, and the
38 waves beat into the vessel, so that it was now full. But he was
asleep on the pillow, in the stern. And they awake him and say to
39 him, Master, carest thou not that we perish? And he arose and rebuked the wind, and said to the sea, Peace; Be still. And the wind
40 ceased, and there was a great calm. And he saith to them, Why are
41 ye so fearful? How is it, that ye have not faith? And they feared exceedingly, and said one to another, Who is this, that even the wind and the sea obey him?

V. † And they came to the other side of the sea, into the country of
2 the Gadarenes. And as he came out of the vessel, there met him
3 immediately out of the tombs a man with an unclean spirit, Who
had *his* dwelling in the tombs, and no man could bind him, no not
4 with chains. For he had often been bound with fetters and chains,
and the chains had been plucked asunder by him, and the fetters
5 broken in pieces; and no man could tame him. And always night
and day he was in the tombs and in the mountains, crying and cutting himself with stones. But seeing Jesus afar off, he ran and worshipped him, And crying with a loud voice, said, What have I to do
7 with thee, Jesus, thou Son of the most high God? I adjure thee
8 by God, that thou torment me not. (For he had said to him, Come
9 out of the man, thou unclean spirit.) And he asked him, What is

V. 36. *They take him as he was in the vessel* still—Cease thy roaring. Literally, *Be thou gagged*.
—They carried him immediately in the same vessel, from which he had been preaching to the people.

V. 38. *On the pillow*—So we translate it, for want of a proper *English* expression, for that particular part of the vessel near the rudder on which he lay.

V. 39. *Peace*—Cease thy tossing: *Be* —But all these seem to have been under one
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* Matt. viii. 23. Luke viii. 22. † Matt. viii. 28. Luke viii. 26.

thy name? And he said to him, My name is Legion; for we are
 10 many. And he earnestly besought him, that he would not send
 11 them away out of the country. Now there was there at the moun-
 12 tain a great herd of swine feeding. And all the devils besought
 13 him, saying, Send us to the swine, that we may go into them. And
 Jesus forthwith gave them leave. And the unclean spirits going out,
 entered into the swine, and the herd rushed down the steep into the
 sea, (they were about two thousand) and were stifled in the sea.
 14 And they that fed the swine fled, and told it in the city and in the
 15 country. And they went out to see what it was that was done. And
 they come to Jesus and see the demoniac who had had the legion,
 sitting and clothed and in his right mind: and they were afraid.
 16 And they that saw it told them how it befel the demoniac, and con-
 17 cerning the swine. And they prayed him to depart out of their
 18 coasts. * And as he went into the vessel, he that had been possessed
 19 with the devils, besought him, that he might be with him. But he suf-
 fered him not, but said to him, Go home to thy friends, and tell them
 how great things the Lord hath done for thee, and hath had compassion
 20 on thee. And he departed and published in Decapolis, how great things
 Jesus had done for him. And all men marvelled.

21 † And when Jesus was passed over again in the vessel to the other
 side, a great multitude was gathered to him, and he was near the
 22 sea. ‡ And there cometh one of the rulers of the synagogue, Jairus
 23 by name, and seeing him, falleth at his feet, And besought him
 greatly, saying, My little daughter is at the point of death: come
 and lay thy hands on her that she may be healed, and she shall live.
 24 And he went with him, and a great multitude followed him and

one commander, who accordingly speaks
 all along, both for them and himself.

V. 15. *And they were afraid*—It is not
 improbable they might otherwise have of-
 fered some rudeness if not violence.

V. 19. *Tell them how great things the Lord
 hath done for thee*—This was peculiarly
 needful there, where *Christ* did not go in
 person.

V. 20. *He published in Decapolis*—Not

only at home, but in all that country where
Jesus himself did not come.

V. 22. *One of the rulers of the synagogue*—
 To regulate the affairs of every syna-
 gogue, there was a council of grave men.
 Over these was a president, who was
 termed *the ruler of the synagogue*. Some-
 times there was no more than one ruler
 in a synagogue.

V. 37. *John*

† Matt. ix. 1. Luke viii. 37. † Luke viii. 40. ‡ Matt. ix. 18. Luke viii. 41.

25 thronged him. § And a certain woman who had a flux of blood
 26 twelve years, And had suffered many things of many physicians,
 and had spent all that she had, and was nothing bettered, but rather
 27 grown worse, Having heard of Jesus, came in the croud behind, and
 28 touched his garment. For she said, If I but touch his clothes, I shall
 29 be whole. And the fountain of her blood was straightway dried up,
 and she perceived in *her* body that she was healed of that plague.
 30 And Jesus immediately knowing in himself, the virtue which had
 gone out of him, turning about in the croud said, Who touched my
 31 clothes? And his disciples said to him, Thou seest the multitude
 32 thronging thee, and sayest thou, Who touched me? And he looked
 33 round to see her that had done this. And the woman fearing and
 trembling, knowing what was done in her, came and fell down be-
 34 fore him, and told him all the truth. And he said to her, Daughter,
 thy faith hath made thee whole: go in peace, and continue whole of
 35 thy plague. While he was yet speaking, they come from the ruler
 of the synagogue's *house*, saying, Thy daughter is dead: why trou-
 36 blest thou the Master farther? When Jesus heard the word spoken,
 37 he saith to the ruler of the synagogue, Fear not; only believe. And
 he suffered no man to follow him, save Peter, and James, and John
 38 the brother of James. And he cometh to the house of the ruler of
 the synagogue, and seeth a tumult, and them that wept and wailed
 39 greatly. And coming in, he saith to them, Why make ye this tu-
 40 mult and weep? The damsel is not dead, but sleepeth. And they
 laughed him to scorn. But having put them all out, he taketh the
 father and the mother of the damsel, and them that were with him,
 41 and goeth in where the damsel was lying. And taking the damsel by
 the hand, he said to her, Talitha cumi, which is, being interpreted,
 42 Damsel, (I say to thee) arise. And straightway the damsel arose and
 walked: for she was twelve years old. And they were astonished
 43 with a great astonishment. And he charged them straitly, that no man

V. 37. *John the brother of James*—When St. Mark wrote, not long after our Lord's ascension, the memory of St. James, lately beheaded, was so fresh, that his name was more known than that of John himself.

V. 40. *Them that were with him*—Peter, James, and John.

V. 43. *He charged them that no man should know it*—That he might avoid every appearance of vain-glory, might prevent too great a concourse of people, and might not

§ Matt. ix. 20.

Luke viii. 43.

should know it, and commanded that something should be given her to eat.

VI. * And he went out from thence and came into his own country, 2 and his disciples follow him. And on the sabbath he taught in the synagogue, and many hearing were astonished, saying, Whence hath this man these things? And what wisdom is this that is given him, and such 3 mighty works as are wrought by his hands? Is not this the carpenter? The son of Mary, the brother of James and Joses, and of Jude and 4 Simon! and are not his sisters here with us? And they were offended at him. And Jesus said to them, A prophet is not without honour, but in his own country, and among his own kindred, and in his own house. 5 And he could do no miracle there, save that he laid his hands on a few 6 sick and healed them. And he marvelled because of their unbelief. And he went round about through the villages teaching.

7 * And he calleth to him the twelve, and sent them forth by two 8 and two, and gave them power over unclean spirits: † And commanded them to take nothing for the journey, save a staff only; 9 no scrip, no bread, no money in their purse; But be shod with

not farther enrage the Scribes and Pharisees against him; the time for his death, and for the full manifestation of his glory, being not yet come. *He commanded something should be given her to eat*—So that when either natural or spiritual life is restored, even by immediate miracle, all proper means are to be used in order to preserve it.

V. 3. *Is not this the carpenter?*—There can be no doubt, but in his youth he wrought with his supposed father, *Joseph*.

V. 5. *He could do no miracle there*—Not consistently with his wisdom and goodness: it being inconsistent with his wisdom to work them there, where it could not promote his great end; and with his goodness, seeing he well knew his countrymen would reject whatever evidence could be given them. And therefore to have given them more

evidence, would only have increased their damnation.

V. 6. *He marvelled*—As man. As he was God, nothing was strange to him.

V. 8. *He commanded them to take nothing for the journey*—That they might be always unincumbered, free, ready for motion, *Save a staff only*—He that had one, might take it; but he that had not, was not to provide one, *Matt. x. 9.*

V. 9. *Be shod with sandals*—As you usually are. Sandals were pieces of strong leather or wood, tied under the sole of the foot by strings, something resembling modern clogs. *The shoes* which they are in *St. Matthew* forbidden to take, were a kind of short boots, reaching a little above the mid-leg, which were then commonly used in journeys. Our Lord intended by this mission,

* Matt. xiii. 54. Luke iv. 16. * Matt. x. 1. Luke ix. 1. † Matt. x. 9. Luke ix. 3.

10 sandals, and put not on two coats. † And he said to them, Where-
 soever ye enter into an house, there abide till ye depart from that place.
 11 And whosoever shall not receive you, nor hear you, departing thence
 shake off the dust under your feet for a testimony against them. Verily I
 say to you, it shall be more tolerable for Sodom and Gomorrah in the day
 12 of judgment than for that city. § And they went out and preached that
 13 men should repent. And they cast out many devils, and || anointed with
 oil many that were sick and healed them.
 14 * And king Herod heard (for his name was spread abroad) and he said,
 John the Baptist is risen from the dead, and therefore these mighty powers
 15 exert themselves in him. Others said, It is Elijah: and others said, It is a
 16 prophet, as one of the prophets. But Herod hearing *thereof*, said, This is
 17 John whom I beheaded: he is risen from the dead. For Herod himself
 had sent and apprehended John, and bound him in prison, for Herodias's
 18 sake, his brother Philip's wife, for he had married her. For John said to
 19 Herod, It is not lawful for thee to have thy brother's wife. Therefore
 Herodias was incensed against him, and was desirous to have killed him;
 20 but she could not. For Herod revered John, knowing that he was a
 just and holy man, and preserved him: and when he heard him, he did

mission, to initiate them into their apostolic work. And it was doubtless an encouragement to them all their life after, to recollect the care which God took of them, when they had left all they had, and went out quite unfurnished for such an expedition. In this view our Lord himself leads them to consider it, *Luke xxii. 35. When I sent you forth without purse or scrip, lacked ye any thing?*

V. 13. *They anointed with oil many that were sick*—Which St. James gives as a general direction (ch. v. 11. 15.) adding those peremptory words, *And the Lord shall heal him*. He shall be restored to health: not by the natural efficacy of the oil, but by the supernatural blessing of God. And it seems, this was the great,

standing means, of healing desperate diseases in the Christian church, long before *extreme unction* was used or heard of, which bears scarce any resemblance to it: The former being used only as a means of health; the latter, only when life is despaired of.

V. 15. *A prophet, as one of the prophets*—Not inferior to one of the ancient prophets.

V. 16. *But Herod hearing thereof*—Of their various judgments concerning him, still said, *It is John*.

V. 20. *And preserved him*—Against all the malice and contrivances of *Herodias*. *And when he heard him*—Probably sending for him, at times during his imprisonment, which continued a year and a half. *He heard him gladly*—Delusive joy! While *Herodias* lay in his bosom.

M m

V. 21. A

† Matt. x. 11. Luke ix. 4. § Luke ix. 6. || James v. 14, 15. * Matt. xiv. 1. Luke ix. 7.

- 21 many things, and heard him gladly. And a convenient day being come, when Herod on his birth-day made a feast for his lords, captains, and principal men of Galilee: When the daughter of Herodias had come in and danced and pleased Herod, and his guests, the king said to the damsel, Ask
 22 of me whatsoever thou wilt, and I will give it thee. And he swore to her, Whatsoever thou shalt ask me, I will give thee, to the half of my kingdom.
 23 And going out she said to her mother, What shall I ask? And she said,
 24 The head of John the Baptist. And coming in quickly with haste to the king, she asked, saying, I will that thou give me immediately in a charger
 25 the head of John the Baptist. And the king was exceeding sorry: yet for his oath's sake, and for the sake of his guests, he would not reject her.
 26 And immediately the king sent one of his guard, and commanded his head
 27 to be brought. And he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel, and the damsel gave it to
 28 her mother. And the disciples hearing it, came and took up his corpse and laid it in a tomb.
 29
 30 * And the apostles gather themselves together to Jesus, and told him all things, both what they had done and what they had taught.
 31 † And he said to them, Come ye yourselves apart into a desert place, and rest a little. For there were many coming and going, and they had no
 32 leisure so much as to eat. And they departed into a desert place by boat
 33 privately. And many saw them departing and knew him, and ran on foot thither from all the cities, and out-went them, and came together to
 34 him. And Jesus coming out saw a great multitude, and was moved with tender compassion for them; because they were as sheep having no shepherd, and he taught them many things. And when the day was now far
 35 spent, the disciples coming to him said, This is a desert place, and it is
 36 now late. Send them away, that they may go into the country and villages
 37 round about, and buy themselves bread for they have nothing to eat. He answering said to them, Give ye them to eat. And they say to him, Shall

V. 21. *A convenient day*—Convenient for her purpose. *His lords, captains, and principal men of Galilee*—The great men of the court, the army, and the province.

V. 23. *To the half of my kingdom*—A proverbial expression.

V. 26. *Yet for his oath's sake and for the*

sake of his guest—Herod's honour was like the conscience of the chief Priests (Matt. xxvii. 6.) To shed innocent blood wounded neither one nor the other!

V. 32. *They departed*—Across a creek or corner of the lake.

V. 34. *Coming out*—Of the vessel.

V. 40. *They*

we go and buy two hundred penny-worth of bread, and give them to
 38 eat? He saith to them, how many loaves have you? Go and see. And
 39 when they knew, they said, five, and two fishes. And he commanded
 40 them to make all sit down by companies on the green grass. And they
 41 sat down in ranks, by hundreds and by fifties. And taking the five loaves
 and the two fishes, looking up to heaven, he blessed, and brake the loaves,
 and gave them to his disciples to set before them; and he divided the two
 42 fishes among them all. And they all ate and were satisfied. And they
 43 took up twelve baskets full of the fragments and of the fishes. And they
 that had eaten of the loaves were about five thousand men.

44 * And straightway he constrained his disciples to go into the vessel, and
 45 go before to the other side toward Bethsaida, while he sent away the
 46 people. † And having sent them away, he went to the mountain to pray.
 47 And in the evening the vessel was in the midst of the sea, and he alone on
 48 the land. And he saw them toiling in rowing, (for the wind was con-
 trary to them.) And about the fourth watch of the night he cometh to
 49 them, walking on the sea, and would have passed by them. But they
 seeing him walking on the sea, supposed it to be an apparition, and cried
 50 out. (For they all saw him and were troubled.) And immediately he
 51 spoke with them, and saith to them, Take courage: it is I: be not
 afraid. And he went up to them into the vessel, and the wind ceased:
 52 and they were amazed in themselves above measure and wondered. For
 they considered not the *miracle* of the loaves; for their heart was
 hardened.

53 * And having passed over, they came to the land of Gennefaret, and drew
 54 to shore. And when they were come out of the vessel they knew him.
 55 And ran through that whole country round about, and brought about in

V. 40. *They sat down in ranks*—The word properly signifies a parterre or bed in a garden; by a metaphor, a company of men ranged in order, *by hundreds and by fifties*—That is, fifty in rank and an hundred in file. So an hundred multiplied by fifty, made just five thousand.

V. 43. *Full of the fragments*—Of the bread.

V. 45. *He constrained his disciples*—Who did not care to go without him.

V. 48. *And he saw them*—For the darkness could veil nothing from him. *And would have passed by them*—That is, walked, as if he was passing by.

V. 52. *Their heart was hardened*—And yet they were not reprobates. It means only, They were slow and dull of apprehension.

V. 1. *Coming*

56 beds them that were ill, where they heard he was. And wheresoever he entered into villages, cities, or country places, they laid the sick in the public places, and besought him that they might touch if it were but the hem of his garment ; and as many as touched him were made whole.

VII. § Then assemble together to him the Pharisees and certain of the
 2 Scribes, coming from Jerusalem. And they saw some of his disciples eat
 3 bread with ~~undefiled~~, that is, unwashen hands. Now the Pharisees and all
 the Jews, except they wash *their* hands to the wrist, eat not, holding the
 4 tradition of the elders. And coming from the market, unless they wash,
 they eat not : and many other things there are which they have received
 5 to hold, the washing of cups, and pots and brazen vessels and couches.
 Then the Pharisees and Scribes ask him, Why walk not thy disciples
 according to the tradition of the elders, but eat bread with defiled
 6 hands ? He answering said to them, Well hath Isaiah prophesied of you
 hypocrites, as it is written, † This people honoureth me with their lips,
 7 but their hearts is far from me. But in vain do they worship me, teach-
 8 ing for doctrines the commandments of men. For leaving the command-
 ment of God, ye hold the tradition of men, the washings of the pots and
 9 cups : and many other such like things ye do. And he said to them, Full
 well ye abolish the commandments of God, that ye may keep your own
 10 tradition. For Moses said, § Honour thy father and thy mother, and,
 11 || Whoso revileth father or mother, he shall surely die. But ye say, If a
 man shall say to his father or mother, *It is Corban*, that is, a gift, by
 whatsoever thou mightest have been profited by me ; *he shall be free*.
 12 And ye suffer him no more to do ought for his father or his mother :
 13 Abrogating the word of God by your tradition which ye have delivered :
 14 and many such like things ye do. And calling together all the multitude
 15 he said to them, Harken to me every one of you and consider. There

V. 1. *Coming from Jerusalem*—Probably on purpose to find occasion against him.

V. 4. *Washing of cups and pots and brazen vessels and couches*—The Greek word (*baptisms*) means indifferently either washing or sprinkling. The cups, pots, and vessels were washed ; the couches sprinkled.

V. 5. *The tradition of the elders*—The rule delivered down from your forefathers.

V. 15. *There is nothing entering into a man from without which can defile him*—Though it is very true, a man may bring guilt, which is moral defilement, upon himself, by eating what hurts his health, or by excesses

is nothing entering into a man from without which can defile him; but the things which come out of him, these are they that defile the man.
 16 If any man have ears to hear, let him hear. And when he was come
 17 from the multitude into the house, his disciples asked him concerning the
 18 parable. And he saith to them, Are even ye so without understanding?

Do ye not perceive, That whatsoever entereth into a man from without,
 19 cannot defile him, Because it entereth not into his heart, but into the
 20 belly, and goeth into the vault, purging all meats. And he said, That
 21 which cometh out of the man, that defileth the man. For from within,
 out of the heart of man proceed evil thoughts, adulteries, fornications,
 22 murders, Thefts, covetousness, wickedness, deceit, lasciviousness, envy,
 23 evil-speaking, pride, foolishness. All these evil things come from within,
 and defile the man.

24 * And he arose and went thence from the borders of Tyre and Sidon.
 And entering into an house he would have had no man know *it*; but he
 25 could not be hid. For a woman whose daughter had an unclean spirit,
 26 having heard of him, came and fell at his feet, (The woman was a
 27 Greek, a Syrophenician by nation) and besought him to cast the devil
 out of her daughter. But Jesus said to her, Let the children first be
 satisfied; for it is not right to take the children's bread and cast *it* to
 28 the dogs. She answered and said to him, True, Lord: yet the dogs
 29 under the table eat of the children's crumbs. And he said to her,
 30 For this saying, go; the devil is gone out of thy daughter. And
 going to her house, she found her daughter lying on the bed, and
 the devil gone out.

31 † And departing again from the borders of Tyre and Sidon, he came
 to the sea of Galilee, through the midst of the country of Decapolis.
 32 And they bring to him one that is deaf and dumb, and beseech

cess either in meat or drink; yet even here the pollution arises from the wickedness of the heart, and is just proportionable to it. And this is all that our Lord asserts.

V. 19. *Purging all meats*—Probably the seat was usually placed over running water.

V. 22. *Wickedness*—The word means ill nature, cruelty, inhumanity, and all malevolent affections. *Foolishness*—Directly con-

trary to sobriety of thought and discourse. All kind of wild imaginations and extravagant passions.

V. 26. *The woman was a Greek*, that is, a Gentile, not a Jew) a Syrophenician, or Canaanite. Canaan was also called Syrophenicia, as lying between Syria, properly so called, and Phenicia.

N n

V. 33. He

* Matt. xv. 21. † Matt. xv. 29.

33 him to put his hand upon him. And taking him aside from the
 multitude, he put his fingers into his ears, and spitting, touched
 34 his tongue. And looking up to heaven, he groaned and saith to
 35 him, Ephphatha, that is, be opened. And straightway his ears were
 opened, and the string of his tongue was loosed, and he spake plain.
 36 And he charged them to tell no man; but the more he charged them,
 37 so much the more a great deal they published *it*. And were beyond
 measure astonished, saying, He hath done all things well; he maketh both
 the deaf to hear ~~and~~ the dumb to speak.

VIII. * In those days, the multitude being very great, and having nothing
 2 to eat, calling to him his disciples he saith to them, I have compassion on
 the multitude, because they continue with me now three days and have
 3 nothing to eat. And if I send them away fasting to their own home,
 4 they will faint by the way; for divers of them come from far. And
 5 his disciples answered him, Whence can one satisfy these men with bread
 6 here in the wilderness? And he asked them, How many loaves have ye?
 And they said, Seven. And he commanded the multitude to sit down
 on the ground; and taking the seven loaves, having given thanks, he
 brake and gave to his disciples to set before *them*: and they did set *them*
 7 before the people. And they had a few small fishes: and having blessed
 8 *them*, he commanded, to set them also before *them*. So they did eat and
 were satisfied; and they took up fragments that were left, seven baskets,
 9 And they that had eaten were about four thousand: and he sent them

V. 33. *He puts his fingers into his ears*—
 Perhaps intending to teach us, That we are
 not to prescribe to him (as they who brought
 this man attempted to do) but to expect his
 blessing by whatsoever means he pleases:
 even though there should be no proportion
 or resemblance between the means used,
 and the benefit to be conveyed thereby.

V. 34. *Ephphatha*—This was a word of
 SOVEREIGN AUTHORITY, not an
 address to God for power to heal. Such
 an address was needless; for Christ had a
 perpetual fund of power residing in himself,
 to work all miracles whenever he pleased,

even to the raising the dead, John v. 21, 26.

V. 36. *Them*—The blind man and those
 that brought him.

V. 8. *So they did eat*—This miracle was
 intended to demonstrate, that Christ was
 the true bread which cometh down from
 heaven; for he who was almighty to create
 bread without means to support natural life,
 could not want power to create bread with-
 out means to support spiritual life. And
 this heavenly bread we stand so much in
 need of every moment, that we ought to be
 always praying, Lord, evermore give us this
 bread.

V. 11. *Tempting*

* Matt. xv. 32.

10 away. And straightway going into the vessel with his disciples, he came into the parts of Dalmanutha.

11 † And the Pharisees came forth and questioned with him, seeking
12 of him a sign from heaven, tempting him. And sighing deeply in his spirit, he said, Why doth this generation seek a sign? Verily I say to
13 you, There shall no sign be given to this generation. § And he left them and going into the vessel again, went to the other side.

14 Now they had forgotten to take bread: nor had they in the vessel with
15 them any more than one loaf. And he had charged them, Take heed,
16 beware of the leaven of the Pharisees and the leaven of Herod. And
17 they reasoned among themselves, saying, We have no bread. And Jesus knowing it said to them, Why reason ye, because ye have no bread?
18 Perceive ye not yet, neither consider? Have ye your heart yet hardened? Having eyes, see ye not? And having ears, hear ye not? And do not ye remember? When I brake the five loaves among five thousand,
20 how many baskets full of fragments took ye up? They say to him, twelve. And when the seven among the four thousand, how many
21 baskets full of fragments took ye up? And they said, seven. And he said to them, How is it, that ye do not understand?

22 And he cometh to Bethsaida. And they bring to him a blind man,
23 and beseech him to touch him. And taking the blind man by the hand he led him out of the town, and having spit on his eyes, and put *his* hands
24 upon him, he asked him, If he saw ought? And looking up he said,

V. 11. *Tempting him*—That is, trying to ensnare him.

V. 12. *Why doth this generation* (that is, these Scribes and Pharisees) *seek a sign?*—Not out of sincerity, but out of hypocrisy.

V. 15. *Beware of the leaven of the Pharisees and of Herod*, or of the Sadducees: two opposite extremes.

V. 17, 18. Our Lord here affirms of all the apostles (for the question is equivalent to an affirmation) that their *hearts were hardened*; that *having eyes* they *saw not*, *having ears* they *heard not*; that they *did not consider*, neither *understand*: the very same expressions, that occur in the 13th of

St. Matthew. And yet it is certain, they were not *judicially hardened*. Therefore all these strong expressions, do not necessarily import any thing more, than the *present want* of spiritual understanding.

V. 23. *He led him out of the town*—It was in just displeasure against the inhabitants of *Bethsaida* for their obstinate infidelity, that our Lord would work no more miracles among them, nor even suffer the person he had cured, either to go into the town, or to tell it to any therein.

V. 24. *I see men as trees walking*—He distinguished men from trees only by their motion.

V. 30. He

- 25 I see men, as trees walking. Then he put his hands again on his eyes and made him look up, and he was restored and saw all men clearly.
- 26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.
- 27 † And Jesus went out and his disciples into the towns of Cefarea
- 28 Philippi. And in the way he asked his disciples, saying to them, Whom do men say that I am? And they answered, John the Baptist; but some
- 29 say Elijah: and others one of the prophets. And he saith to them, But whom say ye that I am? And Peter answering saith to him,
- 30 Thou art the Christ. And he charged them that they should tell no man of him.
- 31 * And he began to teach them, that the son of man must suffer many things, and be rejected by the elders and the chief Priests and Scribes,
- 32 and be killed, and after three days rise again. And he spake that
- 33 saying openly. And Peter taking hold of him, rebuked him. But he turning about, and looking on his disciples, rebuked Peter, saying, Get thee behind me, Satan; for thou favourest not the things of God, but the things of men.
- 34 And when he had called the people to him, with his disciples also, he said to them, Whosoever is willing to come after me, let him deny himself, and take up his cross and follow me.
- 35 † For whosoever desireth to save his life shall lose it; but whosoever shall lose his life for my sake and the gospels, shall save it.
- 36 For what shall it profit a man, if he shall gain the whole world, and

V. 30. He enjoined them silence for the present, 1. That he might not encourage the people to set him up for a temporal king; 2. That he might not provoke the Scribes and Pharisees to destroy him before the time; and 3. That he might not forestall the brighter evidence which was to be given of his divine character after his resurrection.

V. 32. *He spoke that saying openly*—Or in express terms: till now he had only intimated it to them. *And Peter taking hold of him*—Perhaps by the arm or clothes.

V. 33. *Looking on his disciples*—That they might the more observe what he said to Peter.

V. 34. *And when he had called the people*—To hear a truth of the last importance, and one that equally concerned them all. *Let him deny himself*—His own will, in all things, small and great, however pleasing, and that continually: *And take up his cross*—Embrace the will of God, however painful, daily, hourly, continually. Thus only can he follow me in holiness, to glory.

V. 38. *Whosoever*

† Matt. xvi. 13. Luke ix. 18. * Matt. xvi. 21. Luke ix. 22. † Matt. xvi. 25.
Luke ix. 24. xvii. 33. John xii. 25.

37 lose his own soul? Or what shall a man give in exchange for his
 38 soul? † For whosoever shall be ashamed of me and of my words in
 this adulterous and sinful generation, of him also shall the Son of
 man be ashamed, when he cometh in the glory of his Father, with the
 holy angels.

IX. And he said to them, Verily I say unto you, there are some of them
 that stand here, who shall not taste of death, till they see the kingdom of
 God coming with power.

2 ¶ And after six days Jesus taketh with him Peter and James and John,
 and carrieth them up into an high mountain, by themselves apart, and
 3 was transfigured before them. And his garments became shining, ex-
 4 ceeding white, as snow, such as no fuller on earth can whiten. And
 there appeared to them Elijah with Moses, and they were talking
 5 with Jesus. And Peter answering saith to Jesus, Master, it is good
 for us to be here; and let us make three tents, one for thee, and
 6 one for Moses, and one for Elijah. For he knew not what to say;
 7 for they were sore afraid. And there came a cloud overshadowing
 them, and a voice came out of the cloud, This is my beloved Son;
 8 hear ye him. And suddenly looking round, they saw no man any
 9 more, save Jesus only with themselves. And as they came down from

V. 38. *Whosoever shall be ashamed of me and my words*—That is, of avowing what-
 ever I have said, (particularly of self-denial
 and the daily cross) both by word and
 action.

V. 1. *Till they see the kingdom of God coming with power*—So it began to do, at the
 day of Pentecost, when three thousand were
 converted to God at once.

V. 2. *By themselves*—That is, separate
 from the multitude: *Apart*—From the
 other Apostles: *And was transfigured*—The
 Greek word seems to refer to the form of
 God, and the form of a servant, (mentioned
 by St. Paul, Phil. ii. 6, 7.) and may intimate,
 That the divine rays, which the indwelling
 God let out on this occasion, made the

glorious change from one of these forms
 into the other.

V. 3. *White as snow, such as no fuller can whiten*—Such as could not be equalled
 either by nature or art.

V. 4. *Elijah*—Whom they expected:
Moses whom they did not.

V. 7. *There came a* (bright, luminous)
cloud, overshadowing them—This seems to
 have been such a cloud of glory, as
 accompanied Israel in the wilderness, which,
 as the Jewish writers observe, departed
 at the death of Moses. But it now appeared
 again, in honour of our Lord, as the great
 prophet of the church, who was prefigured
 by Moses. *Hear ye him*—Even preferably
 to Moses and Elijah.

O o

V. 12. *Elijah*

the mountain, he charged them to tell no man the things they had seen,
 10 till the Son of man were risen from the dead. And they laid hold on
 that saying, questioning one with another, What meaneth, Till he were
 11 risen from the dead? And they asked him saying, Why say the Scribes,
 12 that Elijah must come first? And he answering told them, Elijah verily
 coming first, restoreth all things; and how it is written of the Son of
 13 man, that he must suffer many things, and be set at nought. But I say
 to you, Elijah is come, as it is written of him: and they have done to
 him whatsoever they listed.

14 * And coming to his disciples, he saw a great multitude about them,
 15 and the Scribes questioning with them. And straightway all the mul-
 titude seeing him, were greatly amazed, and running to him, saluted him.
 16 And he asked the Scribes, What question ye with them? And one of the
 17 multitude answering said, Master, I have brought to thee my son, who
 18 hath a dumb spirit. And wheresoever he taketh him, he teareth him,
 and he foameth and gnasheth with his teeth and pineth away. And I
 19 spake to thy disciples to cast him out, and they could not. He answering
 them saith, O faithless generation, how long shall I be with you? How
 20 long shall I suffer you? Bring him to me. And they brought him to
 him. And when he saw him, immediately the spirit tore him, and he
 21 fell on the ground, and wallowed foaming. And he asked his father,
 22 How long is it since this came to him? And he said, From a little child.
 And it hath often cast him both into the fire and into the water to destroy

V. 12. *Elijah verily coming first restoreth all things: and, how it is written*—That is, *And he told them, how it is written*—As if he had said, *Elijah's* coming is not inconsistent with my suffering. He is come: yet I shall suffer. The first part of the verse answers their question concerning *Elijah*; the second refutes their error, concerning the *Messiah's* continuing for ever.

V. 15. *All the multitude seeing him were greatly amazed*—At his coming so suddenly, so seasonably, so unexpectedly: perhaps also at some unusual rays of majesty and glory, which yet remained on his countenance.

V. 17. *And one of the multitude answering*

—The Scribes gave no answer to our Lord's question. They did not care to repeat what they had said to his disciples. *A dumb spirit*—A spirit that takes his speech from him.

V. 20. *When he saw him*—When the child saw *Christ*; when his deliverance was at hand. *Immediately the spirit tore him*—Made his last, grand effort to destroy him. Is it not generally so, before Satan is cast out of a soul, of which he has long had possession?

V. 22. *If thou canst do any thing*—In so desperate a case: *Have compassion on us*—Me as well as him.

V. 23. *If*

* Matt. xvii. 14. Luke ix. 37.

him; but if thou canst do any thing, have compassion on us and help us.
 23 Jesus saith to him, If thou canst believe, all things are possible to him that
 24 believeth. And straightway the father of the child crying out, said with
 25 tears, Lord, I do believe: help thou mine unbelief. And Jesus seeing
 that the multitude came running together, rebuked the unclean spirit,
 saying to him, Thou deaf and dumb spirit, I command thee, come out of
 26 him, and enter no more into him. And having cried and rent him
 27 sore, he came out; and he was as dead, so that many said, He
 is dead. But Jesus taking him by the hand, lifted him up, and he
 arose.

28 And when he was come into an house, his disciples asked him privately,
 29 Why could not we cast him out? And he said to them, This kind can
 come forth by nothing but by prayer and fasting.

30 * And departing thence, they passed through Galilee, and he was
 31 not willing that any should know it. For he taught his disciples and
 said to them, The Son of man is delivered into the hands of men;
 and they will kill him, and after he hath been killed, he will rise
 32 the third day. But they understood not the word, and were afraid to
 ask him.

33 † And he came to Capernaum. And being in the house, he asked
 34 them, What was it ye disputed among yourselves by the way? But
 they held their peace; for they had been debating among themselves

V. 23. *If thou canst believe*—As if he had said, The thing does not turn on my power, but on thy faith. *I can do all things: Canst thou believe?*

V. 23. *Help thou mine unbelief*—Although my faith be so small, that it might rather be termed unbelief, yet help me.

V. 25. *Thou deaf and dumb spirit*—So termed, because he made the child so. When Jesus spake, the devil heard, though the child could not. *I command thee*—I myself now; not my disciples.

V. 26. *Having rent him sore*—So does even the body sometimes suffer, when God comes to deliver the soul from Satan.

V. 30. *They passed through Galilee*—

Though not *through* the cities, but *by* them, in the most private ways. *He was not willing that any should know it: For he taught his disciples*—He wanted to be alone with them some time, in order to instruct them fully concerning his sufferings. *The Son of man is delivered*—It is as sure, as if it were done already.

V. 32. *They understood not the word*—They did not understand, how to reconcile the death of our Saviour, (nor consequently his resurrection, which supposed his death) with their notion of his temporal kingdom.

V. 34. *Who should be the greatest*—Prime minister in his kingdom.

V. 35. *Let*

- 35 in the way, Who *should be the greatest?* And sitting down, he called the twelve, and saith to them, If any man desire to be first, let him
 36 be the last of all and the servant of all. * And taking a little child, he set him in the midst of them, and taking him up in his arms, he said
 37 to them, Whosoever shall receive one such little child in my name, receiveth me; and whosoever shall receive me, receiveth not only me, but him that sent me.
 38 † And John answered him, saying, Master, we saw one casting out devils in thy name, who followeth not us, and we forbid him, because
 39 he followeth not us. And Jesus said, Forbid him not; for there is no one who shall do a miracle in my name, that can readily speak evil of me.
 40 For he that is not against you, is for you. ‡ For whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily I say to you, he shall in no wise lose his reward.

V. 35. *Let him be the last of all*—Let him abase himself the most.

V. 37. *One such little child*—Either in years, or in heart.

V. 38. *And John answered him*—As if he had said, But ought we to receive those who follow not us? *Master, we saw one casting out devils in thy name*—Probably this was one of John the Baptist's disciples, who believed in Jesus, though he did not yet associate with our Lord's disciples. *And we forbid him, because he followeth not us*—How often is the same temper found in us? How readily do we also *lust to envy!* But how does that spirit become a disciple, much more a minister of the benevolent Jesus! St. Paul had learnt a better temper, when he rejoiced that Christ was preached, even by those who were his personal enemies. But to confine religion to them that follow us, is a narrowness of spirit which we should avoid and abhor.

V. 39. *Jesus said*—Christ here gives us a lovely example of candour and moderation. He was willing to put the best construction on doubtful cases, and to treat as friends those who were not avowed enemies.

Perhaps, in this instance it was a means of conquering the remainder of prejudice, and perfecting what was wanting in the faith and obedience of these persons. *Forbid him not*—Neither directly nor indirectly discourage or hinder any man, who brings sinners from the power of Satan to God, *because he followeth not us*, in opinions, modes of worship, or any thing else, which does not affect the essence of religion.

V. 40. *For he that is not against you, is for you*—Our Lord had formerly said, He that is not with me, is against me: thereby admonishing his hearers, that the war between him and Satan admitted of no neutrality, and that those who were indifferently to him now, would finally be treated as enemies. But here, in another view, he uses a very different proverb; directing his followers to judge of men's characters in the most candid manner: and charitably to hope, that those who did not oppose his cause wished well to it. Upon the whole, we are to be rigorous in judging ourselves, and candid in judging each other.

V. 41. *For whosoever shall give you a cup*—
 Having

* Matt. xviii. 2. Luke ix. 47. † Luke ix. 49. ‡ Matt x. 42.

42 || And whosoever shall offend one of the little ones that believe in me, it were better for him that a millstone were hanged about his neck,
 43 and he were cast into the sea. * And if thy hand cause thee to offend, cut it off: it is good for thee to enter into life maimed, rather than having two hands, to go into hell, into the fire that never shall be quenched:
 44 † Where their worm dieth not, and the fire is not quenched. And if thy
 45 foot cause thee to offend, cut it off: it is good for thee to enter into life, rather than having two feet to be cast into hell, into the fire that never
 46 shall be quenched: Where their worm dieth not, and the fire is not
 47 quenched. And if thine eye cause thee to offend, pluck it out: it is good for thee to enter into the kingdom of God having one eye, rather
 48 than having two eyes to be cast into hell-fire: Where their worm dieth
 49 not, and the fire is not quenched. For every one shall be salted with
 50 fire, and every sacrifice shall be salted with salt. ‡ Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Having answered St. John, our Lord here resumes the discourse which was broken off at the 37th verse.

V. 42. On the contrary, *whosoever shall offend the very least Christian.*

V. 43. *And if a person cause thee to offend*—(The discourse passes from the case of offending, to that of being offended) if one who is as useful or dear to thee as an *hand* or *eye*, hinder or slacken thee in the ways of God, renounce all intercourse with him. This primarily relates to persons, secondarily to things.

V. 44. *Where their worm*—That gnaweth the soul (pride, self-will, desire, malice, envy, shame, sorrow, despair *dieth not*—No more than the soul itself: *And the fire* (either material, or infinitely worse!) that tormenteth the body, *is not quenched for ever.*

V. 49. *Every one*—Who does not cut off the offending member, and consequently

is cast into hell, *shall be*, as it were, *salted with fire*, preserved, not consumed thereby; whereas *every acceptable sacrifice shall be salted* with another kind of salt, even that of divine grace, which purifies the soul, (though frequently with pain) and preserves it from corruption.

V. 50. Such *salt is good* indeed: highly beneficial to the world, in respect of which I have termed you *the salt of the earth*. But *if the salt* which should season others, *have lost its own saltiness, wherewith will ye season it?*—Beware of this: see that ye retain your savour; and as a proof of it, *have peace one with another.*

More largely this obscure text might be paraphrased thus:

As every burnt-offering was salted with salt, in order to its being cast into the fire of the altar, so every one who will not part with his hand or eye, shall salt a sacrifice to divine justice, and be cast into hell-fire,

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|| Matt. xviii. 6. Luke xvii. 1. * Matt. v. 29. xviii. 8. † Isaiah lxvi. 24. ‡ Matt. v. 13. Luke xiv. 34.

X. || And he arose and cometh thence into the coasts of Judea, through the country beyond Jordan: and the multitudes resort to him again, and as he was wont, he taught them again. § And the Pharisees coming asked him, Is it lawful for a man to put away his wife? Tempting him. And he answering said to them, What did Moses command you? They said, * Moses suffered to write a bill of divorce, and to put *her* away. And Jesus answering said to them, For your hardness of heart he wrote you this precept. But from the beginning of the creation God made them male and female. † For this cause shall a man leave his father and mother, and cleave to his wife: And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. And in the house his disciples asked him again of the same matter. And he saith to them, Whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 † And they brought little children to him that he might touch 14 them; but the disciples rebuked those that brought *them*. But Jesus

fire, which will not consume, but preserve him from a cessation of being. And on the other hand, every one who denying himself and taking up his cross, offers up himself as a living sacrifice to God, shall be seasoned with grace, which like salt will make him savoury, and preserve him from destruction for ever.

As *salt is good* for preserving meats, and making them savoury, so it is good that ye be seasoned with grace, for the purifying your hearts and lives, and for spreading the favour of my knowledge, both in your own souls, and wherever ye go. But as salt if it loses its saltiness is fit for nothing, so ye, if ye lose your faith and love, are fit for nothing but to be utterly destroyed. See therefore that grace abide in you, and that ye no more contend, *Who shall be greatest?*

V. 1. *He cometh thence*—From Galilee.

V. 6. *From the beginning of the creation*—Therefore Moses in the first of *Genesis* gives us an account of things from *the beginning of the creation*. Does it not clearly follow, That there was no creation previous to that which Moses describes? *God made them male and female*—Therefore Adam did not at first contain both sexes in himself: but God made Adam when first created, male only; and Eve female only. And this man and woman he joined together, in a state of innocence, as husband and wife.

V. 11, 12. All polygamy is here totally condemned.

V. 14. *Jesus seeing it, was much displeased*—At their blaming those who were not blame-worthy, and endeavouring to hinder the children from receiving a blessing. *Of such is the kingdom of God*—The members of

|| Matt. xix. 1. § Matt. v. 31. xix. 7. Luke xvi. 18. * Deut. xxiv. 1. † Gen. ii. 24. † Matt. xix. 13.

seeing *it*, was much displeased, and said to them, Suffer the little children to come to me, and forbid them not: for of such is the
 15 kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
 16 And taking them up in his arms, he put his hands upon them, and blessed them.

17 ¶ And as he was going out into the way, one running and kneeling to him, asked him, Good Master, what shall I do that I may inherit eternal
 18 life? But Jesus saith to him, Why callest thou me good? *There is*
 19 none good but one *that is* God. Thou knowest the commandments, Do not commit adultery, Do no murder, Do not steal, Do not bear
 20 false witness, Defraud not, Honour thy father and mother. And
 21 he answering said to him, Master, all these have I kept from my childhood. Then Jesus looking upon him, loved him, and said to him, One thing thou lackest: Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come,
 22 follow me, taking up thy cross. But he was sad at that saying, and
 23 went away grieved; for he had great possessions. And Jesus looking round said to his disciples, How hardly shall they that have riches
 24 enter into the kingdom of God? And the disciples were astonished at his words. But Jesus answering again saith to them, Children, how hard is it for them that trust in riches, to enter into the king-

of the kingdom which I am come to set up in the world are such as these, as well as grown persons of a child-like temper.

V. 15. *Whosoever shall not receive the kingdom of God as a little child*—As totally disclaiming all worthiness and fitness, as if he were but a week old.

V. 20. *He answering said to him, Master*—He stands reproved now, and drops the epithet good.

V. 21. *Jesus looking upon him*—And looking into his heart, *loved him*—Doubtless for the dawns of good which he saw in him: *And said to him*—Out of tender love. *One thing thou lackest*—The love of God, without which all religion is a dead carcase. In

order to this, throw away what is to thee the grand hindrance of it. Give up thy great idol, riches. *Go, sell whatsoever thou hast.*

V. 24. *Jesus saith to them, Children*—See how he softens the harsh truth, by the manner of delivering it! And yet without retracting or abating one tittle: *How hard is it for them that trust in riches*—Either for defence, or happiness, or deliverance from the thousand dangers that life is continually exposed to. That these cannot enter into God's glorious kingdom, is clear and undeniable: But *it is easier for a camel to go through a needle's eye*, than for a man to have riches, and not trust in them. Therefore

- 25 dom of God? It is easier for a camel to go through the eye of a
 26 needle, than for a rich man to enter into the kingdom of God. And
 27 they were astonished out of measure, saying to each other, Who
 then can be saved? And Jesus looking upon them said, With men
it is impossible, but not with God, for with God all things are possible.
 28 And Peter said to him, Lo, we have left all and followed thee. And
 29 Jesus answering said, Verily I say to you, there is none that hath left
 house, or brethren, or sisters, or father, or mother, or wife, or chil-
 30 dren, or lands, for my sake and the gospel's, But he shall receive an
 hundred fold now in this time, houses and brethren and sisters and
 mothers and children and lands with persecutions, and in the world
 31 to come eternal life. But many that are first shall be last, and the
 last first.
- 32 * And they were in the way going up to Jerusalem, and Jesus
 went before them. And they were amazed, and as they followed,
 they were afraid. And taking the twelve again, he told them what
 33 things were to befall him; Behold we go up to Jerusalem, and the
 Son of Man shall be betrayed to the chief priests and the scribes: and
 34 they will condemn him to death, and deliver him to the Gentiles. And
 they will mock him, and scourge him, and spit upon him, and kill him.
 And the third day he will rise again.
- 35 § And James and John the sons of Zebedee come to him, saying,
 Master, we would that thou shouldest do for us whatever we shall

fore *it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom.*

V. 28. *Lo we have left all*—Though the young man would not.

V. 30. *He shall receive an hundred fold, houses, &c.*—Not in the same kind; for it will generally be *with persecutions*: but in value: an hundred fold more happiness than any or all of these did or could afford. But let it be observed, None is intitled to this happiness, but he that will accept of it *with persecutions*.

V. 32. *They were in the way to Jerusalem, and Jesus went before them: and they were amazed*—At his courage and intrepidity, considering the treatment which he had himself told them he should meet with there: *and as they followed they were afraid*—Both for him and themselves: nevertheless he judged it best to prepare them, by telling them more particularly what was to ensue.

V. 35. *Saying*—By their mother. It was she, not they that uttered the words.

V. 38. *Ye*

36 ask. And he said to them, What would ye that I should do for
 37 you? They said to him, Grant us to sit one on thy right-hand,
 38 and one on thy left-hand in thy glory. But Jesus said to them, Ye
 know not what ye ask. Can ye drink of the cup that I drink of,
 39 and be baptized with the baptism that I am baptized with? And
 they said to him, We can. And Jesus said to them, Ye shall indeed
 drink of the cup that I drink of, and be baptized with the baptism
 40 that I am baptized with. But to sit on my right-hand and on my left,
 41 is not mine to give, save to them for whom it is prepared. And the ten
 42 hearing it were much displeased concerning James and John. But Jesus
 calling them to him, saith unto them, Ye know that they who rule over
 the Gentiles, lord it over them, and their great ones exercise authority
 43 upon them. But it shall not be so among you; but whosoever desireth
 44 to be great among you, shall be your servant. And whosoever de-
 45 sireth to be the chief, shall be the servant of all. For the Son of man
 came not to be served, but to serve, and to give his life a ransom for
 many.

46 † And they come to Jericho. And as he went out of Jericho with
 his disciples and a great multitude, blind Bartimeus, the son of Timeus,
 47 sat by the way-side, begging. And hearing, It is Jesus of Nazareth,
 he cried out and said, Jesus, thou son of David, have mercy on me.
 48 And many charged him to hold his peace; but he cried so much the
 49 more a great deal, Thou son of David, have mercy on me. And Jesus
 standing still, commanded him to be called. And they call the blind
 50 man, saying to him, Take courage; rise: he calleth thee. And casting
 51 away his garment, he rose and came to Jesus. And Jesus answering said
 to him, What wilt thou that I should do for thee? The blind man said:

V. 38. *Ye know not what ye ask*—Ye know not that ye are asking for sufferings, which must needs pave the way to glory. *The cup*—Of inward; *the baptism*—Of outward sufferings. Our Lord was filled with sufferings within, and covered with them without.

V. 40. *Save to them for whom it is prepared*—Them who by patient continuance in well-doing, seek for glory and honour, and immor-

tal. For these only eternal life is prepared. To these only he will give it in that day; and to every man his own reward, according to his own labour.

V. 45. *A ransom for many*—Even for as many souls as needed such a ransom, 2 Cor. v. 15.

V. 50. *Casting away his garment*—Through joy and eagerness.

Q 9

V. 1. To

52 to him, Lord; that I may receive my sight. And Jesus said, Go; thy faith hath saved thee. And immediately he received his sight, and followed him in the way.

XI. § And when they were come nigh to Jerusalem to Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples,
2 And saith to them, Go ye into the village over against you, and as soon as ye enter it, ye shall find a colt tied, whereon never man sat; loose
3 and bring him. And if any say to you, Why do ye this? Say, The Lord hath need of him; and straightway he will send him hither.
4 And they went and found the colt tied at the door without, in the street,
5 and they loose him. And some of them that stood there said, What do
6 ye, loosing the colt? And they said to them as Jesus had commanded:
7 and they let him go. And they brought the colt to Jesus, and cast their
8 garments on him, and he sat on him. And many spread their garments in the way; and others cut down branches from the trees, and strewed
9 them in the way. And they that went before, and they that followed after cried, saying, Hosanna: Blessed in the name of the Lord is he that
10 cometh. Blessed be the kingdom of our father David that cometh: Hosanna in the highest.

11 * And Jesus entered into Jerusalem, and into the temple, and having looked round about upon all things, it being now evening, he went out to Bethany with the twelve.

12 † And on the morrow, as they were coming from Bethany, he was
13 hungry. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and coming to it, he found
14 nothing but leaves: for it was not a season of figs. And he answering said to it, No man eat fruit of thee hereafter for ever; And his disciples heard.
15 ‡ And they come to Jerusalem. And Jesus going into

V. 1. *To Bethphage and Bethany, at the mount of Olives*—The limits of Bethany reached to the mount of Olives, and joined to those of Bethphage. Bethphage was part of the suburbs of Jerusalem, and reached from the mount of Olives to the walls of the city. Our Lord was now come to the place

where the boundaries of Bethany and Bethphage met.

V. 13. *For it was not a season of figs*—It was not (as we say) a good year for figs: at least not for that early sort, which alone was ripe so soon in the spring.

If

§ Matt xxi. 1. Luke xix. 29. John xii. 12. * Matt. xxi. 10, 17. † Matt. xxi. 18.

‡ Matt. xxi. 12. Luke xix. 45.

the temple, drove out them that bought and sold in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, And suffered not that any one should carry a vessel through the temple. And he taught them, saying to them, Is it not written, * My house shall be called of all nations an house of prayer? But ye have made it a den of thieves. And the Scribes and chief Priests heard it and fought how they might destroy him: for they feared him, because the whole multitude was astonished at his teaching.

† And when evening was come he went out of the city. And passing by in the morning, they saw the fig-tree dried up from the roots. And Peter remembring, saith to him, Master, behold the fig-tree which thou cursedst is withered away. And Jesus answering saith to them, Have faith in God. For verily I say to you, Whosoever shall say to this mountain, Be thou removed and cast into the sea, and not doubt in his heart, but believe that the things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say to you, All things whatsoever ye ask in prayer, believe that ye shall receive, and ye shall have *them*. ‡ But when ye stand praying,

If we render the words, *It was not the season of figs*, that is, the time of gathering them in, it may mean, *The season was not yet*: and so (inclosing the words in a parenthesis, *And coming to it, he found nothing but leaves*) it may refer to the former part of the sentence, and may be considered as the reason of *Christ's* going to see, Whether there were any figs on this tree. Some who also read that clause in a parenthesis, translate the following words, *For where he was*, it was *the season of figs*. And it is certain, this meaning of the words suits best with the great design of the parable, which was to reprove the *Jewish* church for its unfruitfulness at that very season, when fruit might best be expected from them.

V. 16. *He suffered not that any should carry a vessel through the temple*—So strong notions had our Lord, of even relative holiness! And of the regard due to those places (as

well as times) that are peculiarly dedicated to God.

V. 18. *They feared him*—That is, they were afraid to take him by violence, lest it should raise a tumult: *because all the people was astonished at his teaching*—Both at the excellence of his doctrine, and at the majesty and authority with which he taught.

V. 22. *Have faith in God*—And who could find fault, if the Creator and Proprietor of all things, were to destroy by a single word of his mouth, a thousand of his inanimate creatures, were it only to imprint this important lesson more deeply, on one immortal spirit?

V. 25. *When ye stand praying*—Standing was their usual posture when they prayed. *Forgive*—And on this condition, *ye shall have whatever ye ask, without wrath or doubting*.

V. 12. *They*

* Isaiah lvi. 7. Jer. vii. 11. * Matt. xxi. 20. ‡ Matt. vi. 14.

forgive, if ye have ought against any, that your Father who is in
26 heaven may forgive you also your trespasses. But if ye do not for-
give, neither will your Father who is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem. And as he was walking in
the temple, the chief Priests and the Scribes and the elders come to
28 him and say to him, By what authority dost thou these things? And
29 who gave thee authority to do these things? Jesus answering said
to them, I also will ask you one question, and answer me, and I
30 will tell you by what authority I do these things. Was the baptism
31 of John from heaven or from men? Answer me. And they reasoned
among themselves, saying, If we say from heaven, he will say, Why
32 then did ye not believe him? But if we say from men: they feared
the people; for all accounted John, that he was indeed a prophet.
33 And they answering say to Jesus, We cannot tell. And Jesus answering
saith to them, Neither tell I you by what authority I do these things.

XII. * And he said to them in parables, A man planted a vineyard,
and set an hedge about it, and digged a wine-fat, and built a tower,
2 and let it out to husbandmen, and went into a far country. And at the
season he sent a servant to the husbandmen, to receive from the husband-
3 men of the fruit of the vineyard. But they took him, and beat him,
4 and sent him away empty. And again he sent to them another servant:
and at him they cast stones, and wounded him in the head, and sent him
5 away shamefully handled. And again he sent another, and him they
6 killed, and many others; beating some and killing some. Having yet
therefore one son his well-beloved, he sent him also last to them, saying,
7 They will reverence my son. But those husbandmen said among them-
selves, This is the heir: come, let us kill him, and the inheritance will
8 be ours. And they took him and killed him, and cast him out of the vine-
9 yard. What therefore will the lord of the vineyard do? He will come
10 and destroy the husbandmen, and will give the vineyard to others. And
have ye not read even this scripture? † The stone which the builders re-
11 jected this is become the head of the corner? This was the Lord's doing,
12 and it is marvellous in our eyes. And they sought to seize him, but feared

V. 12. *They feared the multitude*—How all things for the good of his children! Ge-
wonderful is the providence of God, using nerally, the multitude is restrained from
tearing.

¶ Matt. xxi. 23. Luke xx. 1. * Matt. xxi. 33. Luke xx. 9. † Psalm cxviii. 22.

the multitude; for they knew he had spoken the parable against them: and leaving him, they went away.

13 † And they send to him certain of the Pharisees, and of the Hero-
14 dians, to catch him in *his* discourse. And they coming say to him,
Master, we know that thou art true, and carest for no man; for thou re-
gardest not the person of men, but teachest the way of God in truth.
15 Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we
not give? But he knowing their hypocrisy, said to them, Why tempt ye
16 me? Bring me a penny, that I may see *it*; and they brought it. And
he saith unto them, Whose is this image and inscription? They say to
17 him, Cæsars. And Jesus answering said to them, Render to Cæsar the
things that are Cæsars, and to God the things that are God's. And they
 marvelled at him.

18 ¶ Then come to him the Sadducees, who say there is no resurrec-
19 tion, and they asked him, saying, Master, Moses wrote to us, § If
a man's brother die, and leave a wife, and leave no children, that
his brother should take his wife, and raise up issue to his brother.
20 There were seven brethren, and the first took a wife, and dying left
21 no issue. And the second took her and died, neither left he any
22 issue; and the third likewise. And the seven took her and left no
23 issue. Last of all died the woman also. In the resurrection there-
24 fore, when they shall rise, whose wife shall she be of them? For the
seven had her to wife. And Jesus answering said to them, Do ye not
therefore err, because ye know not the scriptures, neither the power of
25 God? For when they rise from the dead, they neither marry nor
are given in marriage, but are as the angels who are in heaven?
26 And touching the dead that they rise, Have ye not read in the book
of Moses, * how in the bush God spake to him, saying, I am the
27 God of Abraham, and the God of Isaac, and the God of Jacob? He

tearing them in pieces, only by the fear of their rulers. And here the rulers themselves are restrained, through fear of the multitude!

V. 17. *They marvelled at him*—At the wisdom of his answer.

V. 25. *When they rise from the dead, neither men marry nor women are given in marriage.*

V. 27. *He is not the God of the dead; but the God of the living*—That is, (if the argument be proposed at length) since the character

R r

† Matt. xxii. 15. Luke xx. 30.

¶ Matt. xxii. 23. Luke xx. 27. § Deut. xxv. 5.

* Exod. iii. 6.

is not the God of the dead, but the God of the living. Ye therefore greatly err.

28 † And one of the scribes coming to him, having heard them disputing together, *and* perceiving that he had answered them well,
 29 asked him, Which is the first commandment of all? And Jesus answered him, The first commandment of all *is*, ‡ Hear, O Israel; the
 30 Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,
 31 and with all thy strength. This is the first commandment. And the second *is* like unto it, || Thou shalt love thy neighbour as thyself.
 32 There is no other commandment greater than these. And the scribe said to him, Excellently well, Master! Thou hast said the truth: for he
 33 is one: and there is no other but he. And to love him with all the heart, and with all the understanding, and with all the mind, and with all the strength, and to love his neighbour as himself, is more
 34 than all whole burnt-offerings and sacrifices. And Jesus, seeing that he answered discreetly, said to him, Thou art not far from the kingdom of God. And no man after that durst question him any more.

rafter of his being the God of any persons, plainly intimates a relation to them, not as dead, but as living; and since he cannot be said to be at present their God at all, if they are utterly dead: nor to be the God of human persons, such as *Abraham, Isaac, and Jacob*, consisting of souls and bodies, if their bodies were to abide in everlasting death: there must needs be a future state of blessedness, and a resurrection of the body to share with the soul in it.

V. 28. *Which is the first commandment?*—The principal, and most necessary to be observed.

V. 29. *The Lord our God is one Lord*—This is the foundation of the first commandment, yea of all the commandments. The Lord, our God, the Lord, the God of all men, is one God, essentially, though three persons. From this unity of God it follows: that we owe all our love to him alone.

V. 30. *With all thy strength*—That is, the

whole strength and capacity of thy understanding, will, and affections.

V. 31. *The second is like unto it*—Of a like comprehensive nature; comprizing our whole duty to man. *There is no other moral, much less ceremonial commandment greater than these.*

V. 33. *To love him with all the heart*—To love and serve him, with all the united powers of the soul in their utmost vigour; *and to love his neighbour as himself*—To maintain the same equitable and charitable temper and behaviour toward all men, as we, in like circumstances, would wish for from them toward ourselves, is a more necessary and important duty, than the offering the most noble and costly sacrifices.

V. 34. *Jesus said to him, Thou art not far from the kingdom of God*—Reader, Art not thou? Then go on; be a real Christian; else it had been better for thee to have been as far off.

V. 38. *Beware*

† Matt. xxii. 34. Luke x. 25. ‡ Deut. vi. 4. || Lev. xix. 18.

35 * And Jesus answering, as he taught in the temple, said, How say the
 36 Scribes, that Christ is the Son of David? For David himself said by the
 Holy Ghost, † The Lord saith to my Lord, Sit thou on my right-hand,
 37 till I make thine enemies thy footstool. David therefore himself calleth
 him Lord: How is he then his son? And a great multitude heard him
 gladly.

38 ‡ And he said to them in his teaching, Beware of the Scribes, who love
 39 to walk in long robes, and to be saluted in the market-places, And the
 chief seats in the synagogues, and the uppermost places at feasts: Who
 40 devour widows houses, and for a pretence make long prayers; these shall
 receive the greater damnation.

41 || And Jesus sitting over-against the treasury, beheld how the people
 cast money into the treasury; and many that were rich cast in much.
 42 And a poor widow coming, cast in two mites, which make a farthing.
 43 And calling to him his disciples, he saith to them, Verily I say to you,
 that this poor widow hath cast in more than they all who have cast
 44 into the treasury. For they all did cast in of their abundance: but she
 of her penury did cast in all that she had, even her whole living.

XIII. § And as he was going out of the temple, one of his disciples
 saith to him, Master, see what manner of stones, and what manner
 2 of buildings! And Jesus answering said to him, Seest thou these
 great buildings? There shall not be left one stone upon another that
 3 shall not be thrown down. And as he sat on the mount of Olives,

V. 38. *Beware of the Scribes*—There was an absolute necessity for these repeated cautions. For considering their inveterate prejudices against *Christ*, it could never be supposed the common people would receive the gospel, till these incorrigible blasphemers of it, were brought to just disgrace.

Yet he delayed speaking in this manner till a little before his passion, as knowing what effect it would quickly produce. Nor is this any precedent for us: we are not invested with the same authority.

V. 41. *He beheld how people cast money into the treasury*—This treasury received the voluntary contributions of the worshippers who came up to the feast; which were given to buy wood for the altar and other necessities not provided for in any other way.

V. 43. *I say to you, that this poor widow hath cast in more than they all*—See what judgment is cast on the most specious, outward actions by the judge of all! And how acceptable to him is the smallest, which springs from self-denying love!

V. 4. Two.

* Matt. xxii. 41. Luke xx. 41. † Psalm cx. 1. ‡ Matt. xxiii. 5. Luke xx. 46. || Luke xxi. 1. § Matt. xxiv. 1. Luke xxi. 5.

over-against the temple, Peter and James and John and Andrew asked
 4 him privately, Tell us when shall these things be? And what *shall*
 5 *be* the sign when all these things shall be fulfilled? And Jesus answer-
 6 ing said, Take heed lest any deceive you. For many will come in
 7 my name, saying, I am *he*, and will deceive many. But when ye
 shall hear of wars and rumours of wars, be not troubled; for it
 8 must be; but the end is not yet. For nation shall rise against nation,
 and kingdom against kingdom: and there shall be earthquakes in
 divers places, and there shall be famines and troubles: these are the
 9 beginning of sorrows. * But take heed to yourselves, for they will
 deliver you to councils, and ye shall be beaten in synagogues, and
 shall stand before rulers and kings for my sake, for a testimony to
 10 them. † And the gospel must first be published among all nations.
 11 But when they shall hale you and deliver *you* up, take no thought
 beforehand what ye shall speak, neither do ye premeditate; but what-
 soever shall be given you in that hour, that speak; for it is not ye that
 12 speak, but the Holy Ghost. Now the brother shall betray the brother
 to death, and the father the son: and children shall rise up against their
 13 parents, and cause them to be put to death. And ye shall be hated of
 all men for my name's sake; but he that endureth to the end, he shall be
 saved.
 14 || But when ye shall see the abomination of desolation spoken of
 by Daniel the prophet standing where it ought not, (let him that
 readeth understand) then let them that are in Judea flee to the moun-
 15 tains: And let not him that is on the house-top go down into the house,
 16 neither enter in, to take any thing out of his house. And let not him
 17 that is in the field turn back to take up his garment. But wo to them
 18 that are with child, and to them that give suck in those days. And pray
 19 ye that your flight be not in the winter. For in those days shall be

V. 4. Two questions are here asked; the one, concerning the destruction of *Jerusalem*; the other, concerning the end of the world.

V. 11. *The Holy Ghost* will help you. But do not depend upon any other help. For all the nearest ties will be broken.

V. 14. *Where it ought not*—That place being set apart for sacred uses.

V. 19. *In those days shall be affliction, such as was not from the beginning of the creation*—May it not be doubted, whether this be yet fully accomplished? Is not much of this affliction still to come?

V. 20. *The*

* Luke xxi. 12. † Matt. xxiv. 14. || Matt. xxiv. 15. Luke xxi. 10. Dan. ix. 27.

affliction, such as was not from the beginning of the creation, which
 20 God created until now, neither shall be. And unless the Lord had
 shortened those days, no flesh should be saved: but for the elect's sake
 21 whom he hath chosen, he hath shortened those days. † Then if any
 22 man say to you, Lo, here is Christ, or lo, he is there, believe it not. For
 false Christs and false prophets shall rise, and shall shew signs and wonders,
 23 to seduce, if possible, even the elect. But take ye heed: behold, I have
 foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and
 25 the moon shall not give her light, And the stars of heaven shall be falling,
 26 and the powers that are in the heavens shall be shaken. And then shall
 they see the Son of man coming in the clouds, with great power and
 27 glory. And then shall he send his angels, and gather together his elect,
 from the four winds, from the uttermost part of the earth, to the utter-
 most part of heaven.

28 ‡ Now learn a parable from the fig-tree. When its branch is now tender
 29 and putteth forth leaves, ye know that summer is nigh. So likewise when
 ye see these things come to pass, know that he is nigh even at the door.
 30 Verily I say to you, this generation shall in no wise pass till all these
 31 things be done. Heaven and earth shall pass away, but my words shall
 in no wise pass away.

32 But of that day or that hour knoweth no one, no, not the angels that
 are in heaven, neither the Son, but the Father.

33 † Take heed; watch and pray: for ye know not when the time is.
 34 *For the Son of man is* § as a man taking a far journey, who left his
 house, and gave authority to his servants, and to each his work, and

V. 20. *The elect*—The Christians: *Whom he hath chosen*—That is, hath taken out of, or separated from the world, *through sanctification of the spirit, and belief of the truth.* *He hath shortened*—That is, will surely shorten.

V. 24. *But in those days*—Which immediately precede the end of the world; *after that tribulation*—Above described.

V. 29. *He is nigh*—The Son of man.

V. 30. *All these things*—Relating to the temple and the city.

V. 32. *Of that day*—The day of judgment is often in the scriptures emphatically called *that day.* *Neither the son*—Not as man: as man, he was no more omniscient than omnipresent. (But as God, he knows all the circumstances of it.)

V. 34. The son of man is *as a man taking a far journey*—Being about to leave this world

S f

† Matt. xxiv. 23. ‡ Matt. xxiv. 32. Luke xxi. 28. † Matt. xxiv. 42. Luke xxi. 34.
 § Matt. xxv. 14. Luke xix. 12.

35 commanded the porter to watch. Watch ye therefore ; for ye know not
when the master of the house cometh ; at evening, or at midnight, or at
36 cock-crowing, or in the morning : Left coming suddenly he find you
37 sleeping. And what I say to you, I say to all, Watch.

XIV. ¶ And after two days was the feast of the passover and of unleavened
bread ; and the chief priests and the scribes sought how they might
2 apprehend him by subtlety, and put him to death. But they said,
3 Not at the feast, lest there be a tumult of the people. * And he
being in Bethany in the house of Simon the leper, as he sat at table,
there came a woman having an alabaster box of ointment, of spike-
nard, very costly ; and shaking the box, she poured it on his head.
4 But there were some that had indignation within themselves, and said,
5 Why was this waste of the ointment made ? For this ointment might
have been sold for more than three hundred pence and given to the
6 poor. And they murmured at her. But Jesus said, Let her alone :
7 why trouble ye her ? She hath wrought a good work on me. For the
poor ye have always with you, and when ye will, ye may do them
8 good ; but me ye have not always. She hath done what she could :
9 she hath before-hand embalmed my body for the burial. Verily I say
to you, wheresoever this gospel shall be preached throughout the whole
world, what she hath done shall be spoken of also, for a memorial
of her.

10 † And Judas Iscariot, one of the twelve, went to the chief priests,
11 to betray him unto them. And hearing *it* they were glad and pro-
mised to give him money. And he sought how he might conveniently
betray him.

12 ‡ And on the first day of unleavened bread, when they killed the
passover, his disciples say to him, Where wilt thou that we go and

world and go to the father, he appoints
the services that are to be performed by all
his servants, in their several stations. This
seems chiefly to respect ministers at the day
of judgment : but it may be applied to all
men, and to the time of death.

V. 4. *Some had indignation*—Being incited
thereto by Judas ; and *said*—Probably to
the woman.

V. 10. *Judas went to the chief priests*—
Immediately after this reproof, having anger
now added to his covetousness.

V. 13. Go

¶ Matt. xxiv. 1. Luke xxii. 1. * Matt. xxvi. 6. † Matt. xxvi. 14. Luke xxii. 3.

‡ Matt. xxvi. 17. Luke xxii. 7.

13 prepare, that thou mayest eat the passover? And he sendeth two of his disciples, and saith to them, Go ye into the city, and there shall
14 meet you a man carrying a pitcher of water: follow him. And wheresoever he shall go in, say ye to the man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover
15 with my disciples? And he will shew you a large upper room furnished:
16 there make ready for us. And his disciples went forth, and came into the city, and found as he had said to them. And they made ready the passover.

17 ¶ And in the evening he cometh with the twelve. And as they sat
18 and ate, Jesus said, Verily I say to you, one of you that eat with me will
19 betray me. And they were sorrowful, and said to him one by one, Is it
20 I? And another said, Is it I? And he answering said to them, *It is one*
21 *of the twelve, that dippeth with me in the dish.* The Son of man indeed goeth as it is written of him; but wo to that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

22 And as they ate, Jesus took bread, and blessed, and brake *it*, and
23 gave to them, and said, Take eat: this is my body. And he took the cup, and having given thanks, gave it them, and they all drank
24 of it. And he said to them, This is my blood of the New Testament,
25 which is shed for many. Verily I say to you, I will drink no more of the fruit of the vine, till that day that I drink it new in the kingdom of God.

26 * And having sung the hymn, they went out toward the mount of
27 Olives. And Jesus saith to them, Ye will all be offended at me this

V. 13. *Go into the city, and there shall meet you a man*—It was highly seasonable for our Lord, to give them this additional proof both of his knowing all things, and of his influence over the minds of men.

V. 15. *Furnished*—The word properly means, *spread with carpets*.

V. 24. *This is my blood of the New Testament*—That is, This I appoint to be a perpetual sign and memorial of my blood, as shed for

establishing the New Covenant, that all who shall believe in me, may receive all its gracious promises.

V. 25. *I will drink no more of the fruit of the vine, till I drink it new in the kingdom of God*—That is, I shall drink no more before I die: the next wine I drink, will not be earthly, but heavenly.

V. 27. *This night*—The *Jews* in reckoning their days began with the evening, according to the *Mosaic* computation, which called

- night; for it is written, † I will smite the shepherd, and the sheep shall
 28 be scattered. But after I am risen, I will go before you into Galilee.
 29 But Peter said to him, Though all men should be offended, yet *will* not
 30 I. Jesus saith to him, Verily I say to thee, That thou to-day, this night,
 31 before the cock crow twice, wilt deny me thrice. But he said the more
 vehemently, If I must die with thee, I will in no wise deny thee. In like
 manner also said they all.
- 32 † And they come to a place named Gethsemane; and he saith to
 33 his disciples, Sit here while I shall pray. And he taketh with him Peter
 and James and John; and he began to be sore amazed and in deep
 34 anguish, And saith to them, My soul is exceeding sorrowful, *even* to
 35 death; tarry ye here and watch. And going forward a little, he fell on
 the ground, and prayed, that if it were possible, the hour might pass from
 36 him. And he said, Abba, Father, all things *are* possible to thee; take
 37 away this cup from me: yet not what I will, but what thou wilt. And
 he cometh and findeth them sleeping, and saith to Peter, Simon, sleepest
 38 thou? Couldst thou not watch one hour? Watch and pray, lest ye
 enter into temptation; the spirit indeed *is* willing, but the flesh *is* weak.
 39 And going away again he prayed, speaking the same words. And re-
 40 turning, he found them asleep again (for their eyes were heavy) and they
 41 knew not what to answer him. And he cometh the third time and saith
 to them, Sleep on now, and take *your* rest. It is enough. The hour is
 come; behold the Son of man is betrayed into the hands of sinners.
 42 Rise up; let us go: lo he that betrayeth me is at hand.

called the evening and the morning the first day, Gen. i. 5. And so that which after sun-set is here called *this night*, is, ver. 30. called *to-day*. The expression there is peculiarly significant. *Verily I say to thee, That thou thyself*, confident as thou art, *to-day*, even within four and twenty hours; yea, *this night*, or ever the sun be risen; nay, *before the cock crow twice*, before three in the morning, *wilt deny me thrice*. Our Lord doubtless spake so determinately, as knowing a cock would crow once, before the usual time of cock-crowing. By chap. xiii. 15. it appears, that the third watch

of the night, ending at three in the morning, was commonly styled *the cock-crowing*.

V. 33. *Sore amazed*—The original word imports the most shocking amazement mingled with grief: and that word in the next verse which we render *sorrowful*, intimates, That he was *surrounded with sorrow* on every side, breaking in upon him with such violence, as was ready to separate his soul from his body.

V. 36. *Abba, Father*—St. Mark seems to add the word *Father*, by way of explication.

V. 37. *Saith to Peter*—The zealous, the confident *Peter*!

V. 44. *Whomsoever*

43 * And immediately, while he yet spake, cometh up Judas, one of the
 twelve, and with him a great multitude, with fwords and clubs, from
 44 the chief priests, and the scribes, and the elders. Now he that be-
 trayed him had given him a signal, saying, Whomsoever I shall
 45 kiss, is he: seize and lead him away safely. And when he was
 come, he goeth straightway to him, and saith, Master, Master! And
 46 kissed him. And they laid their hands on him, and took him.
 47 † And one of them that stood by, drawing a sword, smote the fer-
 48 vant of the high-priest, and cut off his ear. And Jesus answering
 said to them, Are ye come out as against a robber, with fwords and
 49 clubs to take me? I was daily with you in the temple teaching, and
 50 ye took me not; but that the scriptures may be fulfilled. Then
 51 they all forsook him and fled. And a certain young man followed
 him, having a linen cloth cast about his naked body; and the young
 52 men laid hold on him. And he left the linen cloth, and fled from
 them naked.

53 ‡ And they led Jesus away to the high-priest, and with him assem-
 54 bled all the chief priests, and the elders and the scribes. And Peter
 followed him afar off, even to the palace of the high-priest, and
 55 sat with the servants, and warmed himself at the fire. § Then the
 chief priests and all the council sought for evidence against Jesus,
 56 to put him to death, and found none. For many bore false wit-
 57 nesses against him; but their evidences were not sufficient. And cer-
 58 tain men arising bore false witness against him, saying, We heard

V. 44. *Whomsoever I shall kiss*—Probably our Lord in great condescension, had used (according to the Jewish custom) to permit his disciples to do this, after they had been some time absent.

V. 51. *A young man*—It does not appear, that he was one of *Christ's* disciples. Probably hearing an unusual noise, he started up out of his bed, not far from the garden, and ran out with only the sheet about him, to see what was the matter. *And the young men laid hold of him*—Who was only suspected to be *Christ's* disciple; but could not touch them who really were so!

V. 55. *All the council sought for witness and found none*—What an amazing proof of the over-ruling providence of God, considering both their authority, and the rewards they could offer, that no two consistent witnesses could be procured, to charge him with any gross crime!

V. 56. *Their evidences were not sufficient*—The Greek words literally rendered are, *Were not equal*: not equal to the charge of a capital crime: it is the same word in the 59th verse.

V. 58. *We heard him say*—It is observable, that the words which they thus misrepresented,

T t

* Matt. xxvi. 47. Luke xxii. 47. John xviii. 2. † Matt. xxvi. 51. Luke xxii. 49. John xviii. 10. ‡ Matt. xxvi. 57. Luke xxii. 54. John xviii. 12. § Matt. xxvi. 59.

him say, I will destroy this temple made with hands, and in three
 59 days I will build another made without hands. And neither so was
 their evidence sufficient. Then the high priest rising up in the
 60 midst, asked Jesus, saying, Answerest thou nothing? What is it that
 61 these witness against thee? * But he held his peace and answered
 nothing. Again the high-priest asked him and said to him, Art thou
 62 the Christ, the son of the blessed? And Jesus said, I am: and ye shall
 see the Son of man, sitting at the right-hand of power, and coming with
 63 the clouds of heaven. Then the high-priest rent his clothes and saith,
 64 What farther need have we of witnesses? Ye have heard the blasphemy:
 what think ye? And they all condemned him to be worthy of death.
 65 And some began to spit on him, and to cover his face, and to buffet him,
 and to say to him, Prophecy. And the servants smote him with the palms
 of their hands.

66 † And as Peter was in the hall below, there cometh one of the maids
 67 of the high-priest. And seeing Peter warming himself, he looked on
 68 him and said, Thou wast also with Jesus of Nazareth. But he denied,
 saying, I know not, neither understand I what thou meanest. And he
 69 went out into the porch and the cock crew. And the maid seeing him
 70 again, said to them that stood by, This is *one* of them. And he de-
 nied it again. And a little after, those that stood by, said again to Peter,
 Surely thou art *one* of them; for thou art a Galilean, and thy speech
 71 agreeth *thereto*. Then he began to curse and to swear, I know not this
 72 man of whom ye speak. And the second time the cock crew. And
 Peter called to mind the word that Jesus had said to him, Before the
 cock crow twice, thou wilt deny me thrice. And he covered *his head*
 and wept.

XV. ‡ And straightway in the morning the chief priests having con-
 sulted with the elders and scribes, and the whole council, having

sented, where spoken by *Christ* at least three
 years before, (*John* ii. 19.) Their going
 back so far to find matter for the charge,
 was a glorious, though silent attestation, of
 the unexceptionable manner wherein he had

behaved, through the whole course of his
 public ministry.

V. 72. *And he covered his head*—Which
 was an usual custom with mourners, and was
 fitly expressive both of grief and shame

V. 7. *Insurrection*

* Matt. xxvi. 63. Luke xxii. 67. † Matt. xxvi. 69. Luke xxii. 56. John xviii. 25.

‡ Matt. xxvii. 1, 2. Luke xxii. 66. xxiii. 1. John xviii. 28.

2 bound Jesus, carried *him* away, and delivered *him* to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering said to him, Thou sayest *it*. * And the chief priests accused him of many things. And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee. But Jesus answered nothing any more, so that Pilate marvelled. Now at every feast he released to them one prisoner, whomsoever they would. And there was *one* named Barabbas, who lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, asked *him to do* as he had ever done for them. And Pilate answered them saying, Will ye that I release to you the king of the Jews? (For he knew that the chief priests had delivered him for envy.) But the chief priests stirred up the people to ask, that he would rather release Barabbas to them. And Pilate answering said to them again, What will ye then that I do *to him*, whom ye call the king of the Jews? And they cried out again, Crucify him. Then Pilate said to them, Why, what evil hath he done? But they cried out the more exceedingly, Crucify him. And Pilate, willing to satisfy the people, released Barabbas to them, and having scourged Jesus, delivered *him* to be crucified.

16 † And the soldiers led him away into the hall called Pretorium, and called together the whole troop. And they clothe him with purple, and having platted a crown of thorns, put it about his *head*. And they saluted him, Hail, king of the Jews. And they smote him on the head with a cane, and spit upon him, and bowing their knees, did him homage. 20 ‡ And when they had mocked him, they took the purple robe from him, and put his own clothes on him, and led him out to crucify him. And

V. 7. *Insurrection*—A crime which the Roman governors, and *Pilate* in particular, were more especially concerned and careful to punish.

V. 9. *Will ye that I release to you the king of the Jews*—Which doth this wretched man discover most? Want of justice, or courage, or common sense? The poor coward sacrifices justice to popular clamour, and enrages those whom he seeks to appease, by so unseasonably repeating that title. *The king of the Jews*; which he could not but know was so highly offensive to them.

V. 16. *Pretorium*—The inner hall, where the pretor, a Roman magistrate, used to give judgment. But St. *John* calls the whole palace by this name.

V. 17. *Purple*—As royal robes were usually purple and scarlet, St. *Mark* and *John* term this a *purple robe*, St. *Matthew* a *scarlet* one. The Tyrian purple is said not to have been very different from scarlet.

V. 21. *The father of Alexander and Rufus*—These were afterwards two eminent Christians, and must have been well known when St. *Mark* wrote.

V. 24. 25. St.

* Matt. xxviii. 12. † Matt. xxvii. 27. John xix. 2. ‡ Matt. xxvii. 31. John xix. 16.

they compel one Simon a Cyrenian, who was passing by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 * And they bring him to the place, Golgotha, which is, being
23 interpreted, the place of a skull. And they gave him to drink wine
24 mingled with myrrh; but he received it not. And when they had
crucified him, they part his garments, casting lots upon them, what
25 every man should take. And it was the third hour when they cru-
26 cified him. And there was an inscription of his accusation written
27 over, THE KING OF THE JEWS. And with him they crucify
28 two thieves, one on his right-hand, and one on his left. And the
scripture was fulfilled, which saith, † And he was numbered with
29 the transgressors. ‡ And they that passed by, reviled him, wag-
ging their heads and saying, Ah, thou that destroyest the temple,
30 and buildest it in three days, Save thyself, and come down from the
31 cross. In like manner also the chief priests mocking said to one ano-
32 ther, with the Scribes, He saved others; cannot he save himself? Let
the Christ, the king of Israel, come down now from the cross, that we
may see and believe. They also that were crucified with him reviled
33 him. § And when the sixth hour was come, there was darkness over
34 all the earth until the ninth hour, And at the ninth hour Jesus cried
with a loud voice, Eloi, Eloi, lama sabachthani? Which is, being inter-
35 preted, My God, my God, why hast thou forsaken me? And some of
36 them that stood by hearing it said, Behold, he calleth Elijah. And
one ran and filling a sponge with vinegar, put it on a cane, and gave
him to drink, saying, Let alone; let us see if Elijah will come to take
him down.

37 || And Jesus cried with a loud voice, and expired.

38 And the veil of the temple was rent in twain, from the top to
39 the bottom. And the Centurion, who stood over-against him, seeing
that having so cried he expired, said, Truly this man was the Son of God.

V. 24. 25. St. Mark seems to intimate, that they first nailed him to the cross, then parted his garments, and afterward reared up the cross.

faken me—Thereby claiming God as his God; and yet lamenting his father's withdrawing the tokens of his love, and treating him as an enemy, while *He bare our*

V. 34. *My God, my God, why hast thou for-*

sins.

V. 41. *Who*

* Matt. xxvii. 33. Luke xxiii. 33. John xix. 17. † Isaiah liii. 12. ‡ Matt. xxvii. 39.
§ Matt. xxvii. 45. Luke xxiii. 44. || Matt. xxvii. 50. Luke xxiii. 46. John. xix. 30.

40 There were also women, beholding from afar, among whom was Mary
Magdalene and Mary the mother of James the less, and of Josès,
41 and Salome: Who also when he was in Galilee, followed him and
served him, and many other women who had come up with him to
Jerusalem.

42 * And the evening being now come, (because it was the preparation,
43 that is, the day before the sabbath.) Joseph of Arimathea, an honourable
counsellor, who also himself waited for the kingdom of God, came and
44 went in boldly to Pilate, and asked the body of Jesus. And Pilate mar-
velled that he was dead already: and calling to him the centurion, he
45 asked, If he had been any while dead? And when he knew it of the cen-
46 turion, he gave the body to Joseph. And having bought fine linen, he
took him down, and wrapped him in the linen, and laid him in a se-
pulchre, which was hewn out of a rock, and rolled a stone to the door
47 of the sepulchre. And Mary Magdalene and Mary the mother of Josès,
beheld where he was laid.

XVI. † And when the sabbath was over, Mary Magdalene, and Mary
the mother of James and Salome, had bought spices, that they might
2 come and embalm him. And very early in the morning, the first
day of the week, they came to the sepulchre, at the rising of the
3 sun. And they said one to another, Who shall roll us away the
4 stone from the door of the sepulchre? (For it was very great :) And

V. 41. *Who served him*—Provided him with necessaries.

V. 42. *Because it was the day before the sabbath*—And the bodies might not hang on the sabbath-day: therefore they were in haste to have them taken down.

V. 43. *Honourable*—A man of character and reputation: A *Counsellor*—A member of the Sanhedrim. *Who waited for the kingdom of God*—Who expected to see it set up on earth.

V. 46. *He rolled a stone*—By his servants. It was too large for him to roll himself.

V. 2. *At the rising of the sun*—They set

out *while it was yet dark*, and came within sight of the sepulchre, for the first time, just as it grew light enough to discern, that the stone was rolled away. (*Matt. xxviii. 1. Luke xxiv. 1. John xx. 1.*) But by the time *Mary* had called *Peter* and *John*, and they had viewed the sepulchre, the sun was rising.

V. 3. *Who shall roll us away the stone*—This seems to have been the only difficulty they apprehended. So they knew nothing of *Pilate's* having sealed the stone, and placed a guard of soldiers there.

U u

V. 7. *And*

* Matt. xvii. 57. Luke xxiii. 50. John xix. 38. † Matt. xxviii. 1. Luke xxiv. 1. John xx. 1.

5 looking up they saw that the stone was rolled away. And entering
 into the sepulchre, they saw a young man sitting on the right-side,
 6 cloathed in a white robe; and they were affrighted. He saith to
 them, Be not affrighted: ye seek Jesus of Nazareth, who was cru-
 cified. He is risen: he is not here. Behold the place where they
 7 laid him. But go, tell his disciples, and Peter, He goeth before you into
 8 Galilee: there shall ye see him, as he said to you. And going out they
 fled from the sepulchre; for they trembled and were amazed: and they
 9 said nothing to any, for they were afraid. † Now when Jesus was risen
 early, the first day of the week, he appeared first to Mary Magdalene,
 10 out of whom he had cast seven devils. § She went and told them
 11 that had been with him, as they mourned and wept. But they, hearing
 12 that he was alive, and had been seen of her, believed not. * After that
 he appeared in another form unto two of them, as they were walking,
 13 going into the country. And they went and told *it* to the rest, neither
 14 believed they them. † Afterwards he appeared to the eleven, sitting
 at meat, and upbraided them with their unbelief and hardness of
 heart, because they believed not them who had seen him when he was
 risen.

15 And he said to them, || Go ye into all the world, and preach the
 16 gospel to every creature. He that believeth and is baptized, shall
 17 be saved; but he that believeth not shall be condemned. And these
 signs shall follow them that believe: in my name they shall cast out

V. 7. *And Peter*—Though he so oft denied his Lord. What amazing goodness was this!

V. 13. *Neither believed they them*—They were moved a little by the testimony of these, added to that of St. Peter. (Luke xxiv. 34.) But they did not yet fully believe it.

V. 15. *Go ye into all the world, and preach the gospel to every creature*—Our Lord speaks without any limitation or restriction. If therefore every creature in every age hath not heard it, either those who should have preached, or those who should have heard

it, or both, *made void the council* of God herein.

V. 16. *And is baptized*—In token thereof. Every one that believed was baptized. *But he that believeth not*—Whether baptized or unbaptized, shall perish everlastingly.

V. 17. *And these signs shall follow them that believe*—An eminent author subjoins, “Tha believe with that very faith mentioned in the preceding verse. (Though it is certain, that a man may work miracles, and not have saving faith, *Matt. vii. 23.*) It was not one faith by which St. Paul was

† John xx. 11. § Luke xxiv. 9. John xx. 18. * Luke xxiv. 13. † Luke xxiv. 36.
 John xx. 19. || Matt. xviii. 18.

18 devils : and they shall speak with new tongues : They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them : they shall lay hands on the sick, and they shall recover.

19 || So then the Lord, after he had spoken to them, was received up into
20 heaven, and sat on the right-hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

was saved ; another, by which he wrought miracles. Even at this day in every believer, faith as a latent miraculous power : (every effect of prayer being really miraculous :) although in many, both because of their own littleness of faith, and because the world is unworthy, that power is not exerted. Miracles in the beginning were helps to faith ; now also they are the object of it. At *Leonberg*, in the memory of our fathers, a cripple that could hardly move with crutches, while the Dean was preaching on this very text, was in a moment made whole." *Shall follow*—The word and faith must go before. *In my name*—By my authority committed to them. Raising the

dead is not mentioned. So our Lord performed even more than he promised.

V. 18. *If they drink any deadly thing*—But not by their own choice. God never calls us to try any such experiments.

V. 19. *The Lord*—How seasonable is he called by this title ! *After he had spoken to them*—For forty days.

V. 20. *They preached every where*—At the time St. Mark wrote, the apostles had already gone into all the known world. (*Rom. x. 18.*) And each of them was there known where he preached : the name of *Christ* only was known throughout the world.

|| Luke xxiv. 50.

N O T E S

O N

The Gospel according to St. M A R K.

I. **F**ORasmuch as many have undertaken to compose a narrative of the
2 facts which have been fully confirmed among us. Even as they who
were eye-witnesses and ministers of the word from the beginning, delivered
3 them to us : It seemed good to me also, having accurately traced all
things

things from their first rise, to write unto thee, in order, most excellent
 4 Theophilus, That thou mayest know the certainty of those things wherein
 thou hast been instructed.

Herein we may observe,

- I. **T**HE Beginning and therein
 1. The conception of John, C. i. 5—25
 2. The conception of Christ 26—56
 3. The birth and circumcision of John; the hymn of Zacharias: the youth of John 57—80
 4. Christ's birth C. ii. 1—20
 Christ's circumcision and name 21
 Presentation in the temple, 22—38
 Country and growth, 39—40
- II. The Middle, when he was twelve years old and upward, 41—52
- III. The course of the history.
 - A. The introduction wherein are described John the Baptist; Christ's baptism; and temptation, C. iii. iv. 1—13
 - B. The acceptable year in Galilee;
 - a. Proposed at Nazareth, 14—30
 - b. Actually exhibited
 - I. At Capernaum, and near it: Here we may observe,
 1. Actions not censured, while Jesus
 1. Teaches with authority, 31—32
 2. Casts out a devil, 33—37
 3. Heals many sick, 38—41
 4. Teaches every where, 42—44
 5. Calls Peter; then James and John, C. v. 1—11
 6. Cleanses the leper, 12—16
 2. Actions censured, more and more severely. Here occur
 1. The healing the paralytic, 17—26
 2. The calling of Levi, eating with publicans and sinners, 27—32
 3. The question concerning fasting, 33—39
 4. The plucking the ears of corn, C. vi. 1—5
 5. The withered hand restored; snares laid, 6—11
 3. Actions having various effects on various persons,
 1. Upon the apostles, 12—16
 2. Upon other hearers, 17—49
 3. Upon the centurion, C. vii. 1—10
 4. Upon the disciples of John, The occasion: the young man raised, 11—18
 The message and answer, 18—23
 The reproof of them that believed not John, 24—35
 5. Upon Simon and the penitent sinner, 36—50
 6. Upon the woman that ministered to him, C. viii. 1—3
 7. Upon the people, 4—18
 8. Upon his mother and brethren, 19—21
- II. On the sea, and Beyond it, 22—26
 27—39
- III. On this side again;
 1. Jairus and the flux of blood, 40—55
 2. The apostles sent, C. ix. 1—6
 3. Herod's doubting, 7—9
 4. The relation of the apostles, 10
 5. The earnestness of the people; our Lord's benignity; five thousand fed, 11—17
- C. The preparation for his passion:
 - a. A recapitulation of the doctrine concerning his person; his passion foretold, 18—17
 - b. His transfiguration; the lunatic healed; his passion again foretold; humility enjoined, 28—50
 - c. His

c. His great journey to Jerusalem, which we may divide into eighteen intervals;

1. The inhospitable Samaritans, borne with, 51—57
2. In the way, improper followers repelled,
Proper ones prest forward, 57—62
3. Afterward, the seventy sent;
and received again, C. x. 1—24
And the Scribe taught to love his neighbour, by the example of the good Samaritan, 25—37
4. In Bethany, Mary preferred before Martha, 38—42
5. In a certain place, the disciples taught to pray, C. xi. 1—13
A devil cast out, and the action defended, 14—26
The acclamation of the woman corrected. 27—28
Those who desire a sign re-
proved, 29—36
6. In a certain house, the Scribes and Pharisees censured, 37—54
7. Our Lord's discourse to his disciples, C. xii. 1—12
To one that interrupts him, 13—21
To his disciples again, 22—40
To Peter, 41—53
To the people, 54—59
8. The necessity of repentance shewn, C. xiii. 1—9
A woman healed on the sabbath, 10—21
9. The fewness of them that are saved, 22—30
10. Herod termed a fox, Jerusalem reprov'd, 31—35
11. In the Pharisee's house, he cures the dropsy on the sabbath; and C. xiv. 1—6
Teaches humility, 7—11
Hospitality, 12—14

The nature of the great supper

15—24

The necessity of self-denial

25—37

12. Joy over repenting sinners defended, and C. xv. 1—10

Illustrated by the story of the prodigal son, 11—32

The unjust steward, wise in his generation, C. xvi. 1—13

The Pharisees reprov'd; and warned by the story of the rich man and Lazarus, 14—18
19—31

Cautions against scandals, C. xvii. 1—4

The faith of the apostles increased, 5—10

13. In the confines of Samaria and Galilee, he heals ten lepers, 11—19

14. Answers the question, concerning the time when the kingdom of God should come, 20—37

Commends constant prayer, C. xviii. 1—8

Recommends humility, by the story of the Pharisee and Publican, 9—14

15. Blesses little children, 15—17
Answers the rich young man, 18—27

And Peter, asking what he should have, 28—30

16. Foretels his passion a third time, 31—34

17. Near Jericho, cures a blind man, 35—43

18. In Jericho, brings salvation to Zaccheus, C. xix. 1—10

Answers touching the sudden appearance of his kingdom, 11—28

D. Transactions at Jerusalem,

a. The four first days of the great week;

1. His royal entry, 29—44

2. The

2. The abuse of the temple corrected, 45--46
Its use restored, and 47--48
Vindicated, C. xx. 1--8
3. His discourses in the temple :
 1. The parable of the husbandmen, 9--19
 2. The answer concerning paying tribute, 20--26
And the resurrection, 27--40
 3. The question concerning the son of David, 41--44
 4. The disciples admonished, 45--47
 5. The poor widow's offering commended, C. xxi. 1--6
4. His prediction of the end of the temple, the city, and the world, 5--38
5. Judas's agreement with the chief priests C. xxii. 1--6
- b. Thursday :
 1. Peter and John prepare the passover, 7--13
 2. The Lord's supper ; discourse after it, 14--23
 3. The dispute, which of them should be the greatest, 24--30
 4. Peter and the other apostles warned, 31--38
 5. On the mount of Olives,
 1. Jesus prays ; is in an agony ; strengthened by an angel ; wakes his disciples, 39--46
2. Is betrayed ; unseasonably defended, 47--53
3. Carried to the high-priest's house, 54
Denied by Peter, 55--62
Mocked, 63--65
- c. Friday :
 1. His passion and death : transactions
 1. In the council, 66--71
 2. With Pilate, C. xxiii. 1--5
 3. With Herod, 6--12
 4. With Pilate again, 13--25
 5. In the Way, 26--32
 2. At Golgotha, where The crucifixion itself, and Jesus's prayer, 33--34
His garments parted, 34
Scoffs ; the inscription on the cross, 35--39
The penitent thief, 40--43
The prodigies, and the death of Jesus, 44--56
The beholders of it, 47--49
 2. His burial, 50--53
- d. Friday evening and Saturday, 54--56
- e. His resurrection made known,
 1. To the Women, C. xxiv. 1--12
 2. To the two going into the country and to Simon, 13--35
 3. To the other apostles, 36--45
- f. The instructions given to his apostles ; his ascension, 46--53

5 **T**HERE was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia : and his wife was 6 of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and 7 ordinances of the Lord blameless. And they had no child, because

V. 5. *The course of Abia*—The priests were divided into twenty-four courses, of which that of *Abia* was the eighth, 1 Chron. xxiv. 10. Each course ministered in its turn, for seven days, from sabbath to

sabbath. And each priest of the course or set in waiting, had his part in the temple-service assigned him by lot.

V. 6. *Walking in all the moral commandments, and ceremonial ordinances, blameless*—How

8 Elifabeth was barren, and they were both advanced in years. And while he executed the priest's office before God, in the order of his course,
 9 According to the custom of the priest's office, his lot was to burn the
 10 incense, going into the temple of the Lord. And the whole multitude
 11 of the people were praying without, at the time of the incense. And there appeared to him the angel of the Lord, standing on the right side
 12 of the altar of incense. And Zacharias seeing *him* was troubled, and fear
 13 fell upon him. But the angel said to him, Fear not, Zacharias; for thy prayer is heard, and thy wife Elifabeth shall bear thee a son, and
 14 thou shalt call his name John. And thou shalt have joy and exul-
 15 tation, and many shall rejoice at his birth. For he shall be great before the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

How admirable a character! May our behaviour be thus unblameable, and our obedience thus sincere and universal!

V. 10. *The people were praying without, at the time of the incense*—So the pious Jews constantly did. And this was the foundation of that elegant figure, by which prayer is in scripture so often compared to incense. Perhaps one reason of ordaining incense might be, to intimate the acceptableness of the prayer that accompanied it; as well as to remind the worshippers of that *sacrifice of a sweet smelling savour*, which was once to be offered to God for them, and of that incense, which is continually offered with the prayers of the saints, upon the golden altar that is before the throne, Rev. viii. 3, 4.

V. 12. *Zacharias was troubled*—Although he was accustomed to converse with God, yet we see he was thrown into a great consternation, at the appearance of his angelic messenger; nature not being able to sustain the sight. Is it not then an instance of the goodness as well as of the wisdom of God, that the services, which these heavenly spirits render us, are generally invisible?

V. 13. *Thy prayer is heard*—Let us observe with pleasure, that the prayers of

pious worshippers come up with acceptance before God; to whom no costly perfume is so sweet, as the fragrancy of an upright heart. An answer of peace was here returned, when the case seemed to be most helpless. Let us wait patiently for the Lord, and leave to his own wisdom the time and manner wherein he will appear for us. *Thou shalt call his name John*—John signifies the grace or-favour of Jehovah. A name well suiting the person, who was afterwards so highly in favour with God, and endued with abundance of grace; and who opened a way to the most glorious dispensation of grace in the Messiah's kingdom. And so Zacharias' former prayers for a child, and the prayer which he, as the representative of the people, was probably offering at this very time, for the appearance of the Messiah, were remarkably answered in the birth of his fore-runner.

V. 15. *He shall be great before the Lord*—God the father. Of the Holy Ghost and the Son of God mention is made immediately after. *And shall drink neither wine nor strong drink*—Shall be exemplary for abstemiousness and self-denial; and so much the more filled with the Holy Ghost.

V. 16. And

16 And many of the children of Israel shall he turn to the Lord their
 17 God. And he shall go before him in the spirit and power of Elijah,
 to turn the hearts of the fathers to the children, and the disobedient to
 the wisdom of the just; to make ready a people prepared for the Lord.
 18 And Zacharias said to the angel, Whereby shall I know this? For
 19 I am an old man, and my wife advanced in years. And the angel
 answering, said to him, I am Gabriel, that stand in the presence of
 God, and am sent to speak to thee, and to shew thee these glad tidings.
 20 And, behold, thou shalt be dumb, and not able to speak, till the day
 that these things are done, because thou believedst not my words, which
 21 shall be fulfilled in their season. And the people were waiting for Za-
 22 charias, and marvelled that he tarried so long in the temple. And
 coming out he could not speak to them; and they perceived that he
 had seen a vision in the temple; for he beckoned to them, and re-
 23 mained speechless. And when the days of his ministration were accom-
 24 plished, he went to his own house. And after these days, his wife
 25 Elifabeth conceived and hid herself five months, saying, Thus hath the

V. 16. *And many of the children of Israel shall he turn*—None therefore need be ashamed of “preaching like John the Baptist.” *To the Lord their God*—To Christ.

V. 17. *He shall go before him, Christ, in the power and spirit of Elijah*—With the same integrity, courage, austerities, and fervour, and the same power of God attending his word: *To turn the hearts of the fathers to the children*—To reconcile those that are at variance, to put an end to the most bitter quarrels, such as are very frequently those between the nearest relations: *And the hearts of the disobedient to the wisdom of the just*—And the most obstinate sinners to true wisdom, which is only found among them that are righteous before God.

V. 18. *Zacharias said, Whereby shall I know this?*—In how different a spirit, did the blessed virgin say, *How shall this be?* Zacharias disbelieved the fact: Mary had no doubt of the thing; but only enquired concerning the manner of it.

V. 19. *I am Gabriel that stand in the presence of God*—Seven angels thus stand be-

fore God, (Rev. viii. 2.) who seem the highest of all. There seems to be a remarkable gradation in the words, enhancing the guilt of Zachariah's unbelief. As if he had said, *I am Gabriel*, an holy angel of God; yea, one of the highest order. Not only so, but am now peculiarly sent from God; and that with a message to thee in particular. Nay, *and to shew thee glad tidings*, such as ought to be received with the greatest joy and readiness.

V. 20. *Thou shalt be dumb*—The Greek word signifies *deaf*, as well as *dumb*: and it seems plain, that he was as unable to hear, as he was to speak; for his friends were obliged to make signs to him, that he might understand them.

V. 21. *The people were waiting*—For him to come and dismiss them (as usual) with the blessing.

V. 24. *He hid herself*—She retired from company, that she might have the more leisure, to rejoice and bless God, for his wonderful mercy.

V. 25. *He looked upon me, to take away my reproach*

Lord done to me, in the days wherein he looked upon me, to take away my reproach among men.

- 26 And in the sixth month, the angel Gabriel was sent from God, to
 27 a city of Galilee, named Nazareth; To a virgin of the house of
 28 David, espoused to a man whose name was Joseph, and the virgin's
 29 name was Mary. And the angel coming in to her, said, Hail, thou
 30 highly favoured; the Lord is with thee: blessed art thou among
 31 women. But she seeing him, was troubled at his saying, and rea-
 32 soned, what manner of salutation this should be. And the angel
 33 said to her, Fear not, Mary: for thou hast found favour with God.
 34 And behold, thou shalt conceive in thy womb, and bring forth a son,
 35 and shalt call his name Jesus. He shall be great, and shall be called the
 son of the highest; and the Lord God shall give him the throne of his
 father David. And he shall reign over the house of Jacob for ever, and
 of his kingdom there shall be no end. Then said Mary to the angel,
 How shall this be, seeing I know not a man? And the angel answering
 said to her, The Holy Ghost shall come upon thee, and the power of the

reproach---Barrenness was a great reproach among the Jews. Because fruitfulness was promised to the righteous.

V. 26. *In the sixth month*—After Elizabeth had conceived.

V. 27. *Espoused*—It was customary among the Jews, for persons that married to contract before witnesses some time before. And as Christ was to be born of a pure virgin, so the wisdom of God ordered it to be of one espoused, that to prevent reproach he might have a reputed father, according to the flesh.

V. 28. *Hail, thou highly favoured; the Lord is with thee; blessed art thou among women*—Hail is the salutation used by our Lord, to the women after his resurrection: *Thou art highly favoured*, or, *hast found favour with God*, ver. 30. is no more than was said of Noah, Moses, and David. *The Lord is with thee*, was said to Gideon, (Judges vi. 12.) and *blessed shall she be above women*, of Jael, (Judges v. 24.) This salutation gives no room for any pretence of paying adoration

to the virgin; as having no appearance of a prayer, or of worship offered to her.

V. 32. *He shall be called the son of the highest*—In this respect also: and that in a more eminent sense, than any, either man or angel can be called so. *The Lord shall give him the throne of his father David*—That is, the Spiritual Kingdom, of which David's was a type.

V. 33. *He shall reign over the house of Jacob*—In which all true believers are included.

V. 35. *The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee*—The power of God was put forth by the Holy Ghost, as the immediate divine agent in this work: and so he exerted the power of the highest as his own power, who together with the Father and the Son is the most high God. *Therefore also*—Not only as he is God from eternity, but on this account—likewise he shall be called the Son of God.

highest shall overshadow thee ; therefore also that holy thing which shall
 36 be born, shall be called the son of God. And behold thy cousin
 Elisabeth, she hath also conceived a son in her old age : and this is the
 37 sixth month with her who was called barren ; For with God, nothing
 38 shall be impossible. And Mary said, Behold the handmaid of the Lord :
 be it unto me according to thy word. And the angel departed
 from her.

39 And Mary arose in those days, and went with haste into the hill-
 40 country, into a city of Judah, And entered into the house of Za-
 41 charias, and saluted Elisabeth. And when Elisabeth heard the sa-
 lutation of Mary, the babe leaped in her womb : and Elisabeth was
 42 filled with the Holy Ghost, And cried with a loud voice and said,
 Blessed art thou among women, and blessed is the fruit of thy womb.
 43 And whence is this to me, that the mother of my Lord should come
 44 to me? For lo! when the voice of thy salutation sounded in my
 45 ears, the babe leaped in my womb for joy. And happy is she that
 believed ; for there shall be a performance of those things which
 46 were told her from the Lord. And Mary said, My soul doth mag-
 47 nify the Lord, And my spirit hath rejoiced in God my Saviour.

V. 36. *And behold, thy cousin, Elisabeth—* Though *Elisabeth* was of the house of *Aaron*, and *Mary* of the house of *David*, by the father's side, they might be related by their mother's. For the law only forbade heiresses marrying into another tribe. And so other persons continually intermarried ; particularly, the families of *David* and of *Levi*.

V. 38. *And Mary said, Behold the handmaid of the Lord—* It is not improbable, that this time of the Virgin's humble faith, consent, and expectation, might be the very time of her conceiving.

V. 39. *A city of Judah—* Probably *Hebron*, which was situated in the hill-country of *Judea*, and belonged to the house of *Aaron*.

V. 41. *When Elisabeth heard the salutation of Mary—* The discourse with which she saluted her giving an account of what the angel had said, the joy of her soul so affected

her body, that the very child in her womb was moved in an uncommon manner, as if it leaped for joy.

V. 45. *Happy is she that believed—* Probably she had in her mind the unbelief of *Zacharias*.

V. 46. *And Mary said—* Under a prophetic impulse, several things, which perhaps she herself did not then fully understand.

V. 47. *My spirit hath rejoiced in God my Saviour—* She seems to turn her thoughts here to *Christ* himself, who was to be born of her, as the angel had told her, He should be the son of the highest, whose name should be *Jesus*, the Saviour. And she rejoiced in hope of salvation through faith in him, which is a blessing common to all true believers, more than in being his mother after the flesh, which was an honour peculiar to her. And certainly she had the same reason to rejoice in God her Saviour

48 For he had regarded the low estate of his handmaid: for behold
 49 from henceforth all generations shall call me blessed. For he that
 is mighty hath done to me great things, and holy is his name.
 50 And his mercy is on them that fear him, from generation to gene-
 51 ration. He hath wrought strength with his arm; he hath scattered
 52 the proud in the imagination of their hearts. He hath put down
 53 the mighty from *their* thrones, and exalted them of low degree. He
 hath filled the hungry with good things, but sent the rich empty
 54 away. He hath helped his servant Israel, in remembrance of *his* mercy.
 55 As he spoke to our fathers, to Abraham and to his seed for ever.
 56 And Mary abode with her about three months, and returned to her
 own house.

57 Now Elisabeth's full time came, that she should be delivered, and
 58 she brought forth a son. And her neighbours and relations heard,
 that the Lord had shewed great mercy upon her, and they rejoiced
 59 with her. And on the eighth day they came to circumcise the child,
 60 and they called him Zacharias, after the name of his father. But
 61 his mother answering, said, Nay, but he shall be called John. And
 62 they said to her, There is none of thy kindred that is called by that
 name. And they made signs to his father, what he would have him
 63 called. And asking for a writing-tablet, he wrote, saying, His name
 64 is John. And they marvelled all. And immediately his mouth
 was opened, and his tongue *loosed*, and he spake, blessing God.
 65 And fear came upon all that dwelt round about them, and all these
 66 things were noised abroad, in all the hill-country of Judea. And
 all that heard *them*, laid *them* up in their hearts, saying, What man-

Saviour that we have: because he had
regarded the low estate of his handmaid—In
 like manner as he regarded our low estate;
 and vouchsafed to come and save her and
 us, when we were reduced to the lowest
 estate of sin and misery.

V. 51. *He hath wrought strength with his
 arm*—That is, He hath shewn the exceed-
 ing greatness of his power. She speaks
 prophetically of those things as already
 done, which God was about to do by the
Messiah. *He hath scattered the proud*—Visible
 and invisible.

V. 52. *He hath put down the mighty*—Both
 angels and men.

V. 54. *He hath helped his servant Israel*—
 By sending the *Messiah*.

V. 55. *To his seed*—His spiritual seed; all
 true believers.

V. 56. *Mary returned to her own house*—
 And thence soon after to *Bethlehem*.

V. 60. *His mother said*—Doubtless by
 revelation, or a particular impulse from
 God.

V. 66. *The hand of the Lord*—The pecu-
 liar power and blessing of God.

V. 67. *And*

ner of child shall this be? And the hand of the Lord was with him.
 67 And his father Zacharias was filled with the Holy Ghost, and pro-
 68 phesied saying, Blessed be the Lord God of Israel; for he hath visited
 69 and redeemed his people, And hath raised up an horn of salvation
 70 for us, in the house of his servant David: As he spake by the
 mouth of his holy prophets, who have been since the world began:
 71 That we should be saved from our enemies, and from the hand of
 72 all that hate us; To perform the mercy *promised* to our fathers, and
 73 to remember his holy covenant, The oath which he sware to our
 74 father Abraham, That he would grant us, being delivered out of the
 75 hand of our enemies, to serve him without fear, In holiness and
 76 righteousness before him, all the days of our life. And thou, child,
 shalt be a prophet of the highest: for thou shalt go before the face
 77 of the Lord, to prepare his ways, To give knowledge of salvation
 78 to his people, by the remission of their sins, Through the tender mercy
 of our God, whereby the day-spring from on high hath visited us,
 79 To shine on them that sit in darkness and in the shadow of death, to
 80 direct our feet into the way of peace. And the child grew, and waxed
 strong in spirit, and was in the deserts, till the day of his being shewn
 to Israel.

II. And in those days there went out a decree from Augustus Cesar,
 2 that all the world should be inrolled. (Now this first inrolment was

V. 67. *And Zacharias prophesied*—Of things immediately to follow. But it is observable, he speaks of *Christ* chiefly; of *John* only, as it were, incidentally.

V. 69. *An horn*, signifies honour, plenty, and strength. *An horn of salvation*—That is a glorious and mighty Saviour.

V. 70. *His prophets, who have been since the world began*—For there were prophets from the very beginning.

V. 74. *To serve him without fear*—Without any slavish fear. Here is the substance of the great promise, That we shall be always holy, always happy: that being delivered from Satan and sin, from every uneasy and unholy temper, we shall joyfully love and serve God, in every thought, word, and work.

V. 76. *And thou, child*—He now speaks to *John*; yet not as a parent, but as a prophet.

V. 77. *To give knowledge of salvation, by the remission of sins*—The knowledge of the remission of our sins, being the grand instrument of present and eternal salvation, *Heb. viii. 11, 12*. But the immediate sense of the words seems to be, To preach to them the gospel doctrine of salvation by the remission of their sins.

V. 78. *The day-spring*—Or the rising Sun, that is *Christ*.

V. 1. *That all the world should be inrolled*—That all the inhabitants, male and female of every town in the *Roman* empire, with their families and estates should be registered.

V. 2. *When Cyrenius was governor of Syria*
 —When

3 made, when Cyrenius was governor of Syria.) And all went to be
4 inrolled, every one to his own city. And Joseph also went up to Ga-
lilee, out of the city of Nazareth into Judea, to the city of David, which
is called Bethlehem, (because he was of the family and household of David)
5 To be inrolled with Mary, his espoused wife, being with child. And
6 while they were there, the days were fulfilled, that she should be de-
7 livered. * And she brought forth a son, the first-born, and swathed him,
and laid him in the manger, because there was no room for them in
the inn.

8 And there were in the same country shepherds, lying out in the
9 field, and keeping watch over their flock by night. And lo an
angel of the Lord came upon them, and the glory of the Lord shone
10 round about them; and they were fore afraid. And the angel said
to them, Fear not; for behold I bring you good tidings of great
11 joy, which shall be to all people. For to you is born this day in
12 the city of David, a Saviour, who is Christ the Lord. And this *shall*
be a sign to you: ye shall find the babe, wrapped in swaddling-
13 clothes, lying in a manger. And suddenly there was with the angel a
14 multitude of the heavenly host, praising God, and saying, Glory to God
in the highest; and on earth peace; good-will toward men.

15 And when the angels were gone away from them into heaven; the
shepherds said one to another, Let us go to Bethlehem, and see this
16 thing which is done, which the Lord hath made known to us. And
they came with haste, and found Mary and Joseph and the babe lying

—When *Publius Sulpicius Quirinus* governed the province of *Syria*, in which *Judea* was then included.

V. 6. *And while they were there, the days were fulfilled that she should be delivered*—Mary seems not to have known, that the child must have been born in *Bethlehem*, agreeably to the prophecy. But the providence of God took care for it.

V. 7. *She laid him in the manger*—Perhaps it might rather be translated *in the stall*. They were lodged in the ox-stall, fitted up on occasion of the great concourse, for poor guests. *There was no room for them in the*

inn—Now also, there is seldom room for *Christ* in an inn.

V. 11. *To you*—Shepherds; Israel; Man-
kind.

V. 14. *Glory be to God in the highest; on earth peace; good-will toward men*—The shouts of the multitude are generally broken into short sentences. This rejoicing acclamation strongly represents the piety and benevolence of these heavenly spirits: as if they had said, *Glory be to God in the highest heavens: let all the angelic legions-respond his praises. For with the Redeemer's birth,*

Z z

to

17 in the manger. And having seen *it*, they made known abroad the
 18 saying which was told them concerning the child. And all that heard
 19 wondered at the things which were told them by the shepherds. But
 20 Mary kept all these things, comparing them together in her heart. And
 the shepherds returned, glorifying and praising God for all things that
 they had heard and seen, as it was told them.

21 And when eight days were fulfilled, to circumcise the child, his name
 was called Jesus, which was named of the angel, before he was conceived
 in the womb.

22 And when the days of purification were fulfilled according to the law
 of Moses, they brought him up to Jerusalem, to present him to the Lord :
 23 (As it is written in the law of the Lord, * Every male that openeth the
 24 womb shall be holy to the Lord) And to offer a sacrifice according to
 that which is said in the law of the Lord, † A pair of turtle-doves, or two
 young pigeons.

25 And behold there was a man in Jerusalem whose name *was* Simeon,
 and this man was just and devout, waiting for the consolation of Israel :
 26 and the Holy Ghost was upon him. And it had been revealed to him
 by the Holy Ghost, that he should not see death, before he had seen
 27 the Lord's Christ. And he came by the spirit into the temple. And
 when his parents brought in the child Jesus, to do for him after the
 28 custom of the law, He took him up in his arms, and blessed God and
 29 said, Lord, now lettest thou thy servant depart in peace, according to thy
 30 word : For mine eyes have seen thy salvation : which thou hast prepared
 31 before the face of all people : A light revealed to the Gentiles, and the

to dwell *on earth* : yea, the overflowings of
 divine *good-will* and favour, are now exer-
 cised *toward men*.

V. 20. *For all the things that they had heard*
 —From *Mary* : as it was told them—By the
 angels.

V. 21. *To circumcise the child*—That he
 might visibly be *made under the law* by a
 sacred rite, which obliged him to keep the
 whole law ; as also that he might be owned
 to be the seed of *Abraham*, and might put
 an honour on the solemn dedication of
 children to God.

V. 22. *The days*—The forty days pre-
 scribed, *Lev. xii. 2. 4.*

V. 24. *A pair of turtle doves, or two young*
pigeons—This offering sufficed for the poor.

V. 25. *The consolation of Israel*—A com-
 mon phrase for the *Messiah*, who was to be
 the everlasting consolation of the *Israel* of
 God. *The Holy Ghost was upon him*—That
 is, he was a prophet.

V. 27. *By the spirit*—By a particular re-
 velation or impulse from him.

V. 30. *Thy salvation*—Thy *Christ*, thy
 Saviour.

V. 32. *And*

* *Exod. xiii. 2.*

† *Lev. xii. 8.*

32 glory of thy people Israel. And Joseph and his mother marvelled at
 33 those things which were spoken of him. And Simeon blessed them, and
 34 said to Mary his mother, Behold this child is set for the fall and rising
 again of many in Israel, and for a sign which shall be spoken against,
 35 (Yea, and a sword shall pierce through thy own soul also) that the
 thoughts of many hearts may be revealed.

36 And there was *one* Anna, a prophetess, the daughter of Phanuel,
 of the tribe of Asher; she was far advanced in years, having lived
 37 with an husband seven years from her virginity. And she was a
 widow of about fourscore and four years, who departed not from the
 temple, but served *God* with fastings and prayers, night and day.
 38 And she coming in at that hour, gave thanks to the Lord, and spake of
 39 him to all that were waiting for redemption in Jerusalem. And when
 they had performed all things, according to the law of the Lord, they
 40 returned into Galilee, to their own city Nazareth. And the child grew,

V. 32. *And the glory of thy people Israel*—For after the *Gentiles* are enlightened, *all Israel shall be saved*.

V. 33. *Joseph and his mother marvelled at those things which were spoken*—For they did not yet thoroughly understand them.

V. 34. *Simeon blessed them—Joseph and Mary. This child is set for the fall and rising again of many*—That is, he will be a *savour of death* to some, to unbelievers; a *savour of life* to others, to believers: *And for a sign which shall be spoken against*—A sign from God, yet rejected of men: but the time for declaring this at large, was not yet come: *That the thoughts of many hearts may be revealed*—The event will be, that by means of that contradiction, the inmost thoughts of many, whether good or bad, will be made manifest.

V. 35. *A sword shall pierce through thy own soul*—So it did, when he suffered; particularly at his crucifixion.

V. 37. *Fourscore and four years*—These were the years of her life, not her widowhood only. *Who departed not from the temple*—Who attended there at all the stated hours of prayer. *But served God with fast-*

ings and prayers—Even at that age. *Night and day*—That is, spending therein a considerable part of the night, as well as of the day.

V. 38. *To all that were waiting for redemption*—The sceptre now appeared to be *departing from Judah*, though it was not actually gone: *Daniel's* weeks were plainly near their period. And the revival of the spirit of prophecy, together with the memorable occurrences relating to the birth of *John the Baptist*, and of *Jesus*, could not but encourage and quicken the expectation of pious persons at this time.

Let the example of these aged saints animate those, whose hoary heads, like theirs, are a *crown of glory*, being *found in the way of righteousness*. Let those venerable lips, so soon to be silent in the grave, be now employed in the praises of their Redeemer. Let them labour to leave those behind, to whom *Christ* will be as precious as he has been to them; and will be waiting for God's salvation, when they are gone to enjoy it.

V. 40. *And the child grew*—In bodily strength and stature; and *waxed strong in spirit*—

and waxed strong in the spirit, filled with wisdom ; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year, at the feast of the
42 passover. And when he was twelve years old, they went up to
43 Jerusalem, after the custom of the feast. And when they had fulfilled
the days, as they returned, the child Jesus tarried behind in Jerusalem ;
44 and Joseph and his mother knew it not, But supposing him to be in
the company, they went a day's journey : and sought him among *their*
45 kinsfolk and among *their* acquaintance. And not finding him, they
46 went back to Jerusalem, seeking him. And after three days, they
found him in the temple, sitting in the midst of the doctors, both hearing
47 them and asking them questions. And all that heard him were astonished
48 at his understanding and answers. And seeing him they were amazed.
And his mother said to him, Son, why hast thou done thus to us ? Behold
49 thy father and I have sought thee sorrowing. And he said to them,
Why sought ye me ? Knew ye not, that I must be about my father's
50 business ? And they understood not the saying which he spake to
51 them. And he went down with them, and came to Nazareth, and was
subject to them ; but his mother kept all these things in her heart.

spirit—The powers of his human mind daily improved ; *filled with wisdom*—By the light of the indwelling spirit, which gradually opened itself in his soul ; *and the grace of God was upon him*—That is, the peculiar favour of God rested upon him, even as man.

V. 43. *The child Jesus*—St. Luke describes in order Jesus the fruit of the womb, c. i. 42. an infant, c. ii. 12. a little child, ver. 40. a child here, and afterwards a man. So our Lord passed through and sanctified every stage of human life. Old age only did not become him.

V. 44. *Supposing him to have been in the company*—As the men and women usually travelled in distinct companies.

V. 46. *After three days*—The first day was spent in their journey ; the second in their return to Jerusalem ; and the third,

in searching for him there : *They found him in the temple*—In an apartment of it : *Sitting in the midst of the doctors*—Not one word is said of his disputing with them, but only of his asking and answering questions, which was a very usual thing in these assemblies, and indeed the very end of them. And if he was, with others, at the feet of these teachers (where learners generally sat) he might be said, to be *in the midst of them*, as they sat on benches of a semi-circle form, raised above their hearers and disciples.

V. 49. *Why sought ye me ?*—He does not blame them for losing, but for thinking it needful to seek him ; and intimates, That he could not be lost, nor found any where, but doing the will of an higher parent.

V. 50. It is observable, that *Joseph* is not mentioned after this time, whence it is probable, he did not live long after.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

III. * Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and the region of Trachonitis, 2 and Lyfania's tetrarch of Abilene, Annas being the High Priest and Caiaphas, the word of God came to John, the son of Zacharias, in the 3 wilderness. And he came into all the country about Jordan, preaching 4 the baptism of repentance, for the remission of sins: As it is written in the book of the words of the prophet Isaiah, saying, † The voice of one crying aloud in the wilderness, Prepare ye the way of the Lord, make 5 his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways smooth: And all flesh shall see the salvation of God. 6 Then said he to the multitude that came forth to be baptized of him, 7 Ye brood of vipers, who hath warned you to flee from the wrath to 8 come. Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to *our* father: for I say to

V. 52. *Jesus increased in wisdom*—As to his human nature, *and in favour with God*—In proportion to that increase. It plainly follows, that though a man were pure, (even as *Christ* was pure,) still he would have room to increase in holiness, and, in consequence thereof, to increase in the favour, as well as in the love of God.

V. 1. *The fifteenth year of Tiberius*— reckoning from the time when *Augustus* made him his colleague in the empire. *Herod being tetrarch of Galilee*—The dominions of *Herod* the great, were after his death, divided into four parts or tetrarchies. This *Herod*, his son was tetrarch of *Galilee*, reigning over that fourth part of his dominions. His brother reigned over two other fourth parts, the region of *Iturea*, and that of *Trachonitis*, (that tract of land on the other side *Jordan*, which had formerly belonged

to the tribe of *Manasseh*.) *And Lyfania's* (probably descended from a prince of that name, who was some years before governor of that country) *was tetrarch* of the remaining part, *Abilene*, which was a large city of *Syria*, whose territories reached to *Lebanon* and *Damascus*, and contained great numbers of *Jews*.

V. 2. *Annas being High Priest and Caiaphas*—There could but be one High-Priest, strictly speaking, at once, *Annas* was the High-Priest, at that time, and *Caiaphas* his sagan and deputy.

V. 5. *Every valley shall be filled, &c.*—That is, every hindrance shall be removed.

V. 6. *The salvation of God*—The *Saviour*, the *Messiah*.

V. 8. *Say not within yourselves, We have Abraham to our father*—That is, trust not in your being members of the visible church,

3 A

or

- you, that God is able of these stones to raise up children to Abraham.
- 9 And now also the axe lieth at the root of the trees : every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.
- 10 And the multitude asked him, saying, What then shall we do? He
- 11 answering saith to them, He that hath two coats, let him impart to him
- 12 that hath none; and he that hath meat let him do likewise. And publicans also came to be baptized, and said to him, Master, what shall we
- 13 do? And he said to them, Exact no more than what is appointed you.
- 14 And soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse *any* falsely; and be content with your pay.
- 15 And as the people were in expectation, and all mused in their
- 16 hearts of John, whether he were not the Christ, John answered, saying to them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall
- 17 baptize you with the Holy Ghost and with fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into
- 18 his garner, but the chaff he will burn with unquenchable fire. And many
- 19 other things in *his* exhortation preached he to the people. But Herod the tetrarch being reproved by him concerning Herodias, his brother
- 20 Philip's wife, and concerning all the evils which Herod had done, Added also this above all, that he shut up John in prison.
- 21 * Now when all the people were baptized, it came to pass, that
- 22 Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came from heaven, saying, Thou art my beloved son, in thee I delight.

or in any external privileges whatsoever; for God now requires a change of heart; and that without delay.

V. 10. *He answering*—It is not properly *John*, but the Holy Ghost, who teaches us in the following answers, how to come ourselves, and how to instruct other penitent sinners to come to *Christ*, that he may give them rest. The sum of all is, *Cease to do evil, learn to do well*—These are the *fruits* *worthy of repentance*.

V. 20. *He shut up John*—The circumstance, though it happened after, is here mentioned before our Lord's baptism, that his history (that of *John* being concluded) may then follow without any interruption.

V. 21. *Jesus praying, the heaven was opened*—It is observable, that the three voices from heaven (see *Luke* ix. 29, 35. *John* xii. 28.) by which the former bore witness to *Christ*, were pronounced, either while he was praying, or quickly after it.

V. 23. *And*

* Matt. iii. 13. Mark i. 3.

23 And Jesus was about thirty years of age, when he began *his ministry*, being, as was supposed, the son of Joseph, *who was the son of*
 24 Heli, *The son of Matthat, the son of Levi, the son of Melchi, the son*
 25 of Janna, *the son of Joseph, The son of Mattathias, the son of Amos,*
 26 *the son of Nahum, the son of Eli, the son of Nagge. The son of Maath,*
the son of Mattathias, the son of Shimei, the son of Joseph, the son of
 27 Judah, *The son Johanan, the son of Rhesa, the son of Zerrubbabel,*
 28 *the son of Salathiel, the son of Neri, The son of Melchi, the son of*
 29 Addi, *the son of Cofam, the son of Elmodam, the son of Er, The son of*
Jose, the son of Eleazar, the son of Jorim, the son of Matthat, the son
 30 of Levi, *The son of Simeon, the son of Judah, the son of Joseph, the*
 31 *son of Johanan, the son of Eliakim, The son of Melea, the son of Me-*
 32 *nan, the son of Mattatha, the son of Nathan, the son of David, The*
son of Jesse, the son of Obed, the son of Booz, the son of Salmon, the
 33 *son of Naasson, The son of Aminadab, the son of Aaron, the son of Esrom,*
 34 *the son of Phares, the son of Judah, The son of Jacob, the son of Isaac,*
 35 *the son of Abraham, the son of Terah, the son of Nahor, The son of*
Saruch, the son of Ragua, the son of Phalec, the son of Heber, the
 36 *son of Sala, The son of Cainan, the son of Arphaxad, the son of Shem,*
 37 *the son of Noah, the son of Lamech, The son of Methuselah, the son of*
 38 Enoch, *the son of Jared, the son of Maleleel, the son of Cainan, The son*
of Enos, the son of Seth, the son of Adam, the son of God.

IV. || And Jesus being full of the Holy Ghost, returned from Jordan,

V. 23. *And Jesus was*—John's beginning was computed by the years of princes, our Saviour's, by the years of his own life, as a more august *Æra*. *About thirty years of age*—He did not now enter upon his thirtieth year (as the common translation would induce one to think) but he now entered on his public ministry: being of such an age, as the *Mosaic* law required. Our great Master attained not, as it seems, to the conclusion of his thirty-fourth year. Yet what glorious achievements did he accomplish, within those narrow limits of time! Happy that servant, who with any proportionable zeal, dispatches the great business of life! And so much the more happy, if his sun go down at noon. For the

space that is taken from the labours of time, shall be added to the rewards of eternity. *The son of Heli*—That is the son-in-law: for Heli was the father of Mary. So St. Matthew writes the genealogy of Joseph, descended from David by Solomon; St. Luke that of Mary, descended from David by Nathan. In the genealogy of Joseph (recited by St. Matthew) that of Mary is implied, the Jews being accustomed to marry into their own families.

V. 38. *Adam the son of God*—That is whatever the sons of Adam receive from their human parents, Adam received immediately from God, except sin and misery.

V. 1. *The wilderness*—Supposed by some to have been in Judea; by others to have been

3 A 2

|| Matt. iv. 1. Mark i. 12.

- 2 and was led by the Spirit into the wilderness, being forty days tempted by the devil. And in those days he ate nothing, and when
 3 they were ended he hungered. And the devil said to him, If thou be the Son of God, command this stone that it be made bread.
 4 And Jesus answered him, saying, It is written, * Man shall not live
 5 by bread alone, but by every word of God. And the devil leading him up into an high mountain, shewed him all the kingdoms of the
 6 world in a moment. And the devil said to him, All this power will I give thee, and the glory of them: for it is delivered to me, and I
 7 give it to whomsoever I will, If thou therefore wilt worship me, all
 8 shall be thine. And Jesus answering said to him, It is written, † Thou
 9 shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on the battlement of the temple, and said to him, If thou be the son of God, cast thyself down
 10 from hence: For it is written, ‡ He shall charge his angels concerning thee, to keep thee: And in their hands they shall bear thee up, lest at
 11 any time thou dash thy foot against a stone. And Jesus answering said to him, It is said, || Thou shalt not tempt the Lord thy God. And the devil having ended all the temptation, departed from him till a convenient season.
 14 And Jesus returned in the power of the spirit into Galilee, and there went out a fame of him through all the region round about.
 15 And he taught in their synagogues, being glorified of all. § And he
 16 came to Nazareth, where he was brought up; and as his custom was,

been that great desert of *Horeb* or *Sinai*, where the children of *Israel* were tried for forty years, and *Moses* and *Elijah* fasted forty days.

V. 6. *I give it to whomsoever I will*—Not so, Satan. It is God, not thou, that putteth down one, and setteth up another: although sometimes Satan by God's permission, may occasion great revolutions in the world.

V. 13. *A convenient season*—In the garden of *Gethsemane*, *Luke* xxii. 53.

V. 14. *Jesus returned in the power of the*

Spirit—Being more abundantly strengthened after his conflict.

V. 15. *Being glorified of all*—So God usually gives strong cordials after strong temptations. But neither their approbation continued long, nor the outward calm which he now enjoyed.

V. 16. *He stood up*—Shewing thereby, that he had a desire to read the scripture to the congregation. On which the book was given to him. It was the *Jewish* custom to read standing, but to preach sitting.

V. 17. *He*

* Deut. viii. 3. † Deut. vi. 13. ‡ Psalm xci. 11. || Deut. vi. 16. § Matt. xiii. 54.
 Mark vi. 1.

he went into the synagogue on the sabbath and stood up to read.
 17 And there was delivered to him the book of the prophet Isaiah, and
 having opened the book, he found the place where it was written,
 18 * The spirit of the Lord is upon me, because he hath anointed me
 to preach the gospel to the poor; he hath sent me to heal the
 broken-hearted, to proclaim deliverance to the captives, and recovery
 19 of sight to the blind, to set at liberty them that are bruised, To publish
 20 the acceptable year of the Lord. And having closed the book, he gave
 it again to the servant, and sat down, And the eyes of all in the
 21 synagogue were fastened on him. And he said to them, To-day is this
 22 scripture fulfilled in your ears. And they all bare him witness, and
 wondered at the gracious words which proceeded out of his mouth.
 23 And they said, Is not this Joseph's son? And he said to them, Ye will
 surely say to me this proverb, Physician heal thyself. Whatsoever we
 24 have heard done in Capernaum, do also here in thy own country. And
 he said, Verily I say to you, No prophet is acceptable in his own

V. 17. *He found*—It seems, opening upon it, by the particular providence of God.

V. 18. *He hath anointed me*—With the spirit. He hath by the power of his spirit which dwelleth in me, set me apart for these offices. *To preach the gospel to the poor*—Literally and spiritually.

How is the doctrine of the ever-blessed Trinity interwoven, even in those scriptures where one would least expect it? How clear a declaration of the great Three-one is there in those very words, *The Spirit—of the Lord—is upon Me! To proclaim deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised*—Here is a beautiful gradation, in comparing the spiritual state of men, to the miserable state of those captives, who were not only cast into prison, but, like *Zedekiah*, had their eyes put out, and were laden and bruised with chains of iron.

V. 19. *The acceptable year*—Plainly alluding to the year of Jubilee, when all both debtors and servants were set free.

V. 21. *To day is this scripture fulfilled in your ears*—By what you hear me speak.

V. 22. *The gracious words which proceeded out of his mouth*—A person of spiritual discernment may find in all the discourses of our Lord a peculiar sweetness, gravity, and becomingness, such as is not to be found in the same degree, not even in those of the apostles.

V. 23. *Ye will surely say*—That is, your approbation now outweighs your prejudices. But it will not be so long. You will soon ask, Why my love does not begin at home? Why I do not work miracles here, rather than at *Capernaum*? It is because of your unbelief. Nor is it any new thing for me to be despised in my own country. So were both *Elijah* and *Elisha*, and thereby driven to work miracles among heathens, rather than in *Israel*.

V. 24. *No prophet is acceptable in his own country*—That is, in his own neighbourhood. It generally holds, that a teacher sent from God, is not so acceptable to his neighbours, as he is to strangers. The meannefs

25 country. I tell you of a truth, Many widows were in Israel in the days
 of Elijah, * when the heaven was shut up three years and six months,
 26 while a great famine was through all the land. Yet to none of these
 27 was Elijah sent, but to Sarepta, *a city* of Sidon, to a widow. And many
 lepers were in Israel, in the time of Elisha the prophet, yet none of them
 28 were cleansed, but † Naaman the Syrian. And all in the synagogue
 29 hearing these things, were filled with fury, And rising up, thrust him out
 of the city, and brought him to the brow of the hill whereon their city
 30 was built, to cast him down headlong. But he passing through the midst
 of them, went away.

31 ‡ And he came down to Capernaum, a city of Galilee, and
 32 taught them on the sabbath days. And they were astonished at his
 33 teaching, for his word was with authority. And there was in the
 synagogue a man who had a spirit of an unclean devil: and he cried out
 34 with a loud voice, saying, Let us alone; What have we to do with thee,

meanness of his family, or lowness of his
 circumstances, bring his office into con-
 tempt: nor can they suffer that he, who was
 before equal with or below themselves, should
 now bear a superior character.

V. 25. *When the heavens was shut up three
 years and six months*—Such a proof had they,
 that God had sent him. In 1 Kings xviii. 1.
 it is said, *The word of the Lord came to Elijah
 in the third year*: namely, reckoning not
 from the beginning of the drought, but from
 the time when he began to sojourn with the
 widow of Sarepta. A year of drought had
 preceded this, while he dwelt at the brook
Cherith. So that the whole time of the
 drought was (as St. James likewise observes)
 three years and six months.

V. 28. *And all in the synagogue were filled
 with fury*—Perceiving the purport of his dis-
 course, namely, that the blessing which
 they despised, would be offered to and
 accepted by the Gentiles. So changeable
 are the hearts of wicked men! So little
 are their starts of love to be depended on!
 So unable are they to bear the close appli-

cation, even of a discourse which they most
 admire!

V. 30. *Passing through the midst of them*—
 Perhaps invisibly; or perhaps they were
 over-awed; so that though they saw, they
 could not touch him.

V. 31. *He came down to Capernaum*—And
 dwelt there, entirely quitting his abode at
Nazareth.

V. 34. *What have we to do with thee*—Thy
 present business is with men, not with devils.
I know thee who thou art—But surely he
 did not know a little before; that He was
 God over all, blessed for ever: or he would
 not have dared to tell him, *All this power
 is delivered to me, and I give it to whom-
 soever I will. The holy one of God*—Either
 this confession was extorted from him by
 terror (for the devils believe and tremble) or he
 made it with a design to render the cha-
 racter of Christ suspected. Possibly it was
 from hence the Pharisees took occasion to
 say, *He casteth out devils by the prince of the
 devils*.

V. 40. *When*

* 1 Kings xvii. 19. xviii. 44. † 2 Kings v. 14. ‡ Mark i. 21.

Jesus of Nazareth? Art thou come to destroy us? I know thee who
 35 thou art; the Holy one of God, and Jesus rebuked him, saying, Hold thy
 peace, and come out of him. And the devil having thrown him in the
 36 midst, came out of him, and hurt him not. And they were all amazed,
 and spake among themselves, saying, What word is this, that with
 authority and power he commandeth the unclean spirits, and they come
 37 out! And the fame of him went forth into every place of the country
 round about.

38 * And rising up out of the synagogue, he entered into Simon's
 house. And Simon's wife's mother was ill of a great fever, and they
 39 besought him for her. And standing over her, he rebuked the
 fever, and it left her: and immediately she arose and served them.
 40 † Now when the sun was set, all that had any sick of divers diseases
 brought them to him; and he laid his hands on every one of them, and
 41 healed them. And devils also came out of many, crying out and saying,
 Thou art Christ, the Son of God. And he rebuking them, suffered them
 42 not to say, that they knew he was the Christ. ‡ And when it was day,
 going out he went into a desert place: and the multitude sought him,
 and came to him, and detained him, that he might not depart from them.
 43 And he said to them, I must preach the kingdom of God to other cities
 44 also, for therefore am I sent. And he preached in the synagogues of
 Galilee.

V. § And as the multitude pressed on him to hear the word of God,
 2 he stood by the lake of Gennesareth, And saw two vessels standing
 by the lake; but the fishermen were gone out of them, and were
 3 washing *their* nets. And going out into one of the vessels, which was
 4 Simon's, he desired him to thrust out a little from the land. And
 sitting down, he taught the multitude out of the vessel. When he
 had ceased speaking, he said to Simon, Launch out into the deep,
 5 and let down your nets for a draught. But Simon answering said
 to him, Master, having toiled all the night, we have taken nothing:
 6 nevertheless at thy word, I will let down the net. And having done

V. 40. *When the sun was set*—And con- reckoned from sun-set to sun-set.
 frequently the sabbath ended, which they

V. 6. *Their net brake*—Began to tear.

V. 8. *Depart*

* Matt. viii. 14. Mark ii. 29. † Matt. viii. 16. Mark i. 32. ‡ Mark i. 35. § Matt.
 iv. 18. Mark i. 16.

this, they inclosed a great multitude of fishes, and their net brake.
 7 And they beckoned to their partners who were in the other vessel
 to come and help them; and they came and filled both the vessels, so
 8 that they began to sink. Simon Peter seeing *it*, fell down at Jesus's
 9 knees, saying, Depart from me; for I am a sinful man, O Lord. For
 astonishment seized him, and all that were with him, at the draught of
 10 fishes which they had taken. And in like manner also James and John,
 11 the sons of Zebedee, who were partners with Simon. And Jesus said
 to Simon, Fear not: from henceforth thou shalt catch men. And
 when they had brought their vessels to land, they forsook all, and
 followed him.

12 † And when he was in a certain city, behold a man full of leprosy,
 who seeing Jesus fell on *his* face, and besought him, saying, Lord, if
 13 thou wilt, thou canst make me clean. And stretching forth *his* hand he
 touched him, saying, I will; be thou clean. And immediately the leprosy
 14 departed from him. And he charged him to tell no man: but go,
 shew thyself to the priest, and offer for thy cleansing, * as Moses com-
 15 manded, for a testimony to them. But the fame of him went abroad
 the more, and great multitudes came together, to hear and to be
 16 healed by him of their infirmities. But he withdrew into the deserts
 and prayed.

17 And on a certain day as he was teaching, there were Pharisees
 and doctors of the law sitting by, who were come out of every town
 of Galilee, and *out of* Judea and Jerusalem: and the power of the
 18 Lord was *present* to heal them. † And behold men bringing on a
 couch a man that was ill of the palsy; and they sought to bring him
 19 in, and lay *him* before him. And not finding by what way they

V. 8. *Depart from me, for I am a sinful man*—And therefore not worthy to be in thy presence.

V. 11. *They forsook all, and followed him*—They had followed him before; (*John* i. 43.) but not so as to forsake all. Till now they wrought at their ordinary calling.

V. 16. *He withdrew*—The expression in the original implies, that He did so frequently.

V. 17. *Sitting by*—As being more honourable than the bulk of the congregation, who stood. *And the power of the Lord was present to heal them*—To heal the sickness of their souls, as well as all bodily diseases.

V. 19. Not being able to bring him in through the multitude, they went round about by a back passage, and going up the stairs on the outside, they came upon the flat-roofed house, and let him down through the trap-door

might bring him in through the multitude, they went upon the house, and let him down through the tiling with *his* couch into the midst, before Jesus. And seeing their faith, he said to him, Man, thy sins are forgiven thee. And the Scribes and the Pharisees reasoned, saying, Who is this that speaketh blasphemies? Who can forgive sins but God only? And Jesus knowing their thoughts, answered and said to them, Why reason ye in your hearts? Which is easier? To say, Thy sins are forgiven thee? Or to say, Arise and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (he said to the paralytic) I say to thee, Arise, take up thy couch, and go to thine house. And immediately rising up before them, and taking up that on which he lay, he went to his house, glorifying God. And they were all amazed and glorified God, and were filled with fear, saying, We have seen strange things to-day.

* And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom, and said to him, Follow me. And leaving all, he rose up and followed him. And Levi made him a great entertainment in his own house; and there was a great company of publicans and of others that sat down with them. But the Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said to them, They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance. † And they said to him, Why do the disciples of John, and likewise of the Pharisees, fast often and make prayers; but thine eat and drink? And he said to them, Can ye make the children of the bride-chamber

door, such as was on the top of most of the Jewish houses: doubtless, with such circumspection, as the circumstances plainly required.

V. 26. *We have seen strange things to-day*—Sins forgiven, miracles wrought.

V. 28. *Leaving all*—His business and gain.

V. 29. *And Levi made him a great entertainment*—It was necessarily great, because of the great number of guests.

V. 33. *Make prayers*—Long and solemn prayers.

V. 34. *Can ye make*—That is, is it proper to make men fast and mourn, during a festival solemnity?

3 B

V. 36. *He*

35 fast, while the bridegroom is with them? But the days will come,
 when the bridegroom shall be taken away from them: and then shall
 36 they fast in those days. He spake also a parable to them, No man
 putteth a piece of a new garment upon an old; otherwise both the
 new maketh a rent, and the piece out of the new agreeth not with the old.
 37 And no man putteth new wine into old leathern bottles: else the new
 wine will burst the bottles, and be spilled, and the bottles will perish.
 38 But new wine must be put into new bottles, and both are preserved.
 39 And no man having drunk old wine, straightway desireth new; for he
 saith, The old is better.

VI. * And on the first sabbath after the second *day* of unleavened bread,
 he went through the corn-fields, and his disciples plucked the ears of
 2 corn, and ate, rubbing *them* in *their* hands. And certain of the Pharisees
 said to them, Why do ye what it is not lawful to do on the sabbath-
 3 day? And Jesus answering them said, Have ye not read, even this,
 what David did, when himself hungered, and they that were with him?
 4 † How he went into the house of God, and took and ate the shew-bread,
 and gave also to them that were with him, which it is not lawful to eat,
 5 but for the priests only? And he said to them, the Son of man is Lord
 even of the sabbath.

6 ‡ And on another sabbath also he went into the synagogue and
 7 taught. And there was a man whose right-hand was withered.
 And the Scribes and the Pharisees watched, whether he would heal
 8 on the sabbath, that they might find an accusation against him. But
 he knew their thoughts, and said to the man that had the withered
 hand, Rise and stand forth in the midst. And he arose and stood forth.

V. 36. *He spake also a parable*—Taken from clothes and wine; therefore peculiarly proper at a feast.

V. 39. *And no man having drunk old wine*—And besides, men are not wont to be immediately freed from old prejudices.

V. 1. *The first sabbath*—So the Jews reckoned their sabbaths, from the Passover to Pentecost; the first, second, third, and

so on, till the seventh sabbath (after the second day.) This immediately preceded Pentecost, which was the fiftieth day after the second day of unleavened bread.

V. 2. *Why do ye*—St. Matthew and Mark represent the Pharisees as proposing the question to our Lord himself. It was afterwards, probably, they proposed it to his disciples.

V. 9. *To*

* Matt. xii. 1. Mark ii. 23. † 1 Sam. xxi. 6. ‡ Matt. xii. 9. Mark iii. 1.

9 Then said Jesus to them, I will ask you, which is lawful on the sab-
 10 bath, To do good, or to do evil? To save life, or to kill? And look-
 ing round upon them all, he said to him, Stretch forth thy hand: and
 11 he did so: and his hand was restored as the other. And they were
 filled with madness, and talked one with another what they should do
 to Jesus.

12 * And in those days he went out into the mountain to pray, and
 13 continued all night in the prayer of God. † And when it was day,
 he called to him his disciples, and chose twelve of them, whom also
 14 he named Apostles: Simon (whom also he named Peter) and Andrew
 15 his brother: James and John; Philip and Bartholomew; Matthew and
 16 Thomas, James the son of Alphaeus, and Simon called Zelotes, Jude
 the brother of James, and Judas Iscariot, who also became a traitor.
 17 And coming down with them, he stood on a plain, and the company of
 his disciples, and a great multitude of people from all Judea and Jeru-
 salem, and the sea-coast of Tyre and Sidon, who were come to hear
 18 him, and to be healed of their diseases: And they that were vexed
 19 with unclean spirits; and they were healed. And the whole mul-
 titude sought to touch him; for virtue went out of him, and healed
 them all.

20 ‡ And lifting up his eyes on his disciples he said, Happy are ye
 21 poor: for yours is the kingdom of God. Happy are ye that hunger
 now: for ye shall be satisfied: happy are ye that weep now; for ye
 22 shall laugh. Happy are ye when men shall hate you, and shall separate
 you from their company, and shall revile you, and cast out your name
 23 as evil, for the Son of man's sake. Rejoice in that day and leap for

V. 9. *To save life, or to kill*—He just then probably saw the design to kill him, rising in their hearts.

V. 12. *In the prayer of God*—The Phrase is singular and emphatical, to imply an extraordinary and sublime devotion.

V. 15. *Simon called Zelotes*—Full of zeal; otherwise called *Simon the Canaanite*.

V. 17. *On a plain*—At the foot of the mountain.

V. 20. In the following verses our Lord in the audience of his newly-chosen disciples, and of the multitude, repeats, *standing on the plain*, many remarkable passages of the sermon he had before delivered *sitting on the mount*.

He here again pronounces the *poor*, and the *hungry*, the *mourners*, and the *persecuted* happy: and represents as miserable those who are *rich*, and *full*, and *joyous*, and *ap-
 plauded*:

3 B 2

* Mark iii. 13. † Matt. x. 2. Mark iii. 14. Acts i. 13. ‡ Matt. v. 3.

joy : for behold your reward is great in heaven ; for in like manner did
 24 their fathers to the prophets. But wo to you that are rich : for ye have
 25 your consolation. Wo to you that are full ; for ye shall hunger : wo to
 26 you that laugh now ; for ye shall mourn and weep. *Wo to you,*
 when all men shall speak well of you ; for so did their fathers to the
 false prophets.

27 * But I say to you that hear, Love your enemies ; do good to them
 28 that hate you. Bless them that curse you, pray for them that de-
 29 spitefully use you. † And to him that smiteth thee on the cheek,
 offer also the other : and him that taketh away thy cloke, forbid
 30 not *to take* thy coat also. ‡ Give to every man that asketh thee, and
 31 of him that taketh away thy goods, ask *them* not again. * And as
 ye would that men should do to you, do ye also to them likewise.
 32 For if ye love them that love you, what thank have ye ? For sin-
 33 ners also love those that love them. And if ye do good to them
 that do good to you, what thank have ye ? For even finners do the
 34 same. And if ye lend to them of whom you hope to receive, what

plauded : because generally prosperity is a sweet poison, and affliction a healing, though bitter medicine. Let the thought reconcile us to adversity, and awaken our caution when the world smiles upon us ; when a plentiful table is spread before us, and our cup is running over ; when our spirits are gay ; and we hear (what nature loves) our own praise from men. *Happy are ye poor*—The word seems here to be taken literally : Ye who have left all for me.

V. 24. Miserable are *ye rich*—If ye have received or sought your consolation or happiness therein.

V. 25. *Full*—Of meat, and drink, and worldly goods. *That laugh*—That are of a light, trifling spirit.

V. 26. *Wo to you, when all men shall speak well of you*—But who will believe this ?

V. 27. *But I say to you that hear*—Hitherto our Lord had spoken only to particular sorts of persons ; now he begins speaking to all in general.

V. 29. *To him that smiteth thee on the cheek—Taketh away thy cloke*—These seem to be proverbial expressions, to signify an invasion of the tenderest points of honour and property. *Offer the other—Forbid not thy coat*—That is, rather yield to his repeating the affront or injury, than gratify resentment in righting yourself, in any method not becoming Christian love.

V. 30. *Give to every one*—Friend or enemy, what thou canst spare, and he really wants : *And of him that taketh away thy goods*—By borrowing, if he be insolvent, *ask them not again*.

V. 32. It is greatly observable, our Lord has so little regard for one of the highest instances of *natural* virtue, namely, the returning love for love, that he does not account it even to deserve thanks. *For even sinners*, saith he, *do the same* ; men who do not regard God at all. Therefore he may do this, who has not taken one step in Christianity.

V. 38. *Into*

thank have ye? For even sinners lend to sinners, to receive as much
 35 again. But love ye your enemies, and do good and lend, hoping
 for nothing again; and your reward shall be great, and ye shall be
 sons of the Highest: for he is kind to the unthankful and the evil.
 36 Be ye therefore merciful, as your father also is merciful. † Judge
 not, and ye shall not be judged; condemn not, and ye shall not be
 37 condemned; forgive, and ye shall be forgiven: Give, and it shall
 be given to you; good measure, pressed down, and shaken together,
 38 and running over, shall they give into your bosom. For with the same
 39 measure that ye mete with, it shall be measured to you again. And he
 spake a parable to them, ‡ Can the blind lead the blind? Will they
 40 not both fall into the ditch? * The disciple is not above his master,
 41 but every one that is perfected, shall be as his master. § And why
 beholdest thou the mote that is in thy brother's eye, but perceivest not
 42 the beam that is in thine own eye? Or how canst thou say to thy
 brother, Brother, let me pull out the mote that is in thine eye, thou
 thyself not seeing the beam that is in thine own eye. Thou hypocrite,
 cast first the beam out of thine own eye, and then shalt thou see
 43 clearly to pull out the mote that is in thy brother's eye. For there is
 no good tree which bringeth forth corrupt fruit, neither a corrupt
 44 tree which bringeth forth good fruit. For every tree is known by its
 own fruit; for they do not gather figs from thorns, nor from a
 45 bramble do they gather grapes. A good man, out of the good trea-
 sure of his heart, bringeth forth that which is good; and an evil
 man, out of the evil treasure of his heart, bringeth forth that which is

V. 38. *Into your bosom*—Alluding to the mantles the Jews wore, into which a large quantity of corn might be received. *With the same measure that ye mete with, it shall be measured to you again*—Amazing goodness! So we are permitted even to carve for ourselves! We ourselves are, as it were, to tell God, *How much* mercy he shall shew us! And can we be content with less than the very *largest measure*? Give then to man, what thou desirest to receive of God.

V. 39. *He spake a parable*—Our Lord sometimes used parables, when he knew plain and open declarations would too much inflame the passions of his hearers. It is for this reason that he uses this parable. *Can the blind lead the blind*—Can the Scribes teach this way, which they know not themselves? Will not they and their scholars perish together? Can they make their disciples any better than themselves? But as for those who will be my disciples, *they shall be all taught of God*; who will en-
 able

46 evil; for out of the abundance of the heart his mouth speaketh. † And why call ye me Lord, Lord, and do not the things which I say?
 47 || Whosoever cometh to me, and heareth my sayings, and doth them,
 48 I will shew you to whom he is like. He is like a man, who built a house, and digged deep, and laid the foundation on a rock: and when a flood arose, the stream broke vehemently upon that house,
 49 but could not shake it; for it was founded on a rock. But he that heareth and doth not, is like a man that built a house without a foundation upon the earth: against which the stream broke vehemently, and immediately it fell; and the breach of that house was great.

VII. * Now when he had ended all these sayings in the hearing of the
 2 people, he entered into Capernaum. And a certain centurion's ser-
 3 vant, who was dear to him, was sick and ready to die. And hearing of Jesus, he sent to him elders of the Jews, beseeching him to come and
 4 heal his servant. And coming to Jesus, they besought him earnestly,
 5 saying, He is worthy for whom thou shouldest do this. For he loveth
 6 our nation, and hath himself built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the cen-
 turion sent friends to him, saying to him, Lord, trouble not thyself;
 7 for I am not worthy that thou shouldst enter under my roof. Where-
 fore neither thought I myself worthy to come to thee; but speak in a
 8 word, and my servant shall be healed. For I am a man set under authority, having soldiers under me: and I say to one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do
 9 this, and he doeth it. Jesus hearing these things, marvelled at him, and turning, said to the people that followed him, I say to you, I have not
 10 found so great faith in Israel. And they that had been sent, returning to the house, found the servant whole that had been sick.

able them to come to the measure of the stature of the fulness of their master. Be not ye like their disciples, censuring others, and not amending yourselves.

V. 46. And why call ye me Lord, Lord—

What will fair professions avail, without a life answerable thereto?

V. 3. Hearing of Jesus—Of his miracles, and of his arrival at Capernaum.

V. 22. To

11 And he went afterward to a city called Nain, and many of his
 12 disciples went with him and a great multitude. And as he drew
 nigh the gate of the city, behold a dead man was carried out, the
 only son of his mother, and she was a widow; and a great multi-
 13 tude of the city was with her. And the Lord seeing her, was moved
 14 with tender compassion for her, and said, Weep not. And coming
 15 near, he touched the bier, and the bearers stood still. And he said,
 Young man, I say to thee, Arise. And the dead man sat up, and
 16 began to speak: and he delivered him to his mother. And fear seized
 all, and they glorified God, saying, A great prophet is risen up among
 17 us; and God hath visited his people. And this rumour of him went
 forth through all Judea, and all the country round about.

18 * And the disciples of John informed him of all these things. And
 19 John, calling to him two of his disciples, sent *them* to Jesus, saying, Art
 20 thou he that is to come, or look we for another? And the men being
 come to him, said, John the Baptist hath sent us to thee, saying, Art
 21 thou he that is to come, or look we for another? And in that hour he
 cured many of diseases and plagues, and of evil spirits, and to many
 22 that were blind he gave sight. And he answering said to them, Go
 and relate to John the things ye have seen and heard: the blind see;
 the lame walk; the lepers are cleansed; the deaf hear; the dead are
 23 raised; to the poor the gospel is preached. And happy is he, who-
 24 soever shall not be offended at me. And when the messengers of
 John were departed, he said to the people concerning John, What
 went ye out into the wilderness to see? A reed shaken by the wind?
 25 But what went ye out to see? A man clothed in soft raiment? Behold
 they that are splendidly apparelled, and live delicately, are in king's
 26 palaces. But what went ye out to see? A prophet? Yea, I say to

V. 22. *To the poor the gospel is preached*—
 Which is the greatest mercy, and the greatest
 miracle of all.

V. 24. *When the messengers were departed*—
 He did not speak the following things, in
 the hearing of *John's* disciples, lest he
 should seem to flatter *John*, or to compli-
 ment him into an adherence to his former

testimony. To avoid all suspicion of this
 kind, he deferred his commendation of
 him, till the messengers were gone; and
 then delivered it to the people, to prevent
 all imaginations, as if *John* were wavering
 in his judgment; and had sent the two
 disciples for his own, rather than their
 satisfaction.

V. 28. *There*

27 you, and much more than a prophet. This is he of whom it is written,
 † Behold, I send my messenger before thy face, who shall prepare thy
 28 way before thee. For I say to you, among those that are born of
 women, there is not a greater prophet than John the Baptist; but he
 29 that is least in the kingdom of God, is greater than he. And all the
 people that heard *him*, and the publicans, justified God, being baptized
 30 with the baptism of John. But the Pharisees and the Scribes made void
 the counsel of God toward themselves, being not baptized of him.
 31 To whom then shall I liken the men of this generation, and to what are
 32 they like? They are like children sitting in the market-place, and calling
 one to another, and saying, We have piped to you, and ye have not
 33 danced; we have mourned to you, and ye have not wept. For John
 the Baptist came neither eating bread, nor drinking wine; and ye say,
 34 he hath a devil. The Son of man is come eating and drinking; and ye
 say, Behold a gluttonous man and a wine-bibber, a friend of publicans
 35 and finners. But wisdom is justified by all her children.
 36 And one of the Pharisees asked him to eat with him. And going
 37 into the Pharisee's house, he sat down to table. And behold a wo-
 man in the city, who had been a sinner, when she knew that Jesus

V. 28. *There is not a greater prophet than John*—A greater teacher. *But he that is least in the kingdom of God*—The least teacher whom I send forth.

V. 29. *And all the people*—Our Lord continues his discourse: *Justified God*—Owned his wisdom and mercy, in thus calling them to repentance, and preparing them for him, that was to come.

V. 30. *But the Pharisees and Scribes*—The good, learned, honourable men; *made void the council*, the gracious design, of God toward them—They disappointed all these methods of his love, and would receive no benefit from them.

V. 32. *They are like children sitting in the market-place*—So froward and perverse, that no contrivance can be found to please them. It is plain, our Lord means, that they were like the children complained of, not like those that made the complaint.

V. 35. *But wisdom is justified by all her children*—The children of wisdom are, those who are truly wise, wise unto salvation. The wisdom of God in all these dispensations, these various methods of calling sinners to repentance, is owned and heartily approved by all these.

V. 36. *And one of the Pharisees asked him to eat with him*—Let the candor with which our Lord accepted this invitation, and his gentleness and prudence at this insnaring entertainment, teach us to mingle the wisdom of the serpent, with the innocence and sweetness of the dove. Let us neither absolutely refuse all favours, nor resent all neglects, from those whose friendship is at best very doubtful, and their intimacy by no means safe.

V. 37. *A woman*—Not the same with Mary of Bethany, who anointed him six days before his last passover.

V. 40. *And*

38 sat at table in the Pharisee's house, brought an alabaster box of oint-
 ment. And standing at his feet behind *him* weeping, watered his
 feet with a shower of tears, and wiped *them*, with the hairs of her
 head, and kissed his feet, and anointed them with the ointment.
 39 But the Pharisee, who had invited him, seeing *it*, spake within him-
 self, saying, This man, if he were a prophet, would have known,
 who and what manner of woman *this is* that touched him; for she
 40 is a sinner. And Jesus answering said to him, Simon, I have some-
 41 what to say to thee. And he saith, Master, say on. A certain cre-
 ditor had two debtors: the one owed five hundred pence, and the
 42 other fifty. But they having nothing to pay, he frankly forgave
 43 them both. Which therefore will love him most? Simon answering
 said, I suppose he to whom he forgave most. He said to him, Thou
 44 hast rightly judged. And turning to the woman, he said to Simon,
 Seest thou this woman? I entered into thy house; thou gavest me
 no water for my feet: but she hath watered my feet with tears, and
 45 wiped *them* with the hairs of her head. Thou gavest me no kifs;
 but she, from the time I came in, hath not ceased to kiss my feet.
 46 Thou didst not anoint my head with oil: but she hath anointed my
 47 feet with ointment. Wherefore I say to thee, Those many sins of her's
 are forgiven; therefore she loved much: but he to whom little is for-
 48 given, loveth little. And he said to her, Thy sins are forgiven thee.
 49 And they that sat at table with him said within themselves, Who is this
 50 that forgiveth sins also? And he said to the woman, Thy faith hath saved
 thee: go in peace.

V. 40. *And Jesus said, Simon, I have some-
 what to say to thee*—So tender and courteous
 an address does our Lord use even to a
 proud, censorious Pharisee!

V. 43. *Which of them will love him most?*
 —Neither of them will love him at all, be-
 fore he has forgiven them. An insolvent
 debtor, till he is forgiven, does not love, but
 fly his creditor.

V. 44. *Thou gavest me no water*—It was
 customary with the Jews to shew respect
 and kindness to their welcome guests, by
 saluting them with a kiss, by washing their

feet, and anointing their heads with oil, or
 some fine ointment.

V. 47. *Those many sins of her's are for-
 given; therefore she loveth much*—The fruit
 of her having had much forgiven. It should
 be carefully observed here, that her love is
 mentioned as the *effect* and *evidence*, not the
cause, of her pardon. She knew that much
 had been forgiven her; and therefore she
 loved much.

V. 50. *Thy faith hath saved thee*—Not thy
 love. Love is salvation.

VIII. And afterwards he went through every city and village preaching and publishing the glad tidings of the kingdom of God; and the
 2 twelve *were* with him, And certain women who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom
 3 had gone seven devils, And Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to him of their substance.

4 * And a great multitude being gathered together, and coming to
 5 him out of every city, he spake by a parable, A sower went forth to sow his seed: and while he sowed, some fell by the highway-side; and it was trodden down, and the birds of the air devoured
 6 it. And some fell upon the rock, and springing up, it withered
 7 away, because it lacked moisture. And some fell among thorns,
 8 and the thorns sprang up with it, and choaked it. And other fell on good ground, and sprang up, and yielded fruit an hundred fold. And saying these things, He cried aloud, He that hath ears to hear,
 9 let him hear. And his disciples asked him, What is the parable?
 10 And he said, To you it is given to know the mysteries of the kingdom of God, but to others in parables, so that seeing they do not
 11 see, and hearing they do not understand. Now the parable is
 12 this: the seed is the word of God. Those by the highway-side are they that hear; then cometh the devil and taketh away the word
 13 out of their hearts, lest they should believe and be saved. Those on the rock *are they*, who when they hear, receive the word with joy. But they have no root, who for a while believe; but in time
 14 of temptation fall away. That which fell among the thorns are they, who, having heard, go forth, and are choaked with cares and riches,
 15 and pleasures of *this* life, and bring no fruit to perfection. But that on the good ground are they, who having heard the word, keep it in an honest and good heart, and bring forth fruit with per-
 16 severance. † No man having lighted a candle, covereth it with a

V. 2. *Mary Magdalene*—Or *Mary* of Magdala, a town in Galilee: probably the person mentioned in the last chapter.

V. 15. *Who—keep it*—Not like the highway-side: *And bring forth fruit*—Not like

the thorny ground: *With perseverance*—Not like the stony.

V. 16. *No man having lighted a candle*—As if he had said, And let your good fruit appear openly.

V. 17. *For*

* Matt. xiii. 1. Mark iv. 1. † Matt. v. 15. Mark iv. 21. c. xi. 33.

vessel, or putteth it under a bed; but setteth *it* on a candlestick,
 17 that they who come in may see the light. ‡ For there is nothing hid
 that shall not be discovered, neither any thing concealed, that shall
 18 not be known and come to light. || Take heed therefore how ye
 hear; for whosoever hath, to him shall be given; and whosoever
 hath not, from him shall be taken away even what he most assuredly
 hath.

19 § Then came toward him his mother and his brethren, but could not
 20 come to him for the croud. And it was told him *by some* who said, Thy
 21 mother and thy brethren stand without, desiring to speak with thee. And
 he answering said to them, My mother and my brethren are these who
 hear the word of God and do it.

22 * And on a certain day he went into a vessel with his disciples:
 and he said to them, Let us go over to the other side of the lake.
 23 And they put to sea. And as they sailed, he fell asleep. And
 there came a storm of wind on the lake, and they were filled *with*
 24 *water*, and were in danger. And coming to him, they awoke him,
 saying, Master, master, we perish! And rising he rebuked the wind
 and the raging of the water, and they ceased, and there was a calm.
 25 And he said to them, Where is your faith? But they were afraid
 and wondered, saying one to another, What manner of man is
 this? For he commandeth even the winds and the water, and they
 obey him.

26 † And they sailed to the country of the Gadarenes, which is over
 27 against Galilee. And as he went forth to land, there met him out
 of the city, a certain man that had had devils a long time, and
 28 wore no clothes, neither abode in a house, but in the tombs. But
 seeing Jesus, he cried out and fell down before him, and said with a
 loud voice, What have I to do with thee, Jesus, thou son of the
 29 most high God? I beseech thee, torment me not. (For he had

V. 17. *For nothing is hid*—Strive not but greatly strengthen the sense.
 to conceal it at all; for you can conceal V. 29. *For many times it had caught him*
 nothing long. —Therefore our compassionate Lord made

V. 18. The word commonly translated the more haste to cast him out.
seemeth, wherever it occurs, does not weaken,

3 C 2

V. 31. *The*

‡ Matt. x. 26. Mark iv. 22. c. xii. 2. || Matt. xiii. 12. Mark iv. 25. c. xix. 26. § Matt.
 xii. 46. Mark iii. 31. * Matt. viii. 23. Mark iv. 35. † Matt. viii. 28. Mark v. 1.

commanded the unclean spirit to come out of the man: for many times it had caught him, and he had been kept bound with chains and fetters, and breaking the bands asunder, he had been driven 30 by the devil into the deserts.) And Jesus asked him, saying, What is thy name? And he said, Legion; because many devils had entered into him. And they besought him that he would not com- 31 mand them to go away into the abyss. And there was an herd of many swine feeding on the mountain: and they besought him, that he would suffer them to enter into them: and he suffered them. 32 Then the devils going out of the man, entered into the swine; and 33 the herd rushed down the steep into the lake and were stifled. And they that fed them, seeing what was done, fled, and went and told 34 it in the city and in the country. Then they went out to see what was done, and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in 35 his right mind; and they were afraid. They also that had seen it related to them, How he that was possessed by the devils was healed. 36 † Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them; for they were taken 37 with great fear, and he went into the vessel and returned. And the man out of whom the devils were departed, besought him that he 38 might be with him. But Jesus sent him away, saying, Return home, and tell how great things God hath done for thee. And he went and published through the whole city, how great things Jesus had done for him. 39

40 § And when Jesus returned, the multitude gladly received him; 41 for they were all waiting for him. And behold there came a man named Jairus, and he was a ruler of the synagogue; and falling down at the feet of Jesus, he besought him to come to his house. 42 For he had an only daughter, about twelve years of age, and she 43 lay dying. But as he went, the multitude thronged him. And a woman who had had a flux of blood twelve years, and had spent

V. 31. *The abyss*—That is, the bottomless pit.

V. 32. *To enter into the swine*—Not that they were any easier in the swine than out

of them. Had it been so, they would not so soon have dislodged themselves, by destroying the herd.

V. 42. *She*

† Matt. ix. 1. Mark v. 18. § Mark v. 21.

all her living upon physicians, neither could be healed by any,
 44 Coming behind him touched the border of his garment, and imme-
 45 diately her flux of blood stanch'd. And Jesus said, Who touched
 me? When all denied, Peter and they that were with him said, Master,
 the multitude throng thee and press thee, and sayest thou, Who is it
 46 that touched me? And Jesus said, Some one hath touched me; for I
 47 know that virtue is gone out of me. And the woman, seeing that she
 was not hid, came trembling, and falling down before him, declared
 to him before all the people, for what cause she had touched him, and
 48 how she had been healed immediately. And he said to her, Daughter,
 49 take courage; thy faith hath saved thee; go in peace. While he yet
 spake, there cometh one from the ruler of the synagogue's, saying to
 50 him, Thy daughter is dead, trouble not the master. Jesus hearing it
 answered him, saying, Fear not; only believe, and she shall be made
 51 whole. And coming into the house, he suffered none to go in, save Peter
 52 and John, James, and the father and mother of the maiden. And all
 wept and bewailed her. But he said, Weep not; she is not dead; but
 53 sleepeth. And they laughed him to scorn, knowing that she was dead.
 54 And he put them all out, and taking her by the hand, called, saying,
 55 Maid, arise. And her spirit returned, and she arose straightway, and he
 56 commanded to give her to eat. And her parents were astonished: but
 he charged them to tell no man what had been done.

IX. * And calling together the twelve, he gave them power and au-
 2 thority over all devils and to cure diseases. And he sent them to
 3 preach the kingdom of God, and to heal the sick. And said to them,
 Take nothing for your journey, neither staves, nor scrip, nor bread, nor
 4 money: neither have two coats apiece. And into whatsoever house ye
 5 enter, there abide and thence depart. And whosoever will not receive
 you, when ye go out of that city, shake off the very dust from your
 6 feet for a testimony against them. And they departed, and went through
 the towns preaching the gospel, and healing every where.

V. 52. *She is not dead, but sleepeth*—Her
 soul is not separated finally from the body;
 and this short separation is rather to be
 called sleep than death.

V. 4. *There abide and thence depart*—
 That is, stay in that house till ye leave
 the city.

* Matt. x. i. Mark vi. 7.

V. 7. *It*

7 † Now Herod the tetrarch heard of all the things that were done
8 by him. And he was perplexed, because it was said by some, that
John was risen from the dead; and by some that Elijah had appeared;
9 by others that one of the old prophets was risen again. And Herod said,
John have I beheaded; but who is this of whom I hear such things?
And he sought to see him.

10 * And the apostles returning told him whatsoever they had done.
And he took them and went aside privately into the desert of Beth-
11 saida. And when the multitude knew *it*, they followed him, and he
received them, and spake to them of the kingdom of God, and healed
12 them that had need of healing. § And the day began to decline: and
the twelve coming to him said, Send the multitude away, that they
may go into the towns and country round about, and lodge and find
13 victuals: for we are here in a desert place. But he said to them,
Give ye them to eat. And they said, we have no more than five loaves
and two fishes, except we should go and buy meat for all this people.
14 For they were about five thousand men. And he said to his disciples,
15 Make them sit down by fifties in a company. And they did so, and
16 made them all sit down. Then taking the five loaves and the two
fishes, and looking up to heaven, he blessed them and brake, and gave
17 to the disciples to set before the multitude. And they all ate and were
satisfied, and there were taken up of the fragments that remained twelve
baskets.

18 § And as he was praying apart, his disciples were with him. And
19 he asked them saying, whom say the people that I am? They answer-
ing said, John the Baptist: but some *say*, Elijah; and others, that one
20 of the old prophets is risen again. He said to them, but whom say
21 ye that I am? Peter answering said, The Christ of God. But he
straitly charged and commanded them, to tell this to no man, saying,
22 The Son of man must suffer many things, and be rejected of the

V. 7. *It was said by some*—And soon after *he asked them*—When he had done praying,
by Herod, himself. during which they probably stayed at a

V. 8. *That Elijah had appeared*—He could not rise again, because he did not die. distance.

V. 22. *Saying*—Ye must prepare for a
V. 18. *Apart*—From the multitude. And scene far different from this.

V. 23. *Let*

† Matt. xiv. 1. Mark vi. 14. * Mark vi. 30. § Matt. xiv. 15. Mark iv. 35. John vi. 3.
|| Matt. xiv. 13. Mark viii. 27.

elders and chief priests and scribes, and be killed, and be raised the third day.

23 And he said to all, if any *man* be willing to come after me, let
24 him deny himself, and take up his cross daily, and follow me. † For
whosoever desireth to save his life shall lose it: but whosoever shall lose
25 his life for my sake, he shall save it: For what is a man profited, if he
26 gain the whole world, and lose himself, or be cast away? For whosoever
shall be ashamed of me and of my words, of him shall the Son of man
be ashamed, when he shall come in his own glory, and *in his father's*,
27 and that of the holy angels. And I tell you of a truth there are
some standing here, who shall not taste of death till they see the kingdom
of God.

28 † And about eight days after these sayings, he took Peter and John
29 and James, and went up into the mountain to pray. And as he
prayed, the fashion of his countenance was altered, and his raiment
30 became white and glistening. And behold two men talked with him,
31 who were Moses and Elijah, Who appearing in glory, spake of his
32 decease, which he was about to accomplish at Jerusalem. But Peter
and those with him were weighed down with sleep; and awaking they
33 saw his glory, and the two men that stood with him. And just as they
were parting from him, Peter said to Jesus, Master, it is good for us
to be here: and let us make three tents, one for thee, and one for
34 Moses, and one for Elijah, not knowing what he said. While he spake
thus, a cloud came and overshadowed them, and they feared while
35 they entered into the cloud. And there came a voice out of the
36 cloud, saying, This is my beloved Son; hear ye him. And when
the voice was past, Jesus was found alone: and they held their
peace, and told no man in those days any of those things which they
had seen.

V. 23. *Let him deny himself and take up his cross*—The necessity of this duty has been shewn in many places: the extent of it is specified here. *Daily*—Therefore that day is lost wherein no cross is taken up.

V. 31. *In glory*—Like Christ, with whom they talked.

V. 32. *They saw his glory*—The very same

expression in which it is described by St. John, chap. i. 14, and by St. Peter, 2 Epistle i. 16.

V. 34. *A cloud came and overshadowed them all. And they, the apostles, feared, while they (Moses and Elijah) entered into the cloud, which took them away.*

V. 44. *Let*

† Matt. xvi. 25. Mark viii. 35. John xii. 25. † Matt. xviii. 1. Mark ix. 2.

37 * And the next day, as they came down from the mountain, a
 38 great multitude met him. And behold a man from the multitude,
 cried aloud saying, Master, I beseech thee, look upon my son; for
 39 he is my only child. And lo, a spirit taketh him, and he suddenly
 crieth out, and it teareth him, that he foameth, and bruising him,
 40 hardly departeth from him, And I besought thy disciples to cast
 41 him out, and they could not. And Jesus answering said, O faithless
 and perverse generation, how long shall I be with you and suffer you?
 42 Bring thy son hither. And as he was yet coming, the devil threw him
 down and tore him: and Jesus rebuked the unclean spirit, and healed
 43 the child, and delivered him again to his father. And they were all
 amazed at the mighty power of God. And while they all wondered at
 44 all things which Jesus did, he said to his disciples, Let these sayings
 sink down into your ears; † for the Son of man shall be delivered into
 45 the hands of men. But they understood not this saying, and it was
 hid from them, so that they perceived it not: and they feared to ask
 46 him of this saying. And there arose a reasoning among them, which
 47 of them was the greatest? ‡ And Jesus seeing the reasoning of their
 48 heart, took a little child, and set him by him, And said to them, who-
 soever shall receive this child, in my name, receiveth me: and whosoever
 shall receive me, receiveth him that sent me: for he that is least amongst
 49 you all, the same shall be great. § And John answering said, Master,
 we saw one casting out devils in thy name, and we forbad him; because
 50 he followeth not us. And Jesus said to him, forbid him not, for he that
 is not against you is for you.
 51 And when the days were fulfilled, that he should be received up,

V. 44. *Let these sayings sink down into your ears*—That is, consider them deeply. In joy remember the cross. So wisely does our Lord balance praise with sufferings.

V. 46. *And there arose a reasoning among them*—This kind of reasoning always arose at the most improper times that could be imagined.

V. 48. *And said to them*—If ye would be truly great, humble yourselves to the meanest

offices. He that is least in his own eyes shall be great indeed.

V. 51. *The days were fulfilled, that he should be received up*—That is, the time of his passover was now at hand. St. Luke looks through this, to the glory which was to follow. *He stedfastly set his face*—Without fear of his enemies, or shame of the cross, Heb. xii. 2.

V. 52. *He*

* Mat. xvii. 14. Mark ix. 14. † Matt. xvii. 2. Mark ix. 30. ‡ Matt. xviii. 2. Mark ix. 37. § Mark ix. 38.

52 he stedfastly set his face to go to Jerusalem, 'And sent messengers
 before his face, and they went and entered into a village of the Sa-
 53 maritans, to make ready for him. But they did not receive him,
 54 because his face was as though he would go to Jerusalem. And
 his disciples James and John seeing *it*, said, Lord, wilt thou that we
 bid fire come down from heaven and consume them, even as Elijah
 55 did? But he turning, rebuked them, and said, Ye know not what
 56 manner of spirit ye are of: For the Son of man is not come to destroy
 men's lives, but to save *them*. And they went to another village.
 57 * And as they went in the way, one said to him, Lord, I will follow
 58 thee whithersoever thou goest. But Jesus said to him, The foxes have
 holes, and the birds of the air *have* nests: but the Son of man hath not
 59 where to lay his head. And he said to another, Follow me. But he
 60 said, Lord, suffer me first to go and bury my father. Jesus said to him,
 Let the dead bury their dead, but go thou and preach the kingdom of
 61 God. And another also said, Lord, I will follow thee; but suffer me
 62 first to bid them farewell that are in my house. Jesus said to him, No
 man having put his hand to the plow, and looking back, is fit for the
 kingdom of God.

X. After these things the Lord appointed other seventy also, and sent
 them two and two before his face into every city and place, whither
 2 he himself intended to come. And he said to them, † The harvest

V. 52. *He sent messengers to make ready—*
 A lodging and needful entertainment for
 him and those with him.

V. 53. *His face was as though he would go
 to Jerusalem—*It plainly appeared, he was
 going to worship at the temple, and thereby,
 in effect, to condemn the Samaritan worship
 at mount Gerizim.

V. 54. *As Elijah did—*At or near this
 very place, which might put it into the
 minds of the apostles to make the motion
 now, rather than at any other time or
 place, where *Christ* had received the like
 affront.

V. 55. *Ye know not what manner of spirit—*

The spirit of Christianity is, } It is not a
 spirit of wrath and vengeance, but of peace,
 and gentleness, and love.

V. 58. *But Jesus said to him—*First, un-
 derstand the terms: consider, on what con-
 ditions thou art to follow me.

V. 61. *Suffer me first to bid them farewell
 that are in my house—*As *Elisha* did, after
Elijah had called him from his plow, 1
Kings xix. 19. to which our Lord's answer
 seems to allude.

V. 62. *Is fit for the kingdom of God—*
 Either to propagate or to receive it.

V. 2. *Pray ye the Lord of the harvest, that
 he would thrust forth labourers—*For God
 alone

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* Matt. viii. 19. † Matt. ix. 37.

truly is plenteous, but the labourers *are* few; pray ye therefore the Lord of the harvest, that he would thrust forth labourers into his
 3 harvest. § Go; behold I send you forth as lambs in the midst of
 4 wolves. Carry not purse or scrip or shoes, and salute no man by
 5 the way. And into whatsoever house ye enter, first say, Peace be
 6 to this house. And if a son of peace be there, your peace shall
 7 rest upon it: if not, it shall turn to you again. ‡ And remain in
 the same house eating and drinking such things as they have; for
 the labourer is worthy of his hire: remove not from house to house.
 8 And into whatsoever city ye enter, and they receive you, eat such
 9 things as are set before you. And heal the sick that are therein, and
 10 say to them, the kingdom of God is come nigh to you. But into
 whatsoever city ye enter and they receive you not, going out into
 11 the street of it, say, Even the dust of your city which cleaveth to our
 feet do we wipe off against you: yet know this, that the kingdom of
 12 God is at hand. I say to you, it shall be more tolerable for Sodom
 13 in that day than for that city. * Wo to thee, Chorazin, wo to thee,
 Bethsaida; for if the mighty works which have been done in you,
 had been done in Tyre and Sidon, they would have repented long
 14 ago, sitting in sackcloth and ashes. But it shall be more tolerable for
 15 Tyre and Sidon, in the judgment than for you. And thou Capernaum,
 which hast been exalted to heaven, shall be thrust down to
 16 hell. ‡ He that heareth you, heareth me; and he that rejecteth
 you, rejecteth me; and he that rejecteth me, rejecteth him that sent
 17 me. And the seventy returned with joy, saying, Lord, even the
 18 devils are subject to us through thy name. And he said to them, I be-

alone can do this; he alone can qualify and commission men for this work.

V. 4. *Salute no man by the way*—The salutations usually among the *Jews* took up much time. But these had so much work to do in so short a space, that they had not a moment to spare.

V. 6. *A son of peace*—That is, one worthy of it.

V. 11. *The kingdom of God is at hand*—Though ye will not receive it.

V. 13. *Wo to thee Chorazin*—The same declaration *Christ* had made some time before. By repeating it now, he warns the seventy, not to lose time by going to those cities.

V. 18. *I beheld Satan*—That is, when ye went forth I saw the kingdom of Satan, which

§ Matt. x. 16. ‡ Matt. x. 11. * Matt. xi. 21. ‡ Matt. x. 40. John xiii. 20.

19 held Satan falling as lightning from heaven. Behold I give you
 power to tread on serpents and scorpions and over all the power
 20 of the enemy, and nothing shall in any wise hurt you. Yet in this
 rejoice not, that the spirits are subject to you; but rather rejoice,
 21 that your names are written in heaven. * In that hour Jesus re-
 joiced in spirit and said, I thank thee, O Father, Lord of heaven and
 earth, that thou hast hid these things from the wise, and prudent, and
 hast revealed them to babes: even so, Father, for so it seemed good
 22 in thy sight. All things are delivered to me of my Father; and no
 one knoweth who the Son is, but the Father, and who the Father is, but
 23 the Son, and *he* to whom the Son is pleased to reveal *him*. † And turning
 to the disciples apart, he said, Blessed *are* the eyes which see the things
 24 that ye see. For I tell you, many prophets and kings have desired to see
 the things which ye see, and have not seen *them*, and to hear the things
 which ye hear, and have not heard *them*.

25 ‡ And behold, a certain scribe stood up, and trying him, said,
 26 Master, what shall I do to inherit eternal life? He said to him, What
 27 is written in the law? How readest thou? And he answering said,
 § Thou shalt love the Lord thy God with all thy heart, and with all

which was highly exalted, swiftly and suddenly cast down.

V. 19. *I give you power*—That is, I continue it to you: *and nothing shall hurt you*—Neither the power nor the subtilty of Satan.

V. 20. *Rejoice not so much, that the devils are subject to you, as that your names are written in heaven*—Reader, so is thine, if thou art a true believer. God grant it may never be blotted out!

V. 21. *Lord of heaven and earth*—In both of which thy kingdom stands, and that of Satan is destroyed. *That thou hast hid these things*—He rejoiced not in the destruction of the wise and prudent, but in the display of the riches of God's grace to others, in such a manner as reserves to him the entire glory of our salvation, and hides pride from man.

V. 22. *Who the son is*—Essentially one

with the father: *Who the father is*—How great, how wise, how good!

V. 27. *Thou shalt love the Lord thy God*—That is, thou shalt unite all the faculties of thy soul, to render him the most intelligent and sincere, the most affectionate and resolute service. We may safely rest in this general sense of these important words, if we are not able to fix the particular meaning of every single word. If we desire to do this, perhaps *the heart*, which is a general expression, may be explained by the three following, *With all thy soul*, with the warmest affection, *with all thy strength*, the most vigorous efforts of thy will, and *with all thy mind*, or understanding, in the most wise and reasonable manner thou canst, thy understanding guiding thy will and affections.

3 D 2

V. 28. *Thou*

* Matt. xi. 25. † Matt. xiii. 16. ‡ Matt. xxii. 35. Mark xii. 28. § Deut. vi. 5. Lev. xix. 18.

thy soul, and with all thy strength, and with all thy mind; and thy
 28 neighbour as thyself. And he said to him, Thou hast answered
 29 right: * this do and thou shalt live. But he willing to justify him-
 30 self, said to Jesus, And who is my neighbour? And Jesus answering
 said, A certain man went down from Jerusalem to Jericho, and fell
 among robbers, who having stripped and wounded *him* departed,
 31 leaving *him* half dead. And it came to pass that a certain priest
 came down that way, and seeing him, passed by on the other side.
 32 And likewise a Levite, when he was at the place, came and looked,
 33 and passed by on the other side. But a certain Samaritan journey-
 ing, came where he was, and seeing him, was moved with tender
 34 compassion. And going to him, bound up his wounds, pouring in
 oil and wine, and setting him on his own beast, brought him to an
 35 inn, and took care of him. And on the morrow departing, he took
 out two pieces of money, and gave *them* to the host, and said to him,

V. 28. *Thou hast answered right; this do and thou shalt live*—Here is no irony, but a deep and weighty truth. He, and he alone, shall live for ever, who thus loves God and his neighbour in the present life.

V. 30. *From Jerusalem to Jericho*—The road from *Jerusalem* to *Jericho* (about eighteen miles from it) lay through desert and rocky places: so many robberies and murders were committed therein, that it was called the *bloody way*. *Jericho* was situated in a valley: hence the phrase of *going down* to it. About twelve thousand Priests and Levites dwelt there, who all attended the service of the temple.

V. 29. *To justify himself*—That is, to shew he hath done this.

V. 31. The common translation is, *by chance*—Which is full of gross improprieties. For if we speak strictly, there is no such thing in the universe as either chance or fortune. *A certain priest came down that way, and passed by on the other side*—And both he and the Levite no doubt, could find an excuse for passing over on the other side,

and might perhaps gravely thank God for their own deliverance, while they left their brother bleeding to death. Is it not an emblem of many living characters, perhaps of some who bear the sacred office? O house of *Levi* and of *Aaron*, is not the day coming, when the virtues of Heathens and Samaritans will rise up in the judgment against you?

V. 33. *But a certain Samaritan came where he was*—It was admirably well judged, to represent the distress on the side of the *Jew*, and the mercy on that of the *Samaritan*. For the case being thus proposed, self-interest would make the very Scribe sensible, how amiable such a conduct was, and would lay him open to our Lord's inference. Had it been put the other way, prejudice might more easily have interposed, before the heart could have been affected.

V. 34. *Pouring in oil and wine*—Which, when well beaten together, are one of the best balsams that can be applied to a fresh wound.

V. 36. *Which*

* Lev. xviii. 5.

Take care of him; and whatsoever thou spendest more, as I come back
 36 I will repay thee. Which now of these three, thinkest thou, was the
 37 neighbour to him that fell among the robbers? And he said, He that
 sheweth mercy on him. Then said Jesus to him, Go and do thou
 in like manner.

38 And as they went, he entered into a certain village, and a cer-
 39 tain woman named Martha received him into her house. And she
 had a sister called Mary, who also sitting at the feet of Jesus, heard
 40 his discourse. But Martha was incumbered with much serving; and
 coming to him she said, Lord, dost thou not care, that my sister hath
 41 left me to serve alone? Bid her therefore help me. But Jesus answering
 said to her, Martha, Martha! Thou art careful and hurried about many
 42 things: But one thing is needful: and Mary hath chosen the good part,
 which shall not be taken from her.

XI. And as he was praying in a certain place, when he ceased, one
 of his disciples said to him, Lord, teach us to pray, as John also

V. 36. *Which of these was the neighbour to him that fell among the robbers*—Which acted the part of a neighbour?

V. 37. *And he said, He that shewed mercy on him*—He could not for shame say otherwise, though he thereby condemned himself, and overthrew his own false notion of the neighbour to whom our love is due. *Go and do thou in like manner*—Let us go and do likewise, regarding every man as our neighbour who needs our assistance. Let us renounce that bigotry and party zeal which would contract our hearts, into an insensibility for all the human race, but a small number whose sentiments and practices are so much our own, that our love to them is but self-love reflected. With an honest openness of mind let us always remember the kindred between man and man, and cultivate that happy instinct whereby in the original constitution of our nature, God has strongly bound us to each other.

V. 40. *Martha was incumbered*—The Greek word properly signifies to be drawn

different ways at the same time, and admirably expresses the situation of a mind, surrounded (as *Martha's* then was) with so many objects of care, that it hardly knows which to attend to first.

V. 41. *Martha, Martha!*—There is a peculiar spirit and tenderness in the repetition of the word: *thou art careful*, inwardly, and hurried, outwardly.

V. 42. *Mary hath chosen the good part*—To save her soul. Reader, hast thou?

V. 1. *Lord, teach us to pray, as John also taught his disciples*—The Jewish masters used to give their followers some short form of prayer, as a peculiar badge of their relation to them. This it is probable *John* the Baptist had done. And in this sense it seems to be, that the disciples now asked *Jesus*, to teach them to pray. Accordingly he here repeats that form, which he had before given them in his sermon on the mount, and likewise enlarges on the same head, though still speaking the same things in substance. And this prayer, uttered from the heart,

- 2 taught his disciples. * And he said to them, when ye pray, say,
 3 Our Father, who art in heaven, hallowed be thy name. Thy king-
 dom come: Thy will be done as in heaven, so on earth. Give us
 4 day by day our daily bread. And forgive us our sins; for we also
 forgive every one that is indebted to us. And lead us not into
 5 temptation, but deliver us from evil. And he saith to them, which
 of you shall have a friend, and shall go to him at midnight, and say
 6 to him, Friend lend me three loaves: for a friend of mine on his
 7 journey is come to me, and I have nothing to set before him: And
 he from within shall answer, Trouble me not: the door is now shut,
 8 and my children are with me in bed: I cannot rise and give thee?
 I tell you, though he will not rise and give him, because he is his
 friend, yet because of his importunity, he will rise and give him as many
 9 as he needeth. * And I say to you, Ask and it shall be given you, seek
 10 and ye shall find, knock and it shall be opened to you. For every one
 that asketh receiveth, and he that seeketh findeth, and to him that knock-
 11 eth it shall be opened. If a son shall ask bread of any of you that is a
 12 father, will ye give him a stone? Or if *he ask* a fish, will ye for a fish
 give him a serpent? Or if he shall ask an egg, will ye give him a scor-
 13 pion? If ye then being evil know how to give good gifts to your chil-
 dren, how much more will *your* heavenly Father give the Holy Spirit to
 them that ask him?
 14 And he was casting out a devil, and it was dumb: and when the

heart, and in its true and full meaning, is indeed the badge of a real Christian: for is not he such whose first and most ardent desire, is the glory of God, and the happiness of man, by the coming of his kingdom? Who asks for no more of this world than his daily bread, longing mean time for the bread that came down from heaven? and whose only desires for himself are forgiveness of sins, (as he heartily forgives others) and sanctification?

V. 2.—*When ye pray, say*—And what he said to them, is undoubtedly said to us also. We are therefore here directed, not only, to imitate this in all our prayers, but to use this very form of prayer.

V. 4. *Forgive us; for we forgive*—Not once; but continually. This does not denote the meritorious cause of our pardon; but the removal of that hindrance, which otherwise would render it impossible.

V. 5. *At midnight*—The most unreasonable hour.

V. 13. *How much more shall your heavenly father*—How beautiful is the gradation? A friend: a father: God! *Give the Holy Spirit*—The best of gifts, and that which includes every good gift.

V. 14. *It was dumb*—That is, it made the man so.

V. 15. *But*

* Matt. vi. 9.

* Matt. vii. 7.

devil was gone out, the dumb spake, and the multitude wondered.
 15 †But some of them said, He casteth out devils by Beelzebub the
 16 prince of the devils: ‡And others tempting *him*, sought of him a
 17 sign from heaven. But he knowing their thoughts, said to them,
 Every kingdom divided against itself is brought to desolation, and a
 18 house *divided* against a house falleth. If Satan then be divided against
 himself, how shall his kingdom stand? Because ye say that I cast out
 19 devils by Beelzebub. And if I cast out devils by Beelzebub, by whom
 20 do your sons cast *them* out? Therefore they shall be your judges. But
 if I cast out devils by the finger of God, then the kingdom of God is
 21 come upon you. While the strong one armed guardeth his palace, his
 22 goods are in peace. But when he that is stronger than him cometh upon
 him and overcometh him, he taketh from him his compleat armour
 23 wherein he trusted, and divideth his spoils. He that is not with me is
 24 against me, and he that gathereth not with me scattereth. When the
 unclean spirit is gone out of a man, he walketh through dry places, seek-
 ing rest: and finding none, he saith, I will return to my house whence I
 25 came out. And coming he findeth *it* swept and garnished. Then goeth
 26 he and taketh to him seven other spirits more wicked than himself; and
 entering in they dwell there; and the last state of that man becometh
 worse than the first.

V. 15. *But some said, He casteth out devils by Beelzebub*—These he answers, ver. 17. Others, to try whether it were so or no, *sought a sign from heaven*. These he reproves in the 29th and following verses. *Beelzebub* signifies *the lord of flies*; a title which the Heathens gave to *Jupiter*, whom they accounted the chief of their gods, and yet supposed him to be employed in driving away flies from their temples and sacrifices. The *Philistines* worshipped a deity under this name, as the god of *Ekron*: from hence the *Jews* took the name, and applied it to the chief of the devils.

V. 17. *A house*—That is, a family.

V. 20. *If I cast out devils by the finger of God*—That is, by a power manifestly divine. Perhaps the expression intimates farther,

That it was done without any labour: *Then the kingdom of God is come upon you*—Un-awares, unexpectedly: so the *Greek* word implies.

V. 21. *The strong one armed*—The devil, strong in himself, and armed with the pride, obstinacy and security of him in whom he dwells.

V. 26. *The last state of that man becometh worse than the first*—Whoever reads the sad account *Josephus* gives of the temper and conduct of the *Jews*, after the ascension of *Christ*, and before their final destruction by the *Romans*, must acknowledge that no emblem could have been more proper to describe them. Their characters were the vilest that can be conceived, and they pressed on to their own ruin, as if they had

27 As he spake these things, a certain woman lifting up her voice out
 of the multitude said to him, Blessed *is* the womb that bare thee,
 28 and the paps which thou hast sucked! But he said, Yea, rather blef-
 29 fed *are* they, that hear the word of God and keep it. And the mul-
 titudes being gathered thick together, he said, This is an evil gene-
 ration: it seeketh a sign; but no sign shall be given it, save the sign of
 30 Jonah. For as Jonah was a sign to the Ninevites, so shall also the Son
 31 of man be to this generation. The queen of the south shall rise up in
 the judgment with the men of this generation and condemn them; for
 she came from the utmost parts of the earth to hear the wisdom of
 32 Solomon; and behold, a greater than Solomon *is* here. The Ninevites
 shall rise up in the judgment with this generation and condemn it; for
 they repented at the preaching of Jonah; and behold a greater than
 Jonah *is* here.

33 * No man having lighted a candle, putteth *it* in a secret place, neither
 under a bushel, but on a candlestick, that they who come in may see the
 34 light. † The eye is the lamp of the body: therefore when thine eye is
 single, thy whole body is full of light, but when *thine eye* is evil, thy
 35 body also *is* full of darkness. Take heed therefore, lest the light that is
 36 in thee be darkness. If then thy whole body *be* full of light, not

had been possessed by legions of devils, and brought up to the last degree of madness. But this also is fulfilled, in all who totally and finally apostatize from true faith.

V. 27. *Blessed is the womb that bare thee, and the paps which thou hast sucked!*—How natural was the thought for a woman! and how gently does our Lord reprove her?

V. 28. *Yea rather blessed are they, that hear the word of God and keep it*—For if even she that bare him had not done this, she would have forfeited all her blessedness.

V. 29. *It seeketh*—The original word implies seeking more, or over and above what one has already.

V. 32. *They repented at the preaching of Jonah*—But it was only for a season. Afterwards they relapsed into wickedness, till

(after about forty years) they were destroyed. It is remarkable, that in this also the comparison held. God reprieved the Jews for about forty years: but they still advanced in wickedness, till having filled up their measure, they were destroyed with an utter destruction.

V. 33. The meaning is, God gives you this gospel-light, that you may repent. Let your eye be singly fixt on him, aim only at pleasing God; and while you do this, your whole soul will be full of wisdom, holiness, and happiness.

V. 34. *But when thine eye is evil*—When thou aimest at any thing else, thou wilt be full of folly, sin, and misery. On the contrary,

V. 36. *If thy whole body be full of light*—If thou art filled with holy wisdom, *having no part*

having any part dark, the whole shall be *as full of light*, as when a lamp enlighteneth thee with its bright shining.

- 37 And as he spake, a certain Pharisee asked him to dine with him,
 38 And he went in and sat down to table. But the Pharisee seeing *it*
 39 marvelled, that he had not first washed himself before dinner. And
 the Lord said to him, † Now ye Pharisees cleanse the outside of the
 cup and dish; but your inward part is full of rapine and wicked-
 40 nefs. Ye unthinking men, did not he that made the outside, make
 41 the inside also? But give what is in *them* in alms, and behold all
 42 things are clean to you. But wo to you Pharisees: for ye tythe
 mint and rue and all herbs, and pass by justice and the love of God:
 these ought ye to have done, and not to leave the other undone.
 43 Wo to you, Pharisees; for ye love the uppermost seats in the sy-
 44 nagogues, and salutations in the markets. Wo to you; for ye are
 as graves which appear not, and men that walk over them are not
 45 aware. And one of the lawyers answering said to him, Master,
 46 thus saying thou reproachest us also. And he said, Wo to you law-
 yers also; for ye load men with burthens grievous to be borne, and
 47 ye yourselves touch not the burthens with one of your fingers. Wo to
 you; for ye build the sepulchres of the prophets and your fathers killed
 48 them. Truly ye bare witness that ye approve the deeds of your fathers;

part dark, giving way to no sin or folly, then that heavenly principle will, like the clear flame of a lamp in a room that was dark before, shed its light into all thy powers and faculties.

V. 39. *Now ye Pharisees*—Probably many of them were present at the Pharisee's house.

V. 41. *Give what is in them*—The vessels which ye clean, *in alms, and all things are clean to you*. As if he had said, By acts directly contrary to rapine and wickedness, shew that your hearts are cleansed, and these outward washings are needless.

V. 42. *Wo to you*—That is, miserable are you. In the same manner is the phrase to be understood throughout the chapter.

V. 44. *For ye are as graves which appear not*—Probably in speaking this our Lord

fixed his eyes on the Scribes. *As graves which appear not*, being over-grown with grass, so that men are not aware, till they stumble upon them, and either hurt themselves, or at least are defiled by touching them. On another occasion Christ compared them to *whited sepulchres*, fair without, but foul within, Matt. xxiii. 27.

V. 45. *One of the lawyers*—That is, Scribes; expounders of the law.

V. 48. *Whom they killed, ye build their sepulchres*—Just like them pretending great reverence for the ancient prophets, while ye destroy those whom God sends to yourselves. Ye therefore *bear witness* by this deep hypocrisy that ye are of the very same spirit with them.

49 for whom they killed, ye build their sepulchres. * Therefore also the wisdom of God hath said, I will send them prophets and apostles, 50 and *some* of them they will kill, and persecute *the rest*. So that the blood of all the prophets shed from the foundation of the world, 51 shall be required of this generation. From the blood of Abel to the blood of Zechariah, who was destroyed between the temple and the altar: Verily I say to you, it shall be required of this generation. 52 Wo to you lawyers; for ye have taken away the key of knowledge: ye have not entered in yourselves; and them that were entering in, ye have hindered. And as he said these things to them, 53 the Scribes and the Pharisees began fiercely to fasten upon him, and 54 to urge him to speak of many things, Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

XII. § In the mean time an innumerable multitude being gathered together, so that they trod one upon another, he said, to his disciples 2 first, Beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be uncovered, neither 3 hid, that shall not be made known; So that † whatsoever ye have spoken in darkness, shall be heard in the light, and what ye have 4 whispered in closets shall be proclaimed on the house-tops. But I say to you, my friends; Fear not them that can kill the body, and 5 after that can do no more: But I will shew you whom ye shall fear;

V. 49. *The wisdom of God*, agreeably to this, *hath said*—In many places of scripture, though not in these very words. *I will send them prophets*—Chiefly under the Old Testament: *and apostles*—Under the New.

V. 50. *The blood of all shall be required of this generation*—That is, shall be visibly and terribly punished upon it.

V. 51. And so it was, within forty years, in a most astonishing manner, by the dreadful destruction of the temple, the city, and the whole nation. *Between the temple and the altar*—In the court of the temple.

V. 52. *Ye have taken away the key of knowledge*—Ye have obscured and destroyed the true knowledge of the Messiah, which is the key of both the present and the future kingdom of heaven; the kingdom of grace and glory. *Ye have not entered in*—Into the present kingdom of heaven.

V. 1. *He said to his disciples first*—But afterward (ver. 54.) to all the people.

V. 4. *But I say to you, fear not*—Let not the fear of man make you act the hypocrite, or conceal any thing which I have commissioned you to publish.

V. 5. *Fear him who hath power to cast into hell*

* Matt. xxiii. 34. § Matt. xvi. 6. † Matt. x. 27.

6 fear him, who after he hath killed, hath power to cast into hell:
 7 yea, I say to you, fear him. Are not five sparrows sold for two
 8 farthings? Yet not one of them are forgotten before God. But ‡ even
 9 the hairs of your head are all numbered. Fear not therefore: ye
 10 are of more value than many sparrows. § And I say to you, Who-
 11 soever shall confess me before men, him shall the Son of man also
 12 confess before the angels of God. But he that denieth me before
 13 man shall be denied before the angels of God. * And whosoever
 14 shall speak against the Son of man, it shall be forgiven him; but to
 15 him who blasphemeth against the Holy Ghost, it shall not be forgiven.
 16 || But when they bring you to the synagogues and to magistrates and
 17 powers, take no thought how or what ye shall answer, or what ye shall
 18 say: For the Holy Ghost shall teach you in that hour, what ye ought
 19 to say.
 20 And one of the multitude said to him, Master, speak to my bro-
 21 ther, that he divide the inheritance with me. But he said to him,
 22 Man, who made me a judge or a divider over you? And he said to them,
 23 Take heed and beware of covetousness: for a man's life consisteth not
 24 in the abundance of the things which he possesseth. And he spake a
 25 parable to them, saying, The land of a certain rich man brought forth
 26 plentifully. And he reasoned in himself, saying, What shall I do?
 27 For I have no room where to stow my fruits. And he said, This I will
 28 do: I will pull down my barns and build greater: and there will I stow
 29 all my fruits and my goods. And I will say to my soul, Soul,

hell—Even to his peculiar friends, Christ gives this direction. Therefore the *fearing of God as having power to cast into hell*, is to be prest even on true believers.

V. 6. *Are not five sparrows*—But *trust*, as well as *fear* Him.

V. 8. *And I say to you*—If you avoid all hypocrisy, and openly avow my gospel: *The Son of man shall confess you—Before the angels*—At the last day.

V. 10. *And whosoever*—As if he had said, Yet the denying me in some degree; may, upon true repentance, be forgiven: but if it

rise so high as that of the blasphemy against the Holy Ghost, it shall never be forgiven, neither is there place for repentance.

V. 11. *Take no thought*—Be not solicitous about the *matter or manner* of your *defence*; nor how to express yourselves.

V. 14. *Who made me a judge?*—In worldly things. His kingdom is not of this world.

V. 15. *He said to them*—Perhaps to the two brothers, and through them to the people: *A man's life*—That is, the comfort or happiness of it.

V. 17. *What shall I do?*—The very lan-
 guage

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‡ Matt. x. 30. § Mark viii. 38. Ch. ix. 26. * Matt. xii. 31. || Mark iii. 28. Matt.
 x. 19. Ch. xxi. 12.

thou hast much goods laid up for many years: take thine ease;
 20 eat, drink, be merry. But God said to him, Thou fool, this night
 they require thy soul of thee: and whose shall the things be that thou
 21 hast provided? So is he that layeth up treasure for himself, and is not
 rich toward God.

22 * And he said to his disciples, Therefore I say to you, Take no
 thought for your life what ye shall eat, neither for the body what ye
 23 shall put on. The life is more than meat, and the body than rai-
 24 ment. Consider the ravens; for they neither sow nor reap; neither
 have store-house nor barn: yet God feedeth them. How much
 25 better are ye than the birds? And which of you by taking thought,
 26 can add the least measure to his age? If ye then be not able to do
 27 even that which is least, why take ye thought for the rest? Con-
 sider the lilies, how they grow; they toil not, neither do they spin;
 and yet I say to you, that Solomon in all his glory was not arrayed
 28 like one of these. If then God so clothe the grass, which is to-day
 in the field, and to-morrow is cast into the still, how much more will
 29 he clothe you, O ye of little faith? And seek not ye, what ye shall
 30 eat or what ye shall drink, neither be ye of a doubtful mind. For
 the nations of the world seek all these things; and your Father
 31 knoweth that ye need these things. But seek ye the kingdom of
 32 God, and all these things shall be added to you. Fear not, little
 flock, for it is your Father's good pleasure to give you the kingdom.
 33 * Sell what ye have and give alms: provide yourselves purses which

guage of want! Do? Why, lay up treasure in heaven.

V. 20. *Thou fool*—To think of satisfying thy soul with earthly goods! To depend on living *many years*! Yea, one day! *They*—The messengers of death, commissioned by God; *require thy soul of thee*!

V. 21. *Rich toward God*—Namely in faith, and love, and good works.

V. 25. *Which of you can add the least measure*—It seems, *To add one cubit to a thing* (which is the phrase in the original) was a kind of proverbial expression, for making the least addition to it.

V. 28. *The grass*—The Greek word means all sorts of herbs and flowers.

V. 29. *Neither be ye of a doubtful mind*—The word in the original signifies, any speculations or musings in which the mind fluctuates, or is suspended (like meteors in the air) in an uneasy hesitation.

V. 32. *It is your father's good pleasure to give you the kingdom*—How much more, food and raiment? And since ye have such an inheritance, regard not your earthly possessions.

V. 33. *Sell what ye have*—This is a direction,

wax not old, a treasure in the heavens, that faileth not, where no
 34 thief approacheth, neither moth corrupteth. For where your trea-
 35 sure is, there will your heart be also. Let your loins be girt, and
 36 your lamps burning, And ye like men that wait for their Lord,
 when he will return from the wedding, that when he cometh and
 37 knocketh, they may open to him immediately. Happy those ser-
 vants, whom the Lord, when he cometh, shall find watching;
 verily I say to you, that he will gird himself, and make them sit
 38 down to table, and will come and serve them. And if he shall
 come in the second watch, or come in the third watch, and find
 39 *them* so, happy are those servants. And this ye know, that if the
 master of the house had known, what hour the thief would have
 come, he would have watched, and not have suffered his house to
 40 be broke open. Therefore be ye also ready; for the Son of
 41 man cometh in an hour when ye think not. Then Peter said to
 42 him, Lord, speakest thou this parable to us, or also to all? And
 the Lord said, Who is that faithful and wise steward, whom *his*
 Lord shall make ruler over his household, to give the allowance of
 43 food in due season? Happy that servant, whom his Lord, when he
 44 cometh, shall find so doing. Verily I say to you, he will set him
 45 over all that he hath. But if that servant say in his heart, My Lord
 delayeth his coming, and shall begin to beat the men servants and

tion, not given to all the multitude (much less is it a standing rule for all Christians) neither to the apostles; for they had nothing to sell, having left all before: but to his other disciples, (mentioned ver. 22. and *Acts* i. 15.) especially to the seventy, that they might be free from all worldly entanglements.

V. 35. *Let your loins be girt*—An allusion to the long garments, worn by the eastern nations, which they girded or tucked up about their loins, when they journeyed or were employed in any labour: as also to the lights that servants used to carry at weddings, which were generally used in the night.

V. 37. *He will come and serve them*—The

meaning is, he will shew them his love, in the most condescending and tender manner.

V. 38. The Jews frequently divided the night into three watches, to which our Lord seems here to allude.

V. 41. *Speakest thou this parable to us*—Apostles and disciples: *Or to all*—The people? Does it concern us alone? Or all men?

V. 42. *Who is that wise and faithful servant*—Our Lord's answer manifestly implies, that he had spoken this parable primarily, (though not wholly) to the ministers of his word: *Whom his Lord shall make ruler over his household*—For his wisdom and faithfulness.

V. 43. *Happy is that servant*—God himself

- 46 maidens, and to eat, and drink, and be drunken: The Lord of that servant will come in a day when he expecteth not, and at an hour when he knoweth not, and will cut him asunder, and appoint
 47 *him* his portion with the unfaithful. And that servant who knew his Lord's will, and prepared not, neither did according to his will,
 48 shall be beaten with many *stripes*. But he that knew not, and did things worthy of stripes, shall be beaten with few. For to whomsoever much is given, of him much shall be required; and to whom
 49 they have committed much, of him they will ask the more. I am
 50 come to send fire on the earth. And what do I desire? That it were already kindled! I have a baptism to be baptized with: and how am
 51 I straitened till it be accomplished! † Suppose ye that I am come to give peace upon earth? I tell you, Nay, but rather division.
 52 For from henceforth there shall be five in one house divided, three
 53 against two, and two against three. The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.
 54 * And he said to the people also, When ye see a cloud rising out of the west, straightway ye say, There cometh a heavy shower, and so

self pronounces him wise, faithful, happy! Yet we see, he might fall from all, and perish for ever.

V. 46. *The Lord will appoint him his portion*—His everlasting portion; *with the unfaithful*—As faithful as he was once, God himself being the judge!

V. 47. *And that servant who knew his Lord's will, shall be beaten with many stripes*—And his having much knowledge will increase, not lessen his punishment.

V. 49. *I am come to send fire*—To spread the fire of heavenly love over all the earth.

V. 50. *But I have a baptism to be baptized with*—I must suffer first, before I can set up my kingdom. And how I long to fight my way through all!

V. 51. *Suppose ye that I am come to send peace upon earth?*—That universal peace will be the immediate effect of my coming? Not so, but quite the contrary.

V. 52. *There shall be five in one house, three against two, and two against three*—There being an irreconcilable enmity between the spirit of Christ and the spirit of the world.

V. 53. *The father against the son*—For those who reject me, will be implacable toward their very nearest relations who receive me. At this day also is this scripture fulfilled. Now likewise there is no concord between *Christ* and *Belial*.

V. 54. *And he said to the people also*—In the preceding verses he speaks only to his disciples.

† Matt. x. 34.

* Matt. xvi. 2.

55 it is. And when *ye find* the south-wind blowing, ye say, There will
 56 be sultry heat; *and it is so*. Ye hypocrites, ye know to discern the
 face of the earth and of the sky: how do ye not discern this season?
 57 Yea, and why even of yourselves judge ye not what is right? † When
 58 thou art going with thine adversary to the magistrate, give diligence
 in the way to be delivered from him, lest he hale thee to the judge,
 and the judge deliver thee to the officer, and the officer cast thee into
 59 prison. I tell thee, thou shalt in no wise come out thence, till thou hast
 paid the last mite.

XIII. And there were present at that season, some that told him of the
 Galileans, whose blood Pilate had mingled with their sacrifices.
 2 And Jesus answering said to them, Suppose ye that these Galileans
 were sinners above all the Galileans, because they suffered such
 3 things? I tell you, Nay; but except ye repent, ye shall all likewise
 4 perish. Or those eighteen, on whom the tower in Siloam fell and
 slew them, suppose ye, that they were sinners above all men that dwelt
 5 at Jerusalem? I tell you, Nay; but except ye repent, ye shall all
 6 likewise perish. He spake also this parable. A man had a fig-tree

disciples. *From the west*—In *Judea*, the west-wind, blowing from the sea, usually brought rain: the south-wind, blowing from the deserts of *Arabia*, occasioned sultry heat.

V. 56. *How do ye not discern this season*—Of the Messiah's coming, distinguishable by so many surer signs.

V. 57. *Why even of yourselves, without any external sign, judge ye not what is right?*—Why do ye not discern and acknowledge the intrinsic excellence of my doctrine?

V. 58. *When thou art going*—As if he had said, And ye have not a moment to lose. For the executioners of God's vengeance are at hand. And when he hath once delivered you over to them, ye are undone for ever.

V. 59. *A mite* was about the third part of our farthing.

V. 1. *The Galileans, whose blood Pilate had mingled with their sacrifices*—Some of the followers of *Judas Gaulonites*. They absolutely refused to own the Roman authority. Pilate surrounded and slew them, while they were worshipping in the temple, at a public feast.

V. 3. *Ye shall all likewise perish*—All ye of *Galilee* and *Jerusalem* shall perish in the very same manner. So the Greek word implies. And so they did. There was a remarkable resemblance between the fate of these *Galileans*, and of the main body of the *Jewish* nation: the flower of which was slain at *Jerusalem* by the *Roman* sword, while they were assembled at one of their great festivals. And many thousands of them perished in the temple itself, and were literally buried under its ruins.

V. 6. *A man had a fig-tree*—Either we may

- ¶ planted in his vineyard: and he came seeking fruit thereon, and found
 7 none. Then said he to the keeper of the vineyard, Behold three
 years I come seeking fruit from this fig-tree, and find none; cut it
 8 down: why doth it also cumber the ground? And he answering said
 to him, Lord, let it alone this year also, till I shall dig about it and
 9 dung it. Perhaps it may bear fruit: but if not, after that thou shalt
 cut it down.
- 10 And he was teaching in one of the synagogues on the sabbath.
 11 And behold, there was a woman who had had a spirit of infirmity
 eighteen years, and was bowed together, and utterly unable to lift up
 12 herself. And Jesus seeing her, called her to him, and said to her,
 13 Woman; thou art loosed from thy infirmity. And he laid *his* hands
 on her, and immediately she was made straight, and glorified God.
- 14 And the ruler of the synagogue being much displeased, because Jesus
 had healed on the sabbath day, answered and said to the multitude,
 There are six days, in which *men* ought to work: on these therefore
 15 come and be healed, and not on the sabbath. The Lord answered
 him and said, Thou hypocrite, doth not each of you loose his ox or ass
 16 from the stall on the sabbath, and lead *him* away to watering? And
 ought not this woman, being a daughter of Abraham, whom Satan had
 bound so *these* eighteen years, to be loosed from this bond on the sab-
 17 bath? And when he had said these things, all his adversaries were
 ashamed: and all the multitude rejoiced for all the glorious things that
 were done by him.

may understand God the Father by him that had the vineyard, and *Christ* by him that kept it; or *Christ* himself is he that hath it, and his ministers they that keep it.

V. 7. *Three years*—*Christ* was then in his third year of his ministry. But it may mean only, several years; a certain number being put for an uncertain. *Why doth it also cumber the ground?*—That is, not only bear no fruit itself, but take up the ground of another tree that would.

V. 11. *She was bowed together and utterly unable to lift up herself*—The evil spirit

which possessed her, afflicted her in this manner. To many doubtless it appeared a natural distemper. Would not a modern Physician have termed it a *nervous case*?

V. 15. *Thou hypocrite*—For the real motive of his speaking was envy, not (as he pretended) pure zeal for the glory of God.

V. 16. *And ought not this woman*—Ought not any human creature, which is so far better than an ox or an ass: much more, *this daughter of Abraham*—Probably in a spiritual as well as natural sense, to be loosed?

V. 21. *Covered*

18 *Then said he, To what is the kingdom of God like, and to what
19 shall I resemble it? It is like a grain of mustard-seed which a man
took and cast into his garden; and it grew and became a great tree,
20 and the birds of the air lodged in the branches of it. †Again he
21 said, Wheretof shall I liken the kingdom of God? It is like leaven, which
a woman took and covered up in three measures of meal, till the whole
was leavened.

22 And he went through all the cities and villages, teaching and jour-
23 neying toward Jerusalem. Then said one to him, Lord, are there
24 few that are saved? And he said to him, ‡ Strive to enter in through
the strait gate; for many, I say to you, will seek to enter in, and
25 shall not be able. When once the master of the house is risen up
and hath shut the door, and ye begin to stand without, and knock
at the door saying, Lord, Lord, open to us: he shall answer and
26 say to you, I know you not whence ye are. Then shall ye say, We
have eaten and drank in thy presence, and thou hast taught in our
27 streets. § But he shall say, I tell you I know not whence ye are: de-
28 part from me, all ye workers of iniquity. || There shall be weeping and
gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob,
and all the prophets in the kingdom of God, and yourselves thrust
29 out. And they shall come from the east and the west, and the
north and the south, and shall sit down in the kingdom of God.
30 ** But behold, there are last who shall be first, and there are first who
shall be last.

V. 21. *Covered up*—So that, for a time, nothing of it appeared.

V. 24. *Strive to enter in*—Agonize. Strive as in an agony. So the word signifies. Otherwise none shall enter in. Barely seeking will not avail.

V. 25. And even agonizing will not avail after the door is shut. Agonize therefore now by faith, prayer, holiness, patience. *And ye begin to stand without*—Till then, they had not thought of it! O how new will

that sense of their misery be? How late? How lasting? *I know not whence ye are*—I know not, that is, I approve not of your ways.

V. 29. *They shall sit down in the kingdom of God*—Both the kingdom of grace and glory.

V. 30. *But there are last*—Many of the Gentiles who were latest called, shall be most highly rewarded; and many of the Jews who were first called, shall have no reward at all.

31 The same day came certain Pharisees saying to him, Go out and
 32 depart from hence; for Herod is minded to kill thee. And he said
 to them, Go and tell that fox, Behold, I cast out devils, and I perform
 33 cures to-day and to-morrow; and the third day I am perfected. But I
 must go on to-day and to-morrow, and the day following; for it cannot
 34 be that a prophet perish out of Jerusalem. * O Jerusalem, Jerusalem,
 that killest the prophets and stonest them that are sent to thee, how
 often would I have gathered thy children together as a bird *gathereth*
 35 her brood under *her* wings, and ye would not! Behold your house
 is left to you desolate; and I say to you, Ye shall not see me, till *the*
time come when ye shall say, Blessed is he that cometh in the name of
 the Lord.

XIV. And as he went into the house of one of the chief Pharisees on
 2 the sabbath, to eat bread, they were watching him. And behold

V. 31. *Herod is minded to kill thee*—Possibly they gave him the caution out of goodwill.

V. 32. *And he said, Go and tell that fox*—With great propriety so called, for his subtilty and cowardice. The meaning of our Lord's answer is, Notwithstanding all that he can do, I shall, for the short time I have left, do the works of him that sent me. When that time is fulfilled, I shall be offered up. Yet not here, but in the bloody city. *Behold, I cast out devils*—With what majesty does he speak to his enemies! With what tenderness to his friends; *The third day I am perfected*—On the third day he left *Galilee*, and set out for *Jerusalem*, to die there.

But let us carefully distinguish between those things wherein *Christ* is our pattern, and those which are peculiar to his office. His extraordinary office justified him, in using that *severity of language*, when speaking of *wicked princes and corrupt teachers*, to which we have no call; and by which we should only bring scandal on religion, and ruin on ourselves, while we irritated rather

than convinced or reformed those, whom we so indecently rebuked.

V. 33. *It cannot be, that a prophet perish out of Jerusalem*—Which claims prescription for murdering the messengers of God. Such cruelty and malice cannot be found elsewhere.

V. 34. *How often would I have gathered thy children together*—Three solemn visits he had made to *Jerusalem* since his baptism, for this very purpose.

V. 35. *Your house is left to you desolate*—Is now irrecoverably consigned to desolation and destruction: *And verily I say to you*, after a very short space, *ye shall not see me till the time come*, when taught by your calamities, *ye shall* be ready and disposed to say, *Blessed is he that cometh in the name of the Lord*. It does not imply, that they should then see *Jesus* at all; but only, that they would earnestly wish for the Messiah, and in their extremity be ready to entertain any who should assume that character.

V. 2. *There was a certain man before him*—It does not appear, that he was come thither with any insidious design. Probably he came,

3 there was a certain man before him, who had the dropfy. And
 4 Jesus answering spake to the Scribes and Pharisees, saying, Is it law-
 5 ful to heal on the sabbath-day? But they held their peace. And he took
 6 him and healed him, and let *him* go. And answered them, saying, Which
 7 of you shall have an ass or an ox fallen into a pit, and will not straight-
 8 way pull him out on the sabbath-day? And they could not answer him
 9 to these things.

7 And he spake a parable to them that were invited, when he
 8 marked how they chose the chief seats, saying to them, When thou
 9 art invited by any man to a marriage-feast, sit not down in the highest
 10 place, lest a more honourable man than thou be invited by him.
 11 And he that invited thee and him come and say to thee, Give
 12 this man place. And then thou shalt begin with shame to take the
 13 lowest place. But when thou art invited, go and sit down in the
 14 lowest place, that when he who invited thee cometh, he may say,
 Friend, go up higher: then shalt thou have honour in the presence
 of them that sit at table with thee. † For every one that exalteth
 himself shall be humbled, and he that humbleth himself shall be
 exalted.

12 Then said he also to him that had invited him, When thou makest a
 dinner or a supper, call not thy friends, nor thy brethren, nor thy kins-
 13 men, nor *thy* rich neighbours, lest they also invite thee again, and a re-
 14 compence be made thee. But when thou makest an entertainment,
 invite the poor, the disabled, the lame, the blind: And thou shalt be

came, hoping for a cure; or perhaps was one of the family.

V. 3. *And Jesus answering spake*—Answering the thoughts which he saw rising in their hearts.

V. 7. *He spake a parable*—The ensuing discourse is so termed, because several parts are not to be understood literally. The general scope of it is, not only at a marriage-feast, but on every occasion, *He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.*

V. 12. *Call not thy friends*—That is, I do not bid thee call thy friends or thy neighbours.

Our Lord leaves these offices of humanity and courtesy as they were, and teaches an higher duty. But is it not implied herein, that we should be sparing in entertaining those that need it not, in order to assist those that do need, with all that is saved from those needless entertainments? *Lest a recompence be made*—This fear is as much unknown to the world, as even the fear of riches.

V. 14. *One of them that sat at table hearing these things*—And being touched therewith, said, *Happy is he that shall eat bread in the kingdom of God*—Alluding to what had been just spoken.

3 F 2

blest; for they cannot recompence thee; but thou shalt be recompenced at the resurrection of the just.

15 And one of them that sat at table with him hearing these things, said to him, Happy is he that shall eat bread in the kingdom of God. Then said he to him, A certain man made a great supper, and invited many. And he sent his servant at supper time to say to them that were invited, Come, for all things are now ready. 18 And they all with one consent began to make excuse. The first said to him, I have bought a field, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So the servant came, and shewed his Lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither 22 the poor, and the disabled, and the lame, and the blind. And the servant said, Sir, it is done as thou hast commanded: and yet there 23 is room. And the lord said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say to you, that none of those men who were invited, shall taste of my supper.

25 And great multitudes went with him. And he turned and said 26 to them, * If any man come to me, and hate not his father, and

spoken. It means, he that shall have a part in the resurrection of the just.

V. 16. *Then said he*—Continuing the allusion, *A certain man made a great supper*—As if he had said, All men are not sensible of this happiness. Many might have a part in it, and will not.

V. 18. *They all began to make excuse*—One of them pleads only his own will, *I go*: another, a pretended necessity, *I must needs go*: the third, impossibility, *I cannot come*. All of them wanted the holy hatred mentioned ver. 26. All of them perish by things in themselves lawful. *I must needs go*—The most urgent worldly affairs frequently fall

out just at the time when God makes the freest offers of salvation.

V. 21. *The servant came and shewed his Lord these things*—So ministers ought to lay before the Lord in prayer, the obedience or disobedience of their hearers.

V. 23. *Compel them to come in*—With all the violence of love, and the force of God's word. Such compulsion, and such only, in matters of religion, was used by Christ and his apostles.

V. 24. *For* refers to *Go out*, ver. 23.

V. 26. *If any man come to me, and hate not his father*—Comparatively to Christ: yea, so as actually to renounce his field, oxen, wife,

mother, and wife, and children, and brethren, and sisters, yea,
 27 and his own life also, he cannot be my disciple. And whosoever
 doth not bear his cross, and come after me, cannot be my disciple.
 28 And which of you intending to build a tower, sitteth not down
 first, and computeth the cost, whether he hath sufficient to finish it?
 29 Lest haply after he hath laid the foundation, and is not able to finish it,
 30 all that behold mock him, saying, This man began to build, and was not
 31 able to finish. Or what king marching to encounter another king in
 war, sitteth not down first, and consulteth whether he be able with ten
 thousand, to meet him that cometh against him with twenty thousand?
 32 If not while the other is yet a great way off, he sendeth an embassy,
 33 and desireth conditions of peace. So every one of you, who forsaketh
 34 not all that he hath, cannot be my disciple. † Salt is good: but if the
 35 salt have lost its flavour, wherewith shall it be seasoned? It is neither fit
 for the land nor yet for dung; they cast it out. He that hath ears to
 hear, let him hear.

XV. Then drew near to him all the publicans and sinners, to hear
 2 him. And the Pharisees and Scribes murmured, saying, This man
 3 receiveth sinners and eateth with them. And he spake a parable
 4 to them, saying, † Who of you having a hundred sheep, and losing

wife, all things, and *act as if* he hated them when they stand in competition with him.

V. 28. *And which of you intending to build a tower*—That is, and whoever of you intends to follow me, let him first seriously weigh these things.

V. 31. *Another king*—Does this mean, the prince of this world? Certainly he has greater numbers on his side. How numerous are his children and servants?

V. 33. *So*—Like this man, who being afraid to face his enemy, sends to make peace with him, *every one who forsaketh not all that he hath*—1. By withdrawing his affections from all the creatures; 2. By enjoying them only *in* and *for* God, only in such a measure and manner as leads to him; 3. By hating them all, in the sense above-men-

tioned, *cannot be my disciple*—But will surely desist from building that tower, neither can he persevere in fighting the good fight of faith.

V. 34. *Salt*—Every Christian: but more eminently every minister.

V. 1. *All the publicans*—That is, all who were in that place. It seems our Lord was in some town of *Galilee* of the *Gentiles*, from whence he afterwards went to *Jerusalem*, chap. xviii. 11.

V. 3. *He spake*—Three parables of the same import: for the sheep, the piece of silver, and the lost son, all declare (in direct contrariety to the *Pharisees* and *Scribes*) in what manner God receiveth sinners.

V. 4. *Leave the ninety and nine in the wilderness*—Where they used to feed: all uncultivated.

one of them, doth not leave the ninety and nine in the wilderness,
 5 and go after that which is lost, till he find it? And having found
 6 *it*, he layeth *it* on his shoulders rejoicing. And coming home, he
 calleth together his friends and neighbours, saying to them, Rejoice
 7 with me; for I have found my sheep which was lost. I say to you,
 Thus joy shall be in heaven, over one sinner that repenteth, more
 than over ninety and nine just persons, who do not need repentance.
 8 Or what woman having ten pieces of silver, if she lose one piece, doth
 not light a candle and sweep the house, and seek diligently till she find
 9 *it*? And having found *it*, she calleth *her* friends and neighbours to-
 gether, saying, Rejoice with me, for I have found the piece which I had
 10 lost. Thus I say to you, there is joy in the presence of the angels of
 God, over one sinner that repenteth.

11 And he said, A certain man had two sons. And the younger of
 12 them said to his father; Father, give me the portion of goods that
 13 falleth to *me*. And he divided them *his* substance. And not many
 days after, the younger son having gathered all together, took a
 journey into a far country, and there squandered away his sub-
 14 stance, living riotously. And when he had spent all, there arose a

cultivated ground, like our commons, was by the Jews termed *wilderness*, or desert. *And go after*—In recovering a lost soul, God, as it were, labours. May we not learn hence, that to let them alone who are in sin, is both unchristian and inhuman?

V. 7. *Joy shall be*—Solemn and festal joy, in heaven—First in our blessed Lord himself, and then among the angels and spirits of just men, perhaps informed thereof by God himself, or by the angels who ministered to them. *Over one sinner*—One gross, open, notorious sinner, *that repenteth*—That is thoroughly changed in heart and life; *more than ninety and nine just persons*—Comparatively just, outwardly blameless; *that need not such a repentance*: for they need not, cannot repent of the sins which they never committed.

The sum is, as a father peculiarly rejoices, when an extravagant child, supposed to be utterly lost, comes to a thorough sense

of his duty: or as any other person who has recovered what he had given up for gone, has a more sensible satisfaction in it, than in several other things equally valuable, but not in such danger: so do the angels in heaven peculiarly rejoice, in the conversion of the most abandoned sinners. Yea, and God himself so readily forgives and receives them, that he may be represented as having part in the joy.

V. 12. *Give me the part of goods that falleth to me*—See the root of all sin! A desire of disposing of ourselves; of independency on God!

V. 13. *He took a journey into a far country*—Far from God: God was not in all his thoughts: *And squandered away his substance*—All the grace he had received.

V. 14. *He began to be in want*—All his worldly pleasures failing, he grew conscious of his want of real good.

V. 15. *And*

15 mighty famine in that country; and he began to be in want. And he went and joined himself to a citizen of that country: and he sent
 16 him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine ate: and no man gave to
 17 him. And coming to himself he said, How many hired servants of my father have bread enough and to spare, and I am perishing with
 18 hunger? I will arise and go to my father, and will say to him, Father, I have sinned against heaven and before thee: I am no more worthy
 19 to be called thy son; make me as one of thy hired servants. And he arose and came to his father: but while he was yet a great way
 20 off, his father saw him, and his bowels yearned, and he ran, and
 21 fell on his neck and kissed him. And the son said unto him, Father, I have sinned against heaven and before thee, and am no more wor-
 22 thy to be called thy son. But the father said to his servants, Bring forth the best robe and put it on him, and put a ring on his hand,
 23 and shoes on his feet. And bring hither the fatted calf, and kill it, and let us eat and be merry. For this my son was dead and is alive
 24 again: he was lost and is found. And they began to be merry.
 25 Now his elder son was in the field. And as he came and drew nigh to the house, he heard music and dancing. And calling one
 27 of the servants, he asked what these things meant? And he told him,

V. 15. *And he joined himself to a citizen of that country*—Either the devil, or one of his children: the genuine citizens of that country, which is far from God. *He sent him to feed swine*—He employed him in the base drudgery of sin.

V. 16. *He would fain have filled his belly with the husks*—He would fain have satisfied himself with worldly comforts. Vain, fruitless endeavour!

V. 17. *And coming to himself*—For till then he was beside himself, as all men are, so long as they are without God in the world.

V. 18. *I will arise and go to my father*—How accurately are the steps of true repentance here pointed out? *Against heaven*—Against God.

V. 20. *And he arose and came to his father*

—The moment he had resolved, he began to execute his resolution. *While he was yet a great way off, his father saw him*—Returning, starved, naked.

V. 22. *But the father said*—Interrupting him, before he had finished what he intended to say. So does God frequently cut an earnest confession short, by a display of his pardoning love.

V. 23. *Let us be merry*—Both here, and wherever else this word occurs, whether in the Old and New Testament, it implies nothing of levity, but a solid, serious, religious, heart-felt joy: indeed this was the ordinary meaning of the word two hundred years ago, when our translation was made.

V. 25. *The elder son seems to represent the Pharisees and Scribes*, mentioned ver. 2.

V. 27. *Thy father hath killed the fatted calf*—

Thy brother is come, and thy father hath killed the fatted calf, because he hath received him in good health. But he was angry, and would not go in: therefore his father coming out intreated him. And he answering said to his father, Lo, so many years do I serve thee, neither transgressed I thy commandment at any time; yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, who hath devoured thy substance with harlots, thou hast killed for him the fatted calf. And he said to him, Son, thou art always with me, and all that I have is thine. But it was meet to make merry and be glad; for this thy brother was dead and is alive again, and was lost and is found.

calf—Perhaps he mentions this, rather than the robe or ring, as having a nearer connexion with the music and dancing.

V. 28. *He was angry and would not go in*—How natural to us is this kind of resentment?

V. 29. *Lo, so many years do I serve thee*—So he was one of the instances, mentioned ver. 7. How admirably therefore does this parable confirm that assertion! *Yet thou never gavest me a kid, that I might make merry with my friends*—Perhaps God does not usually give much joy to those who never felt the sorrows of repentance.

V. 31. *Thou art ever with me, and all that I have is thine*—This suggests a strong reason against murmuring at the indulgence shewn to the greatest of sinners. As the father's receiving the younger son, did not cause him to disinherit the elder; so God's receiving notorious sinners, will be no loss to those who have always served him: neither will he raise these to a state of glory, equal to that of those who have always served him, if they have, upon the whole, made a greater progress in inward as well as outward holiness.

V. 32. *This thy brother was dead and is alive*—A thousand of these delicate touches in the inspired writings, escape an inattentive reader. In the 30th verse the elder son had unkindly and indecently said, *This thy son*. The father in his reply mildly reproves

him, and tenderly says, *This thy brother*. Amazing intimation, that the best of men ought to account the worst of sinners their brethren still; and should especially remember this relation, when they shew any inclination to return.

Our Lord in this whole parable shews, not only that the Jews had no cause to murmur at the reception of the Gentiles, (a point which did not at that time so directly fall under consideration) but that if the Pharisees were indeed as good as they fancied themselves to be, still they had no reason to murmur at the kind treatment of any sincere penitent. Thus does he condemn them, even on their own principles, and so leaves them without excuse.

We have in this parable a lively emblem of the condition and behaviour of sinners in their natural state. Thus when enriched by the bounty of the great common father, do they ungratefully run from him, (ver. 12.) Sensual pleasures are eagerly pursued, till they have squandered away all the grace of God, (ver. 13.) And while these continue, not a serious thought of God can find a place in their minds. And even when afflictions come upon them, (ver. 14.) still they will make hard shifts, before they will let the grace of God, concurring with his providence, persuade them to think of a return. (ver. 15, 16.)

When they see themselves naked, indigent,

XVI. And he said also to his disciples, There was a certain rich man who had a steward: and he was accused to him as wasting his
 2 goods. And calling him, he said to him, Why hear I this of thee? Give an account of thy stewardship, for thou canst be no longer
 3 steward. And the steward said in himself, What shall I do? For my lord taketh away the stewardship from me. I cannot dig, to beg I
 4 am ashamed. I know what to do, that when I am removed from
 5 the stewardship, they may receive me into their houses. So having called to him every one of his lord's debtors, he said to the first,
 6 How much owest thou to my lord? And he said, An hundred measures of oil. He said to him, Take thy bill, and sit down quickly
 7 and write fifty. Then said he to another, And how much owest thou? He said, An hundred measures of wheat. He said, Take thy
 8 bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely; for the children of this world are wiser

gent, and undone, then they recover the exercise of their reason, (ver. 17.) Then they remember the blessings they have thrown away, and attend to the misery they have incurred. And hereupon they resolve to return to their father, and put the resolution immediately in practice. (ver. 18, 19.)

Behold with wonder and pleasure, the gracious reception they find, from divine, injured goodness! When such a prodigal comes to his father, he sees him afar off, (ver. 20.) He pities, meets, embraces him, and interrupts his acknowledgments, with the tokens of his returning favour, (ver. 21.) He arrays him with the robe of a Redeemer's righteousness, with inward and outward holiness, adorns him with all his sanctifying graces, and honours him with the tokens of adopting love, (ver. 22.) And all this he does with unutterable delight, in that he who was lost is now found. (ver. 23, 24.)

Let no elder brother murmur at this indulgence, but rather welcome the prodigal back into the family. And let those who have been thus received, wander no more,

but emulate the strictest piety of those who for many years have served their heavenly father, and not transgressed his commandments.

V. 1. *And he said also to his disciples*—Not only to the Scribes and Pharisees, to whom he had been hitherto speaking, but to all the younger as well as the elder brethren: to the returning prodigals who were now *his disciples*. *A certain rich man had a steward*—Christ here teaches all that are now in favour with God, particularly pardoned penitents, to behave wisely, in what is committed to them.

V. 3. *To beg I am ashamed*—But not ashamed to cheat! This was likewise a sense of honour! “By men called honour, but by angels pride.”

V. 4. *I know*—That is, I am resolved, what to do.

V. 8. *And the lord commended the unjust steward*—Namely, in this respect, because he had used timely precaution: so that though the dishonesty of such a servant be detestable, yet his foresight, care, and contrivance, about the interests of this life, deserve our imitation, with regard to the more

9 in their generation than the children of light. And I say to you, Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into the everlasting habitations.
 10 He that is faithful in the least, is faithful also in much; and he that
 11 is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will intrust you
 12 with the true riches? And if ye have not been faithful in that which
 13 is another's, who will give you that which is your own? § No servant can serve two masters: for either he will hate the one, and love the other, or he will cleave to the one and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees, who were covetous, heard all these things,
 15 and they derided him. And he said to them, Ye are they who

more important affairs of another. *The children of this world*—Those who seek no other portion than this world: *Are wiser*—Not absolutely, for they are, one and all, egregious fools; but they are more consistent with themselves; they are truer to their principles; they more steadily pursue their end; they are wiser in their generation—That is, in their own way, than the children of light—The children of God, whose light shines on their hearts.

V. 9. *And I say to you*—Be good stewards even of the lowest talents wherewith God hath intrusted you. *Mammon* means riches or money. It is termed the *mammon of unrighteousness*, because of the manner wherein it is commonly either procured or employed. Make yourselves friends of this, by doing all possible good, particularly to the children of God: *That when ye fail*, when your flesh and your heart faileth, when this earthly tabernacle is dissolved, those of them who are gone before, may receive, may welcome you into the everlasting habitations.

V. 10. And whether ye have more or less, see that ye be faithful as well as wise stewards. *He that is faithful* in what is meanest of all, worldly substance, is also faithful in things of an higher nature: and

he that uses these lowest gifts unfaithfully, is likewise unfaithful in spiritual things.

V. 11. *Who will intrust you with true riches?*—How should God intrust you with spiritual and eternal, which alone are true riches?

V. 12. *If ye have not been faithful in that which was another's*—None of these temporal things are yours; you are only stewards of them, not proprietors: God is the proprietor of all: he lodges them in your hands for a season; but still they are his property. Rich men, understand and consider this. If your steward uses any part of your estate (so called in the language of men) any farther or any otherwise than you direct, he is a knave: he has neither conscience nor honour. Neither have you either one or the other, if you use any part of that estate, which is in truth God's, not your's, any otherwise than he directs. *That which is your own*—Heaven, which when you have it, will be your own for ever.

V. 13. And you cannot be faithful to God, if you trim between God and the world; if you do not serve him alone.

V. 15. *And he said to them, Ye are they who justify yourselves before men*—The sense of the whole

justify yourselves before men: but God knoweth your hearts: and that which is highly esteemed among men, is an abomination before
 16 God. † The law and the prophets *were* until John: from that time the kingdom of God is preached, and every man forceth into it.
 17 ‡ Yet it is easier for heaven and earth to pass, than for one tittle of
 18 the law to fail. || Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is
 19 put away from *her* husband, committeth adultery. There was a certain rich man, who was cloathed in purple and fine linen, and
 20 feasted splendidly every day. And there was a certain beggar
 21 named Lazarus, who was laid at his gate, full of sores; And desiring
 22 to be fed with the crumbs that fell from the rich man's table: yea, the dogs also came and licked his sores. And the beggar died, and was carried by angels into Abraham's bosom: the rich man also died

whole passage is, that pride wherewith you justify yourselves, feeds covetousness, *derides* the gospel, (ver. 14.) and destroys the law: (ver. 18.) All which is illustrated by a terrible example. *Ye justify yourselves before men*—Ye think yourselves righteous, and persuade others to think you so.

V. 16. *The law and the prophets were* in force until John: from that time the gospel takes place: and humble, upright men receive it with inexpressible earnestness.

V. 17. Not that the gospel at all destroys the law.

V. 18. But ye do; particularly in this notorious instance.

V. 19. *There was a certain rich man*—Very probably a Pharisee, and one that *justified himself before men*—A very honest, as well as honourable gentleman. Though it was not proper to mention his name on this occasion: *Who was cloathed in purple and fine linen*—And doubtless *esteemed* on this account, (perhaps, not only by those who sold it, but by most that knew him) as encouraging trade, and acting according to his quality: *And feasted splendidly every day*—And consequently was *esteemed* yet more, for his

generosity and hospitality in keeping so good a table.

V. 20. *And there was a certain beggar named Lazarus*, (according to the Greek pronunciation) or *Eleazar*. By his name it may be conjectured, he was of no mean family, though he was thus reduced. There was no reason for our Lord to conceal his name, which probably was then well known. *Theophylact* observes, from the tradition of the *Hebrews*, that he lived at *Jerusalem*. *Yea the dogs also came and licked his sores*—It seems, this circumstance is recorded to shew that all his ulcers lay bare, and were not closed or bound up.

V. 22. *And the beggar*—Worn out with hunger, and pain, and want of all things, *died; and was carried by angels* (amazing change of the scene!) *into Abraham's bosom*—So the Jews stiled paradise; the place where the souls of good men remain from death to the resurrection. *The rich man also died, and was buried*—Doubtless with pomp enough, though we do not read of his lying in state: that stupid, senseless pageantry, that shocking insult on a poor, putrifying carcase, was reserved for our enlightened age!

3 G 2

V. 23. *He*

23 and was buried : And in hell lifting up his eyes, being in torments, he
 24 seeth Abraham afar off and Lazarus in his bosom. And crying out,
 he said, Father Abraham, have mercy on me, and send Lazarus to
 dip the tip of his finger in water and cool my tongue ; for I am tor-
 25 mented in this flame. But Abraham said, Son, remember that thou
 in thy life-time receivedst thy good things, and likewise Lazarus
 evil things : but now he is comforted, and thou art tormented.
 26 And besides all this, between us and you, there is a great gulph
 fixed ; so that they who would pass from hence to you, cannot,
 27 neither can they pass that *would come* to us from thence. Then he
 said, I pray thee, therefore, father, that thou wouldst send him to
 28 my father's house : For I have five brethren : that he may testify to
 29 them, lest they also come into this place of torment. Abraham saith
 to him, They have Moses and the prophets ; let them hear them.
 30 And he said, Nay, father Abraham ; but if one go to them from the
 31 dead, they will repent. And he said to him, If they hear not Moses
 and the prophets, neither will they be persuaded though one rose from
 the dead.

XVII. Then said he to his disciples, * It is impossible but offences will
 2 come ; but wo to him through whom they come. It were better for

V. 23. *He seeth Abraham afar off*—And yet knew him at that distance : and shall not Abraham's children, when they are together in paradise, know each other ?

V. 24. *Father Abraham have mercy on me*—It cannot be denied, but here is one precedent in scripture, of praying to departed saints : but who is it that prays, and with what success ? Will any, who considers this, be fond of copying after him ?

V. 25. *But Abraham said, Son*—According to the flesh. Is it not worthy of observation, that Abraham will not revile even a damned soul ? And shall living men revile one another ? *Thou in thy life time receivedst thy good things*—Thou didst chuse and accept of worldly things as *thy good*, thy happiness. And can any be at a loss to know why he was in torments ? This damnable

idolatry, had there been nothing more, was enough to sink him to the nethermost hell.

V. 26. *Besides this, there is a great gulph fixed*—Reader, to which side of it wilt thou go ?

V. 28. *Lest they also come into this place*—He might justly fear lest their reproaches should add to his own torment.

V. 31. *Neither will they be persuaded*—Truly to repent ; for this implies an entire change of heart : but a thousand apparitions cannot effect this. God only can, applying his word.

V. 1. *It is impossible but offences will come*—And they ever did, and do come chiefly by Pharisees, that is, men who trust in themselves that they are righteous, and despise others.

V. 2. *Little ones*—Weak believers.

V. 3. *Take*

* Matt. xviii, 6. Mark ix. 42.

him that a millstone were hanged about his neck, and he cast into
 3 the sea, than that he should offend one of these little ones. † Take
 heed to yourselves: if thy brother sin, rebuke him, and if he re-
 4 pent, forgive him. And if he sin against thee seven times in a day,
 and seven times in a day return to thee, saying, I repent, thou
 5 shalt forgive him. § And the apostles said to the Lord, Increase
 6 our faith. And the Lord said, If ye had faith as a grain of mustard-
 seed, ye might say to this sycamine-tree, Be thou rooted up, and be
 7 thou planted in the sea; and it should obey you. But which of you
 having a servant plowing or feeding cattle, will say to him as soon
 8 as he cometh from the field, Come and sit down to table? And will not
 rather say to him, Make ready wherewith I may sup, and gird thyself
 and serve me till I have eaten, and afterward thou shalt eat and drink?
 9 Doth he thank that servant because he did the things that were com-
 10 manded him? I think not. So likewise ye, when ye have done all the
 things that are commanded you, say, We are unprofitable servants: we
 have done what was our duty to do.
 11 And as he went to Jerusalem, he passed through the midst of Samaria
 12 and Galilee. And as he entered into a certain village, there met

V. 3. *Take heed to yourselves*.—That ye nei-
 ther offend others, nor be offended by
 others.

V. 4. *If he sin against thee seven times in a
 day, and seven times in a day return, saying, I
 repent*.—That is, if he gives sufficient proof,
 that he does really repent, after having
 sinned ever so often, receive him just as if
 he had never sinned against thee. But
 this forgiveness is due only to real peni-
 tents. In a lower sense we are to forgive
 all, penitent or impenitent, (so as to bear
 them the sincerest good-will, and to do
 them all the good we can :) And that not
 seven times only, but seventy times seven.

V. 5. *Lord, increase our faith*.—That we
 may thus forgive, and may neither offend,
 nor be offended.

V. 6. *And he said, If ye had faith as a grain
 of mustard-seed*.—If ye had the least measure

of true faith, no instance of duty would
 be too hard for you. *You would say to this
 sycamine-tree*.—This seems to have been a
 kind of proverbial expression.

V. 7. *But which of you*.—But is it not meet
 that you should first obey, and then tri-
 umph? Though still with a deep sense of
 your utter unprofitableness.

V. 9. *Doth he thank that servant*.—Does he
 account himself obliged to him?

V. 10. *When ye have done all, say, We are
 unprofitable servants*.—For a man cannot
 profit God. Happy is he who judges him-
 self an unprofitable servant: miserable is
 he, whom God pronounces such. But though
 we are unprofitable to him, our serving him
 is not unprofitable to us. For he is pleased
 to give by his grace, a value to our good
 works, which in consequence of his pro-
 mise, entitles us to an eternal reward.

V. 20. *The*

13 him ten lepers, who stood afar off: And they lifted up *their* voice and
 14 said, Jesus, master, have mercy on us. And seeing *them*, he said to
 them, Go shew yourselves to the priests. And as they went, they were
 cleansed.

15 And one of them, when he saw that he was healed, turned back,
 16 and with a loud voice glorified God. And fell down on *his* face
 17 at his feet, giving him thanks: and he was a Samaritan. And
 Jesus answering said, Were there not ten cleansed? But where are
 18 the nine? There are not found returning to give glory to God, save
 19 this stranger. And he said to him, Arise and go, thy faith hath saved
 thee.

20 And being asked by the Pharisees, When cometh the kingdom of
 God, He answered them and said, The kingdom of God cometh not
 21 with observation. Neither shall they say, Lo here, or lo there; for
 22 behold, the kingdom of God is within you. And he said to his dis-
 ciples, The days will come, when ye shall desire to see one of the
 23 days of the Son of man, and shall not see *it*. * And when they shall
 24 say to you, See here; see there: go not, nor follow *them*. For as
 the lightning that lightneth out of the one *part* under heaven,
 shineth to the other *part* under heaven, so shall the Son of man be in
 25 his day. But first he must suffer many things, and be rejected by
 26 this generation. † And as it was in the days of Noah, so shall it be
 27 also in the days of the Son of man. They ate, they drank, they
 married, they were given in marriage, till the day that Noah entered

V. 20. *The kingdom of God cometh not with observation*—With such outward pomp, as draws the observation of every one.

V. 21. *Neither shall they say, Lo here, or lo there*—This shall not be the language of those who are, or shall be sent by me, to declare the coming of my kingdom. *For behold the kingdom of God is within or among you*—Look not for it in distant times or remote places: it is now in the midst of you: it is come: it is present in the soul of every true believer: it is a spiritual kingdom, an internal principle. Wherever it exists, it exists in the heart.

V. 22. *Ye shall desire to see one of the days of the Son of man*—One day of mercy, or one day wherein you might converse with me, as you do now.

V. 23. *They shall say, See Christ is here, or there*—Limiting his presence to this or that place.

V. 24. *So shall also the Son of man be*—So swift, so wide, shall his appearing be: *In his day*—The last day.

V. 26. *The days of the Son of man*—Those which immediately follow, that which is eminently styled *his day*.

V. 31. *In*

* Matt. xxiv. 23. † Matt. xxiv. 37.

28 into the ark, and the flood came and destroyed them all. Likewise
 also as it was in the days of Lot: they ate, they drank, they bought,
 29 they sold, they planted, they builded: But the day that Lot went out
 of Sodom, it rained fire and brimstone from heaven and destroyed them
 30 all. Even thus shall it be in the day that the Son of man is re-
 31 vealed. In that day, he that shall be on the house top and his goods in
 the house, let him not go down to take them away; and he that is
 32 in the field, let him likewise not return back. Remember Lot's wife.
 33 † Whosoever shall seek to save his life, shall lose it, and whosoever shall
 34 lose *his life*, shall preserve it. I tell you, in this night, there shall be
 35 two men in one bed; one shall be taken and the other left. Two
 women shall be grinding together; one shall be taken and the other
 36 left. Two men shall be in the field; one shall be taken and the other
 37 left. ‡ And they answering, said to him, Where, Lord? And he said
 to them, Wheresoever the body *is*, there will the eagles be gathered
 together.

XVIII. And he spake a parable to them to this end, that they ought always
 2 to pray, and not to faint? Saying, There was in a certain city a judge
 3 who feared not God nor revered man. And there was a widow in
 that city, and she came to him, saying, Do me justice on mine adversary.
 4 And he would not for a while, but afterwards he said in himself,
 5 Though I fear not God nor reverence man, Yet because this widow
 giveth me trouble, I will do her justice, lest by her continual coming
 6 she weary me out. And the Lord said, Hear what the unjust judge
 7 saith; And shall not God vindicate his own elect, who cry aloud to

V. 31. *In that day*—(Which will be the grand type of the last day) when ye shall see *Jerusalem* encompassed with armies.

V. 32. *Remember Lot's wife*—And escape with all speed, without ever looking behind you.

V. 33. The sense of this and the following verses is, Yet as great as the danger will be, do not seek to save your life by violating your conscience; if you do, you will surely lose it: whereas if you should lose it for my sake, you shall be paid with life

everlasting. But the most probable way of preserving it now, is to be always ready to give it up: a peculiar providence shall then watch over you, and put a difference between you and other men.

V. 1. *He spake a parable to them*—This and the following parable, warn us against two fatal extremes, with regard to prayer: the former against faintness and weariness, the latter against self-confidence.

V. 7. *And shall not God*—The most just judge, *vindicate his own elect*—Preserve the Christians

8 him day and night, though he bear long with them? I tell you he will vindicate them speedily. Yet when the Son of man cometh, will he find faith upon earth?

9 And he spake this parable to certain who trusted in themselves
10 that they were righteous and despised others. Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood by himself, and prayed thus, God, I thank thee, that I am not as other men *are*, rapacious, unjust, adulterers,
12 or even as this publican. I fast twice in the week: I give tythes of
13 all that I possess. And the publican standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast,
14 saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

15 * And they brought to him also infants, that he might touch them;
16 but the disciples seeing it, rebuked them. But Jesus calling them to him, said, Suffer little children to come to me and forbid them not; for of
17 such is the kingdom of God. Verily I say to you, Whosoever shall

Christians from all their adversaries, and in particular save them out of the general destruction, and avenge them of the Jews? *Though he bear long with them*—Though he does not immediately put an end, either to the wrongs of the wicked, or the sufferings of good men.

V. 8. *Yet when the Son of man cometh, will he find faith upon earth?*—Yet notwithstanding all the instances both of his long-suffering and of justice, whenever he shall remarkably appear, against their enemies in this age, or in after-ages, how few true believers will be found upon earth?

V. 9. *He spake this parable*—Not to hypocrites, the Pharisee here mentioned was no hypocrite, no more than an outward adulterer: but he *sincerely trusted in himself, that he was righteous*, and accordingly told God so, in the prayer which none but God heard.

V. 12. *I fast twice in the week*—So did all the strict Pharisees every *Monday and Thursday*. *I give tithes of all that I possess*—Many of them gave one full tenth of their income in tithes, and another tenth in alms. The sum of this plea is, I do no harm; I use all the means of grace; I do all the good I can.

V. 13. *The publican standing afar off*—From the holy of holies, *would not so much as lift up his eyes to heaven*—Touched with shame, which is more ingenuous than fear.

V. 14. *This man went down*—From the hill on which the temple stood; *justified rather than the other*—That is, and not the other.

V. 16. *Calling them*—Those that brought the children: *Of such is the kingdom of God*—Such are subjects of the Messiah's kingdom. And *such* as these it properly belongs to.

V. 22. *The*

not receive the kingdom of God as a little child shall in no wise enter therein.

- 18 † And a certain ruler asked him, saying, Good master, what shall I
 19 do to inherit eternal life? But Jesus said to him, Why callest thou me
 20 good? *There is none good save one, that is God.* Thou knowest
 21 the commandments, ‡ Do not commit adultery. Do not murder. Do
 not steal. Do not bear false witness. Honour thy father and mother.
 22 And he said, All these have I kept from my childhood. Jesus hearing
 these things said to him, Yet lackest thou one thing: sell all that thou
 hast, and distribute to the poor, and thou shalt have treasure in heaven;
 23 and come, follow me. And when he heard this, he was very sorrowful;
 24 for he was very rich. And Jesus seeing that he was very sorrowful,
 said, How hardly shall they that have riches enter into the kingdom of
 25 God. It is easier for a camel to go through a needle's eye, than for a
 26 rich man to enter into the kingdom of God. And they that heard *it*
 27 said, Who then can be saved? And he said, The things impossible with
 28 men, are possible with God. Then Peter said, Lo we have left all
 29 and followed thee. And he said to them, Verily I say unto you,
 There is no man that hath left house, or parents, or brethren, or
 30 wife, or children, for the kingdom of God's sake, Who shall not re-
 ceive manifold more in the present time, and in the world to come life
 everlasting.
- 31 * Then he took to *him* the twelve, and said to them, Behold we go
 up to Jerusalem, and all things that are written by the prophets will be
 32 accomplished on the Son of man. For he will be delivered to the
 Gentiles, and will be mocked, and spitefully intreated, and spitted on:
 33 And they will scourge *him*, and put him to death: and the third day
 34 he will rise again. But they understood none of these things; and this
 saying was hid from them, neither knew they the things which were
 spoken.

V. 22. *Yet lackest thou one thing*—Namely,
 To love God more than mammon. Our
 Saviour knew his heart, and presently put
 him upon a trial which laid it open to the
 ruler himself. And to cure his love of the
 world, which could not in him be cured

otherwise, Christ commanded him, To sell
 all that he had. But he does not command
 us to do this: but to use all to the glory
 of God.

V. 34. *They understood none of these things*—
 The literal meaning they could not but un-
 derstand.

3 H

† Matt. xix. 16. Mark x. 17. ‡ Exod. xx. 12, &c. * Matt. xx. 17. Mark x. 33.

35 † And while he was yet nigh to Jericho, a certain blind man sat by
 36 the way-side begging. And hearing the multitude pass by, he asked,
 37 what it meant? And they told him, Jesus of Nazareth passeth by.
 38 And he cried aloud, saying, Jesus, Son of David, have mercy on me.
 39 And they that went before charged him to hold his peace; but he
 cried so much the more. Thou Son of David, have mercy on me.
 40 And Jesus standing still, commanded him to be brought to him:
 41 and when he was come near, he asked him, Saying, What wilt
 thou that I should do for thee? He said, Lord, that I may re-
 42 ceive my sight. And Jesus said to him, Receive thy sight, thy faith
 43 hath saved thee. And immediately he received his sight, and fol-
 lowed him, glorifying God: and all the people seeing it, gave praise
 to God.

XIX. And he entered and passed through Jericho. And behold a
 2 man named Zaccheus, who was the chief of the publicans, and he
 3 was rich. And he sought to see Jesus who he was, but could not for
 4 the croud, because he was little of stature. And running before, he
 climbed up into a sycamore tree to see him; for he was to pass by that
 5 way. And Jesus, when he came to the place, looking up he saw him,
 and said to him, Zaccheus, make haste and come down; for to-day I
 6 must abide at thy house. And he made haste and came down, and re-
 7 ceived him joyfully. And seeing it, they all murmured, saying, He is

derstand. But as they could not reconcile this to their pre-conceived opinion of the Messiah, they were utterly at a loss in what parabolical or figurative sense to take what he said concerning his sufferings; having their thoughts still taken up with the temporal kingdom.

V. 1. *He passed through Jericho*—So that Zaccheus must have lived near the end of the town; the tree was in the town itself. *And he was rich*—These words seem to refer to the discourse in the last chapter, ver. 24—27, particularly to ver. 27. Zaccheus is a proof, that it is possible, by the power of God, for even a rich man to enter into the kingdom of heaven.

V. 2. *The chief of the publicans*—What we would term, the commissioner of the customs. A very honourable, as well as profitable place.

V. 4. *And running before*—With great earnestness, *he climbed up*—Notwithstanding his quality: desire conquering honour and shame.

V. 5. *Jesus said, Zaccheus, make haste and come down*—What a strange mixture of passions must Zaccheus have now felt, hearing one speak, as knowing both his name and his heart.

V. 7. *They all murmured*—All who were near: though most of them, rather out of surprise than indignation.

V. 8. *And*

8 gone in to be a guest with a sinner. And Zaccheus stood and said to the Lord, Behold, Lord, the half of my goods I give to the poor, and
9 if I have wronged any man of any thing, I restore *him* fourfold. And Jesus said to him, To-day is salvation come to this house : forasmuch as
10 he also is a son of Abraham. * For the Son of man is come to seek and to save that which was lost.

11 And as they were hearing these things, he added and spake a parable, because he was nigh Jerusalem, and because they thought the
12 kingdom of God would immediately appear. He said therefore, † A certain nobleman went into a far country, to receive for himself
13 a kingdom, and to return. And having called ten of his servants, he gave them ten pounds, and said unto them, Trade till I come.
14 But his citizens hated him, and sent an embassy after him, saying,
15 We will not have this man to reign over us. And when he was returned, having received the kingdom, he commanded these servants to be called to him, to whom he had given the money, to know what
16 each had gained by trading. Then came the first, saying, Lord, thy
17 pound hath gained ten pounds. And he said to him, Well done, good servant ; because thou hast been faithful in a very little, be thou
18 governor over ten cities. And the second came, saying, Lord, thy
19 pound hath gained five pounds. And he said to him likewise, Be thou
20 also over five cities. And another came, saying, Lord, behold thy
21 pound, which I have kept laid up in a napkin. For I feared thee,

V. 8. *And Zaccheus stood*—Shewing by his posture his deliberate purpose, and ready mind, *And said, Behold, Lord, I give*—I determine to do it immediately.

V. 9. *He also is a son of Abraham*—A Jew born, and as such has a right to the first offer of salvation.

V. 11. *They thought the kingdom of God*—A glorious temporal kingdom, would immediately appear.

V. 12. *He went into a far country to receive a kingdom*—Christ went to heaven, to receive his sovereign power as man, even all authority in heaven and earth.

V. 13. *Trade till I come*—To visit the na-

tion, to destroy *Jerusalem*, to judge the world : or, in a more particular sense, to require thy soul of thee.

V. 14. *But his citizens*—Such were those of *Jerusalem* hated him, and sent an embassy after him—The word seems to imply, their sending ambassadors to a superior court, to enter their protest against his being admitted to the regal power. In such a solemn manner did the Jews protest, as it were, before God, that Christ should not reign over them. *This man*—So they call him in contempt.

V. 15. *When he was returned*—In his glory.

V. 23. *With*

3 H 2

* Matt. xviii. 11. † Matt. xxv. 14. Mark xiii. 34.

because thou art an austere man: thou takest up what thou layedst
 22 not down, and reapest what thou didst not sow. And he saith to him,
 Out of thy own mouth will I judge thee, thou wicked servant. Thou
 knewest that I am an austere man, taking up what I laid not down,
 23 and reaping what I did not sow! Wherefore then gavest thou not my
 money into the bank, and at my coming I should have received it with
 24 interest? And he said to them that stood by, Take the pound from
 25 him, and give it to him that hath ten pounds. (And they said to
 26 him, Lord, he hath ten pounds!) * For I say unto you, To every
 one that hath shall be given; but from him that hath not, even what he
 27 hath shall be taken away from him. Moreover those my enemies, who
 would not that I should reign over them, bring hither and slay before
 28 me. And having said these things, he went before, going up to
 Jerusalem.

29 † And as he drew nigh to Bethphage and Bethany, at the mount
 30 called *the mount* of Olives, he sent two of his disciples, saying, Go
 ye into the village over against *you*, in which entering, ye shall find
 a colt tied, whereon never man yet sat; loose him and bring *him*
 31 hither. And if any man ask you, Why do you loose *him*, thus shall
 32 ye say to him, The Lord hath need of him. And ~~they~~ that were
 33 sent went, and found even as he had said to them. And as they
 were losing the colt, the owners thereof said to them, Why lose
 34 ye the colt? And they said, The Lord hath need of him. And they
 35 brought him to Jesus, and they cast their garments on the colt, and
 36 set Jesus thereon. And as he went they spread their clothes in the
 37 way. And when he was now come nigh, at the descent of the
 mount of Olives, the whole multitude of the disciples began to rejoice
 and praise God with a loud voice, for all the mighty works they had

V. 23. *With interest*—Which does not appear to be contrary to any law of God or man. But this is no plea for *Usury*, that is, the taking such interest as implies any degree of oppression or extortion.

V. 25. *They said*—With admiration, not envy.

V. 28. *He went before*—The foremost of

the company, shewing his readiness to suffer.

V. 29. *He drew nigh to the place where the borders of Bethphage and Bethany met, which was at the foot of the mount of Olives.*

V. 37. *The whole multitude began to praise God*—Speaking at once, as it seems from a divine

38 seen, Saying, Blessed *be* the King that cometh in the name of the
 39 Lord: peace in heaven, and glory in the highest. And some of the
 Pharisees from among the multitude said to him, Master, rebuke thy
 40 disciples. And he answering said to them, I tell you, that if these should
 41 hold their peace, the stones would immediately cry out. And as he
 42 drew near, he beheld the city, and wept over it, saying, O that thou
 hadst known, even thou, at least in this thy day, the things *that are* for
 43 thy peace! But now they are hid from thine eyes. For the days shall
 come upon thee, that thine enemies shall cast a trench about thee, and
 44 compass thee round, and straiten thee on every side. And shall cast
 thee to the ground, and thy children *that are* in thee; and they shall
 not leave in thee one stone upon another: because thou knewest not the
 time of thy visitation.

45 * And going into the temple, he drove out them that sold, and
 46 them that bought therein, Saying to them, It is written, † My house is the
 house of prayer, but ye have made it a den of thieves.

47 And he was daily teaching in the temple. But the chief Priests
 and the Scribes, and the chief of the people, sought to destroy him,
 48 And found not what they might do; for all the people hung upon him,
 to hear him.

XX. * And on one of those days, as he taught the people in the tem-
 ple and preached the gospel, the chief Priests and the Scribes came
 2 upon him, with the elders, And spake to him, saying, Tell us by

divine impulse, words which most of them
 did not understand.

V. 38. *Peace in heaven*—God being reconciled to man.

V. 39. *Rebuke thy disciples*—Paying thee this immoderate honour.

V. 40. *If these should hold their peace, the stones which lie before you, would cry out*—That is, God would raise up some still more unlikely instruments to declare his praise. For the power of God will not return empty.

V. 42. *O that thou hadst known, at least in this thy day*—After thou hast neglected so

many. *Thy day*—The day wherein God still offers thee his blessings.

V. 43. *Thine enemies shall cast a trench about thee, and compass thee round*—All this was exactly performed by Titus the Roman general.

V. 44. *And thy children within thee*—All the Jews were at that time gathered together, it being the time of the passover. *They shall not leave one stone upon another*—Only three towers were left standing for a time, to shew the former strength and magnificence of the place. But these likewise were afterwards levelled with the ground.

V. 9. *A long*

what authority dost thou these things, and who is he that gave thee
 3 this authority? And he answering, said, I will also ask you one
 thing, and tell me, Was the baptism of John from heaven, or of
 4 men? And they reasoned among themselves, saying, If we say from
 5 heaven, he will say, Why then did ye not believe him? But if we
 6 say of men, all the people will stone us; for they are persuaded that
 7 John was a prophet. And they answered, They could not tell whence.
 8 Jesus said to them, Neither tell I you, by what authority I do these
 things.

9 † Then he spake this parable to the people: A certain man planted
 a vineyard, and let it out to husbandmen, and went into a far
 10 country for a long time. And at the season he sent a servant to
 the husbandmen, that they might give him of the fruit of the vine-
 11 yard: but the husbandmen beat and sent him away empty. And
 again he sent another servant; and they beat him also, and treated
 12 *him* shamefully, and sent *him* away empty. And again he sent a
 13 third, and they wounded him also, and cast *him* out. Then said the
 Lord of the vineyard, What shall I do? I will send my beloved son;
 14 perhaps seeing him they will reverence *him*. But the husbandmen
 seeing him, reasoned among themselves, saying, This is the heir:
 15 come, let us kill him, that the inheritance may be ours. So they
 cast him out of the vineyard and killed *him*. What therefore will
 16 the Lord of the vineyard do to them? He will come and destroy
 17 these husbandmen, and give the vineyard to others. And hearing *it*
 they said, God forbid. And he looked on them and said, What is this
 then that is written, * The stone which the builders rejected, this is be-
 18 come the head of the corner. † Whosoever shall fall on that stone
 shall be broken; but on whomsoever it shall fall, it will grind him to

V. 9. *A long time*—It was a long time from the entrance of the Israelites into *Ca-*
naan, to the birth of Christ.

V. 16. *He will destroy these husbandmen*—Probably he pointed to the Scribes, chief
 Priests, and Elders: who allowed *he will*
miserably destroy those wicked men, Matt. xxi.
 41. but could not bear that this should be

applied to themselves. They might also mean, God *forbid* that we should be guilty of such a crime as your parable seems to charge us with, namely, rejecting and killing the heir. Our Saviour answers, but yet ye will do it, as is prophesied of you.

V. 17. *He looked on them*—To sharpen their attention.

V. 20. *Just*

19 powder. And the chief Priests and Scribes fought to lay hands on him the same hour; but they feared the people, for they knew he had spoken this parable against them.

20 † And watching *him*, they sent forth spies, feigning themselves to be just men, to take hold of his discourse, that they might deliver him to
21 the power and authority of the governor. And they asked him, saying, Master, we know that thou speakest and teachest rightly, neither acceptest
22 thou persons, but teachest the way of God in truth: Is it lawful for us,
23 to give tribute to Cæsar or no? But he observing their craftiness, said
24 to them, Why tempt ye me? Shew me a penny. Whose image and
25 inscription hath it? They answering said, Cæsar's. He said, Render therefore to Cæsar the things which are Cæsar's, and to God the
26 things which are God's. And they could not take hold of his words before the people; and marvelling at his answer, they held their peace.

27 * Then certain of the Sadducees, who deny there is any resurrection,
28 coming to him, asked him, saying, Master, Moses wrote to us, § If a man's brother die, having a wife, and he die without children, that his
29 brother should take his wife, and raise up seed to his brother. Now there were seven brethren, and the first taking a wife, died without
30 children. And the second took her to wife, and he died childless.
31 And the third took her, and in like manner the seven also: and they
32 died and left no children. Last of all the woman died also. There-
33 fore in the resurrection whose wife of them is she? For seven had her to
34 wife. And Jesus answering said to them, The children of this world
35 marry, and are given in marriage. But they who are counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor

V. 20. *Just men*—Men of a tender conscience. *To take hold of his discourse*—If he answered as they hoped he would.

V. 21. *Thou speakest*—In private, and *teachest*—In public.

V. 24. *Shew me a penny*—A Roman penny, which was the money that was usually paid on that occasion.

V. 26. *They could not take hold of his words before the people*—As they did afterwards be-

fore the Sanhedrim, in the absence of the people, chap. xxii. 67, &c.

V. 34. *The children of this world*—The inhabitants of earth, *marry and are given in marriage*—As being all subject to the law of mortality: so that the species is in need of being continually repaired.

V. 35. *But they who obtain that world*—Which they enter into, before the resurrection of the dead.

V. 36. *They*

† Matt. xxii. 16. Mark xii. 13. * Matt. xxii. 23. Mark xii. 18. § Deut. xxv. 5.

36 are given in marriage. For neither can they die any more; for they are equal to angels, and are the children of God, being the children of the
 37 resurrection. But that the dead are raised, even Moses shewed at the bush, † when he calleth the Lord, The God of Abraham, and the God
 38 of Isaac, and the God of Jacob. For he is not a God of the dead, but
 39 of the living; so that all live to him. And some of the Scribes answer-
 40 ing said, Master, Thou hast spoken excellently well. And after that, they durst not ask him any question at all.

41 * And he said to them, How say they that Christ is David's son?
 42 And David himself saith in the book of Psalms, † The Lord said unto
 43 my Lord, Sit thou on my right hand, Till I make thine enemies
 44 thy footstool. David therefore calleth him Lord: how is he then
 45 his son? Then in the hearing of all the people, he said to his dis-
 46 ciples, ‡ Beware of the Scribes, who desire to walk in long robes,
 and love salutations in the markets, and the highest seats in the syna-
 47 gogues, and the chief places at feasts, § Who devour widow's houses,
 and for a pretence make long prayers; these shall receive greater
 damnation.

XXI. || And looking up he saw the rich casting their gifts into the trea-
 2 fury. And he saw also a certain poor widow casting in thither two

V. 36. *They are the children of God*—In a more eminent sense when they rise again.

V. 37. *That the dead are raised, even Moses, as well as the other prophets shewed, when he calleth*—That is, when he recites the words which God spoke of himself, *I am the God of Abraham, &c.* It cannot properly be said, that God is the God of any, who are totally perished.

V. 38. *He is not a God of the dead, or there is no God of the dead*—That is, the term God implies such a relation, as cannot possibly subsist between him and the dead; who, in the Sadducees sense, are extinguished spirits; who could neither worship him, nor receive good from him. *So that all live to him*—All who have him for their God, live to and enjoy him. This sentence is

not an argument for what went before; but the very proposition which was to be proved. And the consequence is apparently just. For as all the faithful are the children of *Abraham*, and the divine promise of being *a God to him and to his seed* is intailed upon them, it implies their continued existence and happiness in a future state as much as *Abraham's*. And as the body is an essential part of man, it implies both his resurrection and theirs; and so overthrows the entire scheme of the Sadducean doctrine.

V. 40. *They durst not ask him any question*—The Sadducees durst not. One of the Scribes did, presently after.

V. 1. *He looked up*—From those on whom his eyes were fixed before.

V. 5. *Goodly*

† Exod. iii. 7. * Matt. xxii. 41. Mark xii. 35. † Psalm cx. 1. ‡ Matt. xxiii. 5.

§ Matt. xxiii. 14. || Mark xii. 41.

3 mites. And he said, Of a truth I say to you, This poor widow hath cast
4 in more than they all. For all these have of their abundance cast into
the offerings of God: but she of her penury hath cast in all the living
that she had.

5 * And as some spake of the temple, that it was adorned with
6 goodly stones and gifts, he said, *As for these things which ye behold, the*
days will come, in which there shall not be left one stone upon ano-
7 ther, that shall not be thrown down. And they asked him, saying,
Master, when shall these things be? And what is the sign, when these
8 things shall come to pass? And he said, Take heed that ye be not
deceived: for many shall come in my name, saying, I am *the Christ*;
9 and the time is near. Go ye not after them. And when ye shall
hear of wars, and commotions, be not terrified; for these things
10 must be first; but the end is not immediately. Then said he to
them, nation shall rise against nation, and kingdom against king-
11 dom, And great earthquakes shall be in divers places, and famines
and pestilences, and there shall be fearful sights and great signs from
12 heaven. † But before all these things they will lay their hands on
you and persecute you, delivering you up to the synagogues, and into
prisons, being brought before kings and rulers for my name's sake.
13, 14 And it shall turn to you for a testimony. Settle it therefore in
15 your hearts not to premeditate what to answer. For I will give you
a mouth and wisdom, which all your adversaries shall not be able
16 to gainsay or resist. * But ye shall be betrayed both by parents, and
brethren, and kinsfolk, and friends; and *some* of you they will cause

V. 5. *Goodly stones*—Such as no engines now in use could have brought, or even set upon each other. Some of them (as an eye-witness who lately measured them writes) were forty-five cubits long, five high, and six broad, yet brought thither from another country. *And gifts*—Which persons delivered from eminent dangers, had, in accomplishment of their vows, hung on the walls and pillars.

The marble of the temple was so white, that it appeared like a mountain of snow

at a distance. And the gilding many parts made it, especially when the sun shone, a most splendid and beautiful spectacle.

V. 8. *And the time is near*—When I will deliver you from all your enemies. They are the words of the seducers.

V. 9. *Commotions*—Intestine broils, evil wars.

V. 11. *Fearful sights and signs from heaven*—Of which *Josephus* gives a circumstantial account.

V. 13. *It shall turn to you for a testimony*—
3 I Of

17 to be put to death. † And ye shall be hated by all men for my
 18 name's sake. But there shall not an hair of your head perish. In
 19 your patience possess ye your souls. And when ye see Jerusalem
 20 compassed with armies, then know that the desolation thereof is
 21 nigh. Then let them that are in Judea flee to the mountains, and
 let them that are in the midst of it, depart out, and let not them
 22 that are in the countries enter into it. For these are the days of
 23 vengeance, that all things which are written may be fulfilled. But
 wo to them that are with child, and to them that give suck in those
 days; for there shall be great distress in the land, and wrath on this
 24 people. And they shall fall by the edge of the sword, and shall be
 led away captive into all nations: and Jerusalem shall be trodden
 25 by the Gentiles, till the time of the Gentiles are fulfilled. ‡ And
 there shall be signs in the sun, and moon, and stars; and upon the
 earth distress of nations, with perplexity, the sea roaring and tossing:
 26 Men fainting away for fear, and expectation of the things coming upon
 27 the world; for the powers of the heavens shall be shaken. And then

Of your having delivered your own souls, and of their being without excuse.

V. 18. *Not an hair of your head*—A proverbial expression, *shall perish*—Without the special providence of God. And then, not before the time, nor without a full reward.

V. 19. *In your patience possess ye your souls*—Be calm and serene masters of yourselves, and superior to all irrational and disquieting passions. By keeping the government of your spirits, you will both avoid much misery, and guard the better against all dangers.

V. 21. *Let them that are in the midst of it*—Where Jerusalem stands (that is, they that are in Jerusalem) depart out of it, before their retreat is cut off, by the uniting of forces near the city. *And let not them that are in the adjacent countries*, by any means enter into it.

V. 22. *All things which are written*—Particularly in Daniel.

V. 24. *They shall fall by the edge of the sword, and shall be led away captive*—Eleven hundred thousand perished in the siege of Jerusalem, and above ninety thousand were sold for slaves. So terribly was this prophecy fulfilled. *And Jerusalem shall be trodden by the Gentiles*—That is inhabited. So it was indeed. The land was sold, and no Jew suffered even to come within sight of Jerusalem. The very foundation of the city was ploughed up, and an heathen temple built where the temple of God had stood. *The times of the Gentiles*—That is, the times limited for their treading the city; which shall terminate in the full conversion of the Gentiles.

V. 25. *And there shall be*—Before the great day, which was typified by the destruction of Jerusalem: *Signs*—Different from those mentioned, ver. 11, &c.

V. 28. *Now*

† Matt. xxiv. 13. Mark xiii. 13. ‡ Matt. xxiv. 29. Mark xiii. 24.

shall they see the Son of man coming in a cloud, with power and great glory.

28 Now when these things begin to come to pass, look up and lift up your heads; for your redemption draweth nigh.

29 And he spake a parable to them, Behold the fig-tree and all the
30 trees. When they now shoot forth, ye see and know of yourselves,
31 that summer is now nigh. So likewise when ye see these things
32 come to pass, know that the kingdom of God is nigh. Verily I say
33 unto you, this generation shall not pass away, till all things be ef-
34 fected. Heaven and earth shall pass away, but my words shall in no
35 wise pass away. † But take heed to yourselves, lest at any time
your hearts be over-loaded with gluttony and drunkenness, and the
36 cares of this life, and so that day come upon you unawares. For
as a snare shall it come on all them that sit on the face of the whole
earth. Watch ye therefore and pray always, that ye may be counted
worthy to escape all these things which will come to pass, and to stand
before the Son of man.

V. 28. *Now when these things*—Mentioned ver. 8. and ver. 10, &c. *begin to come to pass, look up with firm faith, and lift up your heads with joy; for your redemption* out of many troubles *draweth nigh*, by God's destroying your implacable enemies.

V. 29. *Behold the fig-tree and all the trees*—Christ spake this in the spring, just before the passover; when all the trees were budding on the mount of *Olives*, where they then were.

V. 30. *Ye know of yourselves*—Though none teach you.

V. 31. *The kingdom of God is nigh*—The destruction of the *Jewish* city, temple and religion, to make way for the advancement of my kingdom.

V. 32. *Till all things are effected*—All that has been spoken of the destruction of *Jerusalem* to which the question, ver. 7. relates: and which is treated of from the 8th to the 24th verse.

V. 34. *Take heed lest at any time your hearts be overloaded with gluttony and drunkenness*—And was there need to warn the apostles themselves, against such sins as these? Then surely there is need to warn even strong Christians, against the very grossest sins. Neither are we wise, if we think ourselves out of the reach of any sin: *And so that day*—Of judgment or of death *come upon you*, even you that are not of this world—*unawares*.

V. 35. *That sit*—Careless and at ease.

V. 36. *Watch ye therefore*—This is the general conclusion of all that precedes. *That ye may be accounted worthy*—This word sometimes signifies an honour conferred on a person, as when the apostles are said, to be *counted worthy to suffer shame for Christ*, (Acts v. 41.) Sometimes *meet or becoming*: as when John the Baptist exhorts, *To bring forth fruits worthy of repentance* (Luke iii. 8.) And so to be *counted worthy to escape*, is, To have the

37 Now by day he was teaching in the temple; and at night going out
38 he lodged at the mount called *the mount* of Olives. And all the people
came early in the morning to him in the temple to hear him.

XXII. * Now the feast of unleavened bread drew nigh, which is called
2 the Passover. And the chief priests and scribes sought how they might
kill him; but they feared the people.

3 Then entered Satan into Judas, surnamed Iscariot, being of the
4 number of the twelve. And he went and talked with the chief
5 priests and captains, how he might betray him to them. And they
6 were glad and agreed to give him money. And he promised and
sought opportunity to betray him to them, in the absence of the
multitude.

7 † And the *first* day of unleavened bread was come, when the pas-
8 sover was to be killed. And he sent Peter and John, saying, Go
9 and make ready for us the passover, that we may eat *it*. And they
10 said to him, Where wilt thou that we make *it* ready? And he said
to them, Behold when ye are entered into the city, a man will meet
you bearing a pitcher of water; follow him into the house where he
11 entereth. And say to the master of the house, The master saith to
thee, Where is the guest-chamber, where I shall eat the passover with
12 my disciples? And he will shew you a large upper-room furnished

the honour of it, and to be fitted or
prepared for it. *To stand*—With joy and
triumph: not to fall before him, and his
enemies.

V. 37. *Now by day*—In the day-time, *he
was teaching in the temple*—This shews how
our Lord employed his time, after coming
to *Jerusalem*: but it is not said, he was *this
day* in the temple, and *next* morning the
people came. It does not therefore by any
means imply, That he came any more
after this into the temple.

V. 38. *And all the people came early in the
morning to hear him*—How much happier
were his disciples in these early lectures,

than the slumbers of the morning could
have made them on their beds! Let us
not scruple to deny ourselves the indul-
gence of unnecessary sleep, that we may
morning after morning place ourselves
at his feet, receiving the instructions of
his word and seeking those of his spirit.

V. 3. *Then entered Satan*—Who is never
wanting to assist those, whose heart is bent
upon mischief.

V. 4. *Captains*—Called *Captains of the
temple*, ver. 52. They were *Jewish* officers,
who presided over the guards which kept
watch every night in the temple.

V. 15. *With*

13 there make ready. And they went, and found as he had said to them, and they made ready the passover.

14 † And when the hour was come, he sat down, and the twelve
15 apostles with him. And he said to them, With desire have I desired
16 to eat this passover with you, before I suffer. For I say to you, I will
not eat thereof any more, till it be fulfilled in the kingdom of God.
17 And he took the cup and gave thanks and said, Take this and di-
18 vide *it* among yourselves. For I say to you, I will not drink of the
19 fruit of the vine till the kingdom of God shall come. And he took
bread, and gave thanks and brake *it*, and gave to them, saying,
This is my body which is given for you; do this in remembrance
20 of me. Likewise also the cup after supper, saying, This cup *is* the
21 New Testament in my blood which is shed for you. But behold,
22 the hand of him that betrayeth me *is* with me on the table. And
truly the Son of man goeth as it was determined; but wo to that
23 man, by whom the Son of man is betrayed. And they enquired
among themselves, Which of them it was, that would do this? There

V. 15. *With desire have I desired*—That is, I have earnestly desired it. He desired it, both for the sake of his disciples, to whom he desired to manifest himself further, at this solemn parting: and for the sake of his whole Church, that he might institute the grand memorial of his death.

V. 16. *For I will not eat thereof any more*—That is, It will be the last I shall eat with you before I die. *The kingdom of God* did not properly commence till his resurrection. Then was fulfilled what was typified by the passover.

V. 17. *And he took the cup*—That cup which used to be brought at the beginning of the Paschal solemnity, and said, *Take this and divide it among yourselves: for I will not drink*—As if he had said, Do not expect me to drink of it: I will drink no more before I die.

V. 19. *And he took bread*—Namely, some time after, when supper was ended, where- in they had eaten the Paschal lamb. *This*

is my body—As he had just now celebrated the Paschal supper, which was called the Passover, so in the like figurative language, he calls this bread his body. And this circumstance of itself was sufficient to prevent any mistake, as if this bread was his real body, any more than the Paschal lamb was really the Passover.

V. 20. *This cup is the New Testament*—Here is an undeniable figure, whereby the cup is put for the wine in the cup. And this is called, *The New Testament in Christ's blood*, which could not possibly mean, that it was the New Testament itself, but only the seal of it, and the sign of that blood which was shed to confirm it.

V. 21. *The hand of him that betrayeth me is with me on the table*—It is evident, Christ spake these words, before he instituted the Lord's Supper: for all the other Evangelists mention the sop, *immediately after receiving which he went out*: (John xiii. 30.) (Nor did he return any more, till he came into the

24 was also a contention among them, Which of them was the greatest.
 25 And he said to them, The kings of the Gentiles lord it over them,
 and they that exercise authority upon them have the title of benefactors.
 26 But ye *shall* not be so: but he that is greatest among you, let him be
 27 as the least, and he that is chief as he that serveth. For which is
 greater, he that sitteth at table, or he that serveth? Is not he that
 sitteth at table? But I am in the midst of you as he that serveth.
 28 Ye are they who have continued with me in my temptations. And I
 29 appoint to you a kingdom, as my Father to me, That ye may eat
 30 and drink at my table in my kingdom, and sit on thrones, judging
 31 the twelve tribes of Israel. And the Lord said, Simon, Simon, behold
 32 Satan hath desired to have you, that he might sift you as wheat. But
 I have prayed for thee that thy faith fail not; and when thou art re-
 33 turned, strengthen thy brethren. And he said to him, Lord, I am
 34 ready to go with thee both to prison and to death. And he said, I
 tell thee Peter, it shall not be *the time* of cock-crowing this day, before

the garden, to betray his master.) Now this could not be dipped or given, but while the meat was on the table. But this was all removed before that bread and cup were brought.

V. 24. *There was also a contention among them*—It is highly probable, this was the same dispute, which is mentioned by St. Matthew and St. Mark: and consequently, though it is related here, it happened some time before.

V. 25. *They that exercise the most arbitrary authority over them, have from their flatterers the vain title of benefactors.*

V. 29. *But ye are to be benefactors to mankind, not by governing, but by serving.*

V. 27. *For*—This he proves by his own example. *I am in the midst of you*—Just now: see with your eyes, I take no state upon me, but sit *in the midst*, on a level with the lowest of you.

V. 28. *Ye have continued with me in my temptations*—And all his life was nothing else, particularly from his entering on his public ministry.

V. 29. *And I*—Will preserve you in all

your temptations, till ye enter into the kingdom of glory: *Appoint to you*—By these very words. Not a primacy to one, but a kingdom to every one: on the same terms: *As my father hath appointed to me*—Who have fought and conquered.

V. 30. *That ye may eat and drink at my table*—That is, that ye may enjoy the highest happiness, as guests, not as servants. These expressions seem to be primarily applicable to the twelve apostles, and secondarily, to all Christ's servants and disciples, whose spiritual powers, honours and delights are here represented in figurative terms, with respect to their advancement both in the kingdom of grace and of glory.

V. 31. *Satan hath desired to have you*—My apostles, *that he might sift you as wheat*—Try you to the uttermost.

V. 32. *But I have prayed for thee*—Who wilt be in the greatest danger of all; *that thy faith fail not*—Altogether: *And when thou art returned*—From thy flight, *strengthen thy brethren*—All that are weak in faith; perhaps scandalized at thy fall.

V. 34. *It shall not be the time of cock-crow-ing*

35 thou wilt thrice deny that thou knowest me. And he said to them,
 When I sent you without purse, and scrip, and shoes, lacked ye any
 36 thing? And they said, Nothing. Then said he to them, But now he that
 hath a purse, let him take *it*, and likewise *his* scrip; and he that hath no
 37 sword, let him sell his garment and buy one. For I say to you, That
 this which is written must yet be accomplished in me, * And he was
 numbered with the transgressors. For the things concerning me have an
 38 end. And they said, Lord, behold here *are* two swords. And he said
 to them, It is enough.

39 † And going out, he went, according to *his* custom, to the mount
 40 of Olives, and his disciples also followed him. And when he was at
 41 the place he said to them, Pray that ye enter not into temptation. And
 he was withdrawn from them about a stone's cast, and kneeling down,
 42 he prayed, saying, Father, if thou art willing, remove this cup from me :
 43 nevertheless not my will, but thine be done. And there appeared
 44 to him an angel from heaven strengthening him. And being in an
 agony, he prayed more earnestly : and his sweat was as it were great
 45 drops of blood falling down on the ground. And rising up from
 prayer, he came to his disciples, and found them sleeping for sorrow,
 46 And said to them, Why sleep ye? Rise and pray lest ye enter into
 temptation.

ing this day—The common time of cock-crow-
 ing (which is usually about three in
 the morning) probably did not come, till
 after the cock which *Peter* heard, had crowed
 twice, if not oftner.

V. 35. *When I sent you—lacked ye anything?*
 —Were ye not borne above all want and
 danger?

V. 36. *But now*—You will be in quite
 another situation. You will want every
 thing. *He that hath no sword, let him sell his*
garment and buy one—It is plain, this is not
 to be taken literally. It only means, This
 will be a time of extreme danger.

V. 37. *The things which are written con-*
cerning me, have an end—Are now drawing
 to a period; are now upon the point of
 being accomplished.

V. 38. *Here are two swords*—Many of *Gal-*
ilee carried them when they travelled, to
 defend themselves against robbers and as-
 sassins, who much infested their roads.
 But did the apostles need to seek such de-
 fence? *And he said, It is enough*—I did not
 mean literally, That every one of you must
 have a sword.

V. 40. *The place*—The garden of *Geth-*
semane.

V. 43. *Strengthening him*—Lest his body
 should sink and die before the time.

V. 44. *And being in an agony*—Probably
 just now grappling with the powers of dark-
 ness; feeling the weight of the wrath of
 God, and at the same time surrounded with
 a mighty host of devils, who exercised all
 their force and malice to persecute and dis-
 tract

* Isaiah liii. 12.

† Matt. xxvi. 30.

47 And while he yet spake, behold a multitude; and he that was called
 Judas, one of the twelve, went before them, and drew near to Jesus to
 48 kiss him. And Jesus said to him, Judas, betrayest thou the Son of man
 49 with a kiss? * And they who were about him seeing what would follow,
 50 said to him, Lord, shall we smite with the sword? And one of them
 51 smote the servant of the high priest, and cut off his right ear. And Jesus
 answering said, Suffer ye thus far. And touching his ear he healed him.
 52 Then Jesus said to the chief priests, and captains of the temple, and the
 elders, who were come to him, Are ye come out as against a robber
 53 with swords and clubs? When I was daily with you in the temple, ye
 stretched not forth *your* hands against me; but this is your hour and the
 power of darkness.
 54 † Then taking him, they led *him*, and brought him to the high-
 55 priest's house: and Peter followed afar off. And when they had
 kindled a fire in the midst of the hall, and were sat down together,
 56 Peter sat down among them. But a certain maid seeing him as he
 sat by the light, and looking earnestly upon him, said, This *man* also
 57 was with him. But he denied him, saying, Woman, I know him not.
 And after a while another saw him and said, Thou also art of them.
 58 And Peter said, Man, I am not. And about one hour after, ano-

tract his wounded spirit. *He prayed more earnestly—Even with stronger cries and tears: And his sweat—As cold as the weather was: Was as it were great drops of blood—Which by the vehement distress of his soul, were forced out of the pores, in so great a quantity, as afterwards united in large, thick, grumous drops, and even fell to the ground.*

V. 48. *Betrayest thou the Son of man—Him whom thou knowest to be the Son of man, the Christ?*

V. 49. *Seeing what would follow—That they were just going to seize him.*

V. 51. *Suffer me at least to have my hands at liberty thus far, while I do one more act of mercy.*

V. 52. *Jesus said to the chief priests, and captains, and the elders who were come—And*

all these *came* of their own accord: the soldiers and servants were sent.

V. 53. *This is your hour—Before which ye could not take me: and the power of darkness—The time when Satan has power.*

V. 58. *Another man saw him, and said—Observe here, in order to reconcile the four Evangelists, that divers persons concurred in charging Peter with belonging to Christ. 1. The maid that let him in, afterwards seeing him at the fire, first put the question to him, and then positively affirmed, that he was with Christ. 2. Another maid accused him to the standers by, and gave occasion to the man here mentioned, to renew the charge against him, which caused the second denial. 3. Others of the company took notice of his being a Galilean, and were seconded by the kinsman*

* Matt. xxvi. 51. Mark xiv. 47. † Matt. xxvi. 57. Mark xiv. 53. John xviii. 12.

59 ther confidently affirmed, saying, Of a truth this *man* also was with
 60 him, for he is a Galilean. And Peter said, Man, I know not what
 61 thou meanest. And immediately, while he yet spake, the cock
 crew. And the Lord turning looked upon Peter. And Peter re-
 membered the word of the Lord, how he had said to him, Before
 62 cock-crowing thou wilt deny me thrice. And Peter went out, and wept
 bitterly.

63 * And the men that held Jesus, mocked and smote him. And having
 64 blindfolded him, they struck him on the face, and asked him, saying,
 65 Prophecy, who is it that smote thee? And many other things blasphemously
 spake they against him.

66 † And when it was day, the elders of the people and the chief
 priests and the Scribes came together, and led him into their coun-
 67 cil, Saying, Art thou the Christ? Tell us. And he said to them, If
 68 I tell you, ye will not believe. And if I also ask *you*, ye will not answer
 69 me, nor let *me* go. Hereafter shall the Son of man sit on the right-
 70 hand of the power of God. And they all said, Art thou then the Son
 71 of God? He said, Ye say *it*: I am. And they said, What farther
 need have we of evidence? For we ourselves have heard from his own
 mouth.

XXIII. ‡ And the whole multitude of them arose and led him to Pilate.
 2 And they accused him, saying, We found this *fellow* perverting our
 nation, and forbidding to give tribute to Cæsar, saying, that he him-
 3 self is Christ a king. And Pilate asked him, saying, Art thou the

man of *Malchus*, who affirmed he had seen him in the garden. And this drew on the third denial.

V. 59. *And about one hour after*—So he did not recollect himself in all that time.

V. 64. *And having blindfolded him, they struck him on the face*—This is placed by St. *Matthew* and *Mark*, after the councils condemning him. Probably he was abused in the same manner, both before and after his condemnation.

V. 65. *Many other things blasphemously spake they against him*—The expression is remarkable. They charged him with blasphemy, because he said, he was the Son of God: but the Evangelist fixes that charge on them, because he really was so.

V. 70. *They all said, Art thou then the Son of God?*—Both these, The Son of God, and the Son of man, were known titles of the Messiah, the one taken from his divine, and the other from his human nature.

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V. 4. *Then*

* Matt. xxvi. 67. Mark xiv. 65. † Matt. xxvi. 63. Mark xiv. 61. ‡ Matt. xxvii. 1. Mark xv. 1. John xviii. 28.

4 king of the Jews? And he answering him, said, Thou sayest. Then said Pilate to the chief priests and the multitude, I find no fault in this man.

5 But they were the more violent, saying, He stirreth up the people,
6 teaching through all Judea, beginning from Galilee to this place.
7 Pilate hearing of Galilee, asked, If the man was a Galilean? And when he knew that he belonged to Herod's jurisdiction, he sent him
8 to Herod, who himself was also in Jerusalem at that time. And Herod seeing Jesus, was exceeding glad; for he had been long desirous to see him, because he had heard many things of him, and hoped to see
9 some miracle done by him. And he questioned him in many words,
10 but he answered him nothing. And the chief priests and Scribes
11 stood and vehemently accused him. And Herod having, with his soldiers, set him at nought, and mocked *him*, and arrayed him in a
12 splendid robe, sent him back to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate having called together the chief priests, and the rulers,
14 and the people, Said to them, Ye have brought this man to me, as perverting the people; and behold, I have examined *him* before you, have found no fault in this man, touching the things whereof
15 ye accuse him. Nor yet Herod; for I sent you to him; and lo, he hath done nothing worthy of death. I will therefore chastise and
16 release him. * For he was under a necessity of releasing one to them,

V. 4. *Then said Pilate*—After having heard his defence: *I find no fault in this man*—I do not find that he either asserts or attempts any thing seditious or injurious to *Cæsar*.

V. 5. *He stirreth up the people, beginning from Galilee*—Probably they mention *Galilee* to alarm *Pilate*, because the *Galileans* were notorious for sedition and rebellion.

V. 7. *He sent him to Herod*—As his proper judge.

V. 8. *He had been long desirous to see him*—Out of mere curiosity.

V. 9. *He questioned him*—Probably con-

cerning the miracles which were reported to have been wrought by him.

V. 11. *Herod set him at nought*—Probably judging him to be a fool, because he answered nothing. *In a splendid robe*—In royal apparel; intimating that he feared nothing from this king.

V. 15. *He hath done nothing worthy of death*—According to the judgment of *Herod* also.

V. 16. *I will therefore chastise him*—Here *Pilate* began to give ground, which only encouraged them to press on.

V. 22. *He*

* Matt. xxvii. 15. Mark xv. 6. John xviii. 39.

17 at the feast. And they cried all at once saying, Away with this *man*,
 18 and release to us Barabbas: (Who for an insurrection made in the
 19 city, and for murder had been cast into prison.) Pilate desiring to
 20 release Jesus, spake again to them. But they cried out, saying,
 21 Crucify him, crucify him. He said to them the third time, Why, what
 22 evil hath he done? I have found no cause of death in him: I will
 23 therefore chastise and release him. But they were instant with loud
 voices, requiring that he should be crucified. And the voices of them
 24 and of the chief priests prevailed. And Pilate gave sentence, that what
 25 they desired should be done. And he released to them him, that for
 insurrection and murder had been cast into prison, whom they desired;
 but he delivered Jesus to their will.

26 * And as they led him away, they laid hold on one Simon a Cyre-
 nian, coming out of the country; and on him they laid the cross, that
 27 he might bear *it* after Jesus. And there followed him a great company
 28 of people and of women, who also bewailed and lamented him. But
 Jesus turning to them, said, Daughters of Jerusalem, weep not for me,
 29 but weep for yourselves and for your children. For behold the days
 are coming in which they will say, Happy *are* the barren, and the
 30 wombs that never bare, and the paps that never gave suck. † Then
 shall they say to the mountains, Fall on us: and to the hills, Cover us.
 31 For if they do these things in the green tree, what shall be done in the
 32 dry? And there were also led two other *men* malefactors, to be put to
 death with him.

33 And when they were come to the place, called *the place* of a scull,
 there they crucified him, and the two malefactors, one on the right
 34 hand, and one on the left. Then said Jesus, Father, forgive them;
 for they know not what they do. And they parted his garments and

V. 22. *He said to them the third time, Why what evil hath he done?*—As Peter, a disciple of Christ, dishonoured him by denying him thrice, to Pilate, a heathen, honoured Christ by thrice owning him to be innocent.

V. 31. *If they do these things in the green tree, what shall be done in the dry?*—Our Lord makes use of a proverbial expression, fre-

quent among the Jews, who compare a good man to a green tree, and a bad man to a dead one: as if he had said, If an innocent person suffer thus, what will become of the wicked? Of those who are as ready for destruction, as dry wood for the fire?

V. 34. *Then said Jesus—Our Lord passed* most

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35 cast lots. And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others: let him save himself, if he be the Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be 36 the king of the Jews, save thyself. * And an inscription also was written over him in Greek, and Latin, and Hebrew letters, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors, who were hanging, reviled him saying, 40 If thou be the Christ, save thyself and us. But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same 41 condemnation? And we indeed justly; for we receive the due reward 42 of our deeds: but this *person* hath done nothing amiss. And he said to

most of the time on the cross in silence: yet seven sentences which he spoke thereon, are recorded by the four Evangelists, though no one Evangelist has recorded them all. Hence it appears, that the four gospels are as it were four parts, which, joined together, make one symphony: sometimes one of these only, sometimes two or three, sometimes all sound together. *Father*—So he speaks both in the beginning and at the end of his sufferings on the cross: *Forgive them*—How striking is this passage! While they are actually nailing him to the cross, he seems to feel the injury they did to their own souls, more than the wounds they gave him; and as it were to forget his own anguish out of a concern for their salvation.

And how eminently was his prayer heard? It procured forgiveness for all that were penitent, and a suspension of vengeance even for the impenitent.

V. 35. *If thou be the Christ*: V. 37. *If thou be the king*—The priests deride the name of *Messiah*; the soldiers the name of *King*.

V. 39. *And one of the malefactors reviled him*—St. Matthew says, *the robbers*; St. Mark, *they that were crucified with him, reviled him*. Either therefore St. Matthew and

Mark put the plural for the singular (as the best authors sometimes do) or both reviled him at the first, till one of them felt “the overwhelming power of saving grace.”

V. 40. *The other rebuked him*—What a surprising degree was here of repentance, faith, and other graces! And what abundance of good works, in his public confession of his sin, reproof of his fellow-criminal, his honourable testimony to Christ, and profession of faith in him, while he was in so disgraceful circumstances, as were stumbling even to his disciples! This shews the power of divine grace. But it encourages none to put off their repentance to the last hour; since, as far as appears, this was the first time this criminal had an opportunity of knowing any thing of Christ. And his conversion was designed, to put a peculiar glory on our Saviour, in his lowest estate, while his enemies derided him, and his own disciples either denied or forsook him.

V. 42. *Remember me, when thou comest—From heaven, in thy kingdom*—He acknowledges him a king, and such a king, as after he is dead, can profit the dead. The apostles themselves had not then so clear conceptions of the kingdom of Christ.

V. 43. *In*

43 Jesus, Lord, remember me, when thou comest in thy kingdom. And Jesus said to him, Verily I say unto thee, To-day shalt thou be with me in paradise,

44 † And it was about the sixth hour; and there was darkness over all
45 the earth till the ninth hour. And the sun was darkened, and the
46 veil of the temple was rent in the midst. And Jesus crying with a loud voice, said, Father, into thy hands I commend my spirit. And
47 having said thus, he expired. And the centurion seeing what was
48 done, glorified God, saying, Certainly this was a righteous man. And all the people who had come together to that sight, beholding the things
49 which were done, returned, smiting their breasts. And all his acquaintance, and the women who had followed him from Galilee, stood afar off, beholding these things.

50 ‡ And behold a man named Joseph, a counsellor, a good man and a
51 just: (He had not consented to the counsel and deed of them) of Arimathea, a city of the Jews, who also himself waited for the kingdom of
52 God: This *man* going to Pilate, asked the body of Jesus. And taking
53 it down, he wrapped it in fine linen, and laid it in a sepulchre that was
54 hewn in stone, wherein never man before was laid. And that day was the preparation; the sabbath drew on.

55 And the women who had come with him from Galilee, following
56 after, beheld the sepulchre, and how his body was laid. And returning they prepared spices and ointments, and rested the sabbath, according to the commandment.

XXIV. § And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

V. 43. *In paradise*—The place where the souls of the righteous remain, from death till the resurrection. As if he had said, I will not only remember thee then, but this very day.

V. 44. *There was darkness over all the earth*—The noon-tide darkness, covering the sun, obscured all the upper hemisphere. And the lower was equally darkened, the moon being in opposition to the sun, and so receiving no light from it.

V. 46. *Father, into thy hands*—The Father receives the spirit of Jesus; Jesus himself the spirits of the faithful.

V. 47. *Certainly this was a righteous man*—Which implies an approbation of all he had done and taught.

V. 48. *All the people*—Who had not been actors therein, *returned, smiting their breasts*—In testimony of sorrow.

V. 1. *Certain others with them*—Who had not come from Galilee. V. 4. *Behold*

† Matt. xxvii. 34. Mark xv. 38. ‡ Matt. xxvii. 57. Mark xv. 43. John xix. 38.
§ Matt. xxviii. 1. Mark xvi. 1. John xx. 1.

2 And they found the stone rolled away from the sepulchre; And
 3 entering, they found not the body of the Lord Jesus. And while
 they were perplexed concerning it, behold two men stood by them
 4 in shining garments. And as they were afraid, and bowed *their* face
 5 to the earth, they said to them, Why seek ye the living among the
 6 dead? He is not here, but is risen. Remember how he spake to
 7 you being yet in Galilee, Saying, The Son of man must be delivered
 into the hands of sinful men, and be crucified, and rise again the third
 8 day. And they remembered his words. And returning from the sepul-
 9 chre, told all these things to the eleven, and to all the rest. It was Mary
 10 Magdalene, and Joanna, and Mary *the mother* of James, and the other
 11 women with them, who told these things to the apostles. And their words
 12 seemed to them as idle tales, and they believed them not. But Peter
 rising up, ran to the sepulchre; and stooping down, he seeth the linen
 clothes laid by themselves; and he went home, wondering at what was
 come to pass.

13 * And behold two of them were going that day to a village called
 14 Emmaus, which was sixty furlongs from Jerusalem. And they talked
 15 together of all these things which had happened. And as they
 talked and argued together, Jesus himself drew near, and went with
 16 them. But their eyes were holden, so that they did not know him.
 17 And he said to them, What discourses are these that ye have one
 18 with another as ye walk, and are sad? And one of them, whose
 name was Cleopas, answering said to him, Dost thou alone *even* so-
 journ at Jerusalem, and hast not known the things which are come
 19 to pass there in these days? And he said to them, What things?
 And they said to him, Those concerning Jesus of Nazareth (who
 was a prophet mighty in deed and word before God and all the
 20 people,) How our chief priests and rulers delivered him to be con-

V. 4. *Behold two*—Angels in the form of men. Mary had seen them a little before. They had disappeared on these women's coming to the sepulchre, but now appeared again. St. Matthew and Mark mention only one of them, appearing like a young man.

V. 6. *Remember how he spake to you, saying, The Son of man must be delivered*—This is only a repetition of the words which our Lord had spoken to them before his passion. But it is observable, he never styles himself *the Son of man* after his resurrection.

V. 21. *To-day*

21 demned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel. And beside all this, 22 to-day is the third day since these things were done. Yea, and certain women of our company have astonished us, who were early at 23 the sepulchre, And not finding his body, they came saying, That 24 they had seen also a vision of angels, who say, he is alive. And some of the men who were with us, went to the sepulchre, and 25 found *it* so as the women had said; but him they saw not. Then he said to them, O foolish, and slow of heart, to believe all that the 26 prophets have spoken! Ought not Christ to have suffered these 27 things, and to enter into his glory? And beginning at Moses and all the prophets, he explained to them the things in all the scriptures 28 concerning himself. And they drew nigh the village whither they 29 were going, and he made as though he would go farther. But they constrained him, saying, Abide with us; for it is going toward even- 30 ing, and the day declines. And he went in, to abide with them, And as he sat at table with them, he took the bread, and blessed *it*, 31 and brake and gave to them. And their eyes were opened, and 32 they knew him, and he vanished out of their sight. And they said one to another, Was not our hearts burning within us, while he was 33 talking to us in the way, and opening the scriptures to us? And rising up the same hour, they returned to Jerusalem, and found the 34 eleven met together, and them that were with them, saying, The Lord

V. 21. *To-day is the third day*—The day he should have risen again, if at all.

V. 25. *O foolish*—Not understanding the designs and works of God: *And slow of heart*—Unready to believe what the prophets have so largely spoken.

V. 26. *Ought not Christ*—If he would redeem man, and fulfil the prophecies concerning them, *to have suffered these things?*—These very sufferings, which occasion your doubts, are the proofs of his being the Messiah. *And to enter into his glory*—Which could be done no other way.

V. 28. *He made as though he would go farther*—Walking forward, as if he was going on; and he would have done it, had not they pressed him to stay.

V. 29. *They constrained him*—By their importunate intreaties.

V. 30. *He took the bread, and blessed, and brake*—Just in the same manner as when he instituted his last supper.

V. 31. *Their eyes were opened*—That is, the supernatural cloud was removed: *And he vanished*—Went away insensibly.

V. 32. *Did not our heart burn within us?*—Did not we feel an unusual warmth of love?

V. 33. *The same hour*—Late as it was.

V. 34. *The Lord hath appeared to Simon*—Before he was seen of the twelve apostles, 1 Cor. xv. 5. He had, in his wonderful condescension and grace, taken an opportunity on the former part of that day (though

35 is risen indeed, and hath appeared to Simon. And they told the things *done* in the way, and how he was known by them in the breaking of bread.

36 * And as they spake thus, Jesus himself stood in the midst of them, 37 and saith to them, Peace *be* unto you. But being terrified and af- 38 frightened, they thought they saw a spirit. And he said to them, Why 39 are ye troubled? And why do reasonings arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me and see: for a 40 spirit hath not flesh and bones, as you see me have. And having spoken 41 this, he shewed them *his* hands and *his* feet. And while they yet be- lieved not for joy, and wondered, he said to them, have ye here any 42 meat? And they gave him a piece of a broiled fish and of an honey- 43 comb. And he took *it*, and ate before them.

44 And he said to them, These *are* the words which I spake to you, being yet with you, that all things written in the law of Moses, and the 45 prophets, and the psalms concerning me, must be fulfilled. Then opened 46 he their understanding, to understand the scriptures, And said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise from 47 the dead the third day: And that repentance and remission of sins,

(though were, or in what manner, is not recorded) to shew himself to *Peter*, that he might early relieve his distresses and fears, on account of having so shamefully denied his master.

V. 35. *In the breaking of the bread*—The Lord's supper.

V. 36. *Jesus stood in the midst of them*—It was just as easy to his divine power, to open a door undiscernibly, as it was to come in at a door opened by some other hand.

V. 40. *He shewed them his hands and feet*—That they might either see or feel the prints of the nails.

V. 41. *While they believed not for joy*—They did in some sense believe; otherwise they would not have rejoiced. But their excess of joy prevented a clear, rational belief.

V. 43. *He took it and ate before them*—Not

that he had any need of food; but to give them still farther evidence.

V. 44. *And he said*—On the day of his ascension. *In the law, and the prophets, and the psalms*—The prophecies as well as types, relating to the Messiah, are contained either in the books of *Moses* (usually called *the law*;) in *the psalms*, or in the writings of *the prophets*: little being said directly concerning him in the *historical* books.

V. 45. *Then opened he their understanding to understand the scriptures*—He had explained them before to the two as they went to *Emmaus*. But still they understood them not, till he took off the veil from their hearts, by the illumination of his spirit.

V. 47. *Beginning at Jerusalem*—This was appointed both graciously and wisely: graciously as it encouraged the greatest sinners to repent when they saw the murderers

should be preached in his name to all nations, beginning at Jerusalem.
48 And ye are witnesses of these things. And behold I send the promise
49 of my Father upon you: but tarry in the city of Jerusalem, till ye be
clothed with power from on high.
50 And he led them out as far as Bethany; and lifting up his hands, he
51 blessed them. And while he was blessing them, he was parted from them,
52 and carried up into heaven. And they worshipped him, and returned to
53 Jerusalem with great joy, And were continually in the temple, praising
and blessing God.

derers of Christ were not excepted from
mercy: and wisely, as hereby Christianity
was more abundantly attested; the facts
being published first, on the very spot
where they happened.

V. 49. *Behold I send the promise*—Empha-
tically so called: the Holy Ghost.

V. 50. *He led them out as far as Bethany*—
Not the town, but the district: to the mount
of Olives, (Acts i. 12.) which stood within the
boundaries of Bethany.

V. 51. *And while he was blessing them, he
was parted from them*—It was much more
proper that our Lord should ascend into
heaven, than that he should rise from the
dead, in the sight of the apostles. For his
resurrection was proved, when they *saw him
alive after his passion*; but they could not see
him in heaven, while they continued on
earth.

NOTES

ON

The Gospel according to St. JOHN.

In this Book is set down the history of the Son of God dwelling among men; that

I. OF the first days, were the	The day after,	29—34
apostle, premising the sum	The day after,	35—42
of the whole,	The day after,	43—52
C. i. 1—14	The third day,	C. ii. 1—11
Mentions the testimony given by	After this,	12
John, after the baptism of	II. Of the two years between, spent	
Christ, and the first calling of	chiefly in journeys to and from	
some of the apostles. Here is	Jerusalem:	
noted what fell out	A. The first journey, to the passover,	13
The first day,	a. Transactions	
15—28		
3 L		

- a.** Transactions in the city,
1. Zeal for his father's house, 14—22
 2. The power and wisdom of Jesus, 23—25
 3. The instruction of Nicodemus, C. iii. 1—21
- b.** His abode in Judea; the rest of John's testimony, 22—36
- c.** His journey through Samaria (where he confers with the Samaritan woman) into Galilee, where he heals the nobleman's son, C. iv. 1—54
- B.** The second journey to the feast of Pentecost. Here may be observed transactions,
- a.** In the city relating to the impotent man, healed at the pool of Bethesda, C. v. 1—47
- b.** In Galilee, before the second passover, and after. Here we may note,
1. His feeding the five thousand, C. vi. 1—14
 2. Walking upon the sea, 15—21
 3. Discourse of himself, as the bread of life 22—59
 4. Reproof of those who objected to it, 60—65
 5. Apostacy of many, and steadiness of the apostles, 66—71
 6. His continuance in Galilee, C. vii. 1
- C.** The third journey, to the feast of tabernacles, 2—13
- Here may be observed transactions,
- a.** In the city,
1. In the middle and end of the feast 14—53
- C. viii. 1
- Where note,
1. The woman taken in adultery, 2—12
 2. Christ's preaching and vindicating his doctrine, 13—30
3. His confuting the Jews, and escape from them, 31—59
 4. His healing the man born blind C. ix. 1—7
 5. Several discourses on that occasion. 8—41
 6. Christ the door and the shepherd of the sheep, C. x. 1—18
 7. Different opinions concerning him, 19—21
2. At the feast of the dedication: here occur,
1. His disputes with the Jews, 22—38
 2. His escaping their fury, 39
- b.** Beyond Jordan, 40—42
- III.** Of the last days, which were,
- A.** Before the great week, where we may note,
- a.** The two days spent out of Judea, while Lazarus was sick and died, C. xi. 1—6
 - b.** The journey into Judea; the raising of Lazarus; the advice of Caiaphas; Jesus' abode in Ephraim; the order given by his adversaries, 7—57
 - c.** The sixth day, before the passover; the supper at Bethany; the ointment poured on Jesus, C. xii. 1—11
- B.** In the great week, wherein was the third passover, occur
- a.** On the three former days, his royal entry into the city; the desire of the Greeks; the obstinacy of the Jews; the testimony given to Jesus from heaven, 12—50
 - b.** On the fourth day, the washing the feet of the disciples; the discovery of the traitor, and his going out by night, C. xiii. 1—30
 - c.** On the fifth day,
1. His discourse,
1. Before the paschal supper, 31
 2. After C. xiv. 1—31

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|----------------------------------|-----------------|--------------------------------------|-------------|
| 2. After it, | C. xv. and xvi. | a. On the day of the resurrec- | |
| 2. His prayer, | C. xvii. 1—26 | tion, | C. xx. 1—25 |
| 3. The beginning of his passion, | | b. Eight days after, | 26—31 |
| 1. In the garden, | C. xviii. 1—11 | c. After that, | |
| 2. In Caiaphas' house, | 12—27 | 1. He appears to his disciples | |
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| 1. His passion under Pilate, | | 2. Orders Peter to feed his | |
| 1. In the palace of Pilate, | 28 | sheep and lambs, | 15—17 |
| | C. xix. 1—16 | 3. Foretels the manner of Pe- | |
| 2. On the cross, | 17—30 | ter's death, and checks his | |
| 2. His death, | 30—37 | curiosity about St. John, | 18—23 |
| 3. His burial, | 38—42 | 4. The conclusion, | 24—25 |
| C. After the great week, | | | |

St. J O H N.

1. **I**N the beginning existed the word, and the word was with God, and
 2. the word was God. The same was in the beginning with God. All
 3 things were made by him, and without him was not one single

V. 1. *In the beginning*—(Referring to Gen. i. 1. and Prov. viii. 23.) When all things began to be made by the word: in the beginning of heaven and earth, and this whole frame of created beings, *the word existed*, without any beginning. He *was* when all things began to be, Whatsoever had a beginning. *The word*—So termed Psalm xxxiii. 6. and frequently by the seventy, and in the Chaldee paraphrase. So that St. John did not borrow this expression from *Philo*, or any heathen writer. He was not yet named *Jesus*, or *Christ*. He is *the word* whom the Father begot or *spoke* from eternity; by whom the Father *speaking* maketh all things: who *speaketh* the Father to us. We have, in the 18th verse, both a real description of the Word, and the reason why he is so called. *He is the only begotten Son of the Father, who is in the bosom of the Father, and hath declared him. And the word was with God*—Therefore distinct from God the Father. The word rendered *with* denotes a perpetual tendency as it were of

the Son to the Father, in unity of essence. He was *with* God alone; because nothing beside God had then any being. *And the word was God*—Supreme, eternal, independent. There was no creature, in respect of which he could be stiled God in a relative sense. Therefore he is stiled so in the absolute sense. The Godhead of the Messiah being clearly revealed in the Old Testament (Jer. xxiii. 6. Hosea i. 7. Psalm xxiii. 1.) the other Evangelists aim at this, to prove that Jesus, a true man, was the Messiah. But when at length some from hence began to doubt of his Godhead, then St. John expressly asserted it, and wrote in this book as it were a supplement to the gospels, as in *the Revelation*, to the prophets.

V. 2. *The same was in the beginning with God*—This verse repeats and contracts into one, the three points mentioned before. As if he had said, This word, who was God, was in the beginning, and was with God.

V. 3. *All things* beside God, were made, and

4 thing made that was made. In him was life, and the life was the light
5 of men. And the light shineth in darkness, but the darkness perceived
it not.

6 There was a man sent from God, whose name *was* John. The
7 same came for a testimony, to testify of the light, that all through it
8 might believe. He was not the light, but *was sent* to testify of the
9 light. *This* was the true light, who lighteth every man that cometh
10 into the world. He was in the world, and the world was made by him;
11 yet the world knew him not. He came to his own, and his own re-
12 ceived him not. But as many as received him, to them gave he privilege
13 to become the sons of God, to them that believe in his name: Who
were born, not of blood, nor by the will of the flesh, nor by the will of
man, but of God.

14 And the word was made flesh, and tabernacled among us, (and we be-

and all things which were made were made by the word. In the first and second verse is described the state of things before the creation; ver. 3. In the creation; ver. 4. In the time of man's innocency; ver. 5. In the time of man's corruption.

V. 4. *In him was life*—He was the foundation of life to every living thing, as well as of being to all that is. *And the life was the light of man*—He who is essential life, and the giver of life to all that liveth, was also the light of men; the fountain of wisdom, holiness, and happiness, to man in his original state.

V. 5. *And the light shineth in darkness*—Shines even on fallen man; *but the darkness*—Dark, sinful man, *perceiveth it not*.

V. 6. *There was a man*—The Evangelist now proceeds to him who testified of the light, which he had spoken of in the five preceding verses.

V. 7. *The same came for* (that is, in order to give) *a testimony*—The Evangelist, with the most strong and tender affection, interweaves his own testimony with that of John by noble digressions, wherein he explains the office of the Baptist, partly premises and partly subjoins, a farther explication to his short sentences. What St. Matthew,

Mark, and Luke term the gospel, in respect of the promise going before, St. John usually terms the testimony, intimating the certain knowledge of the relater: *to testify of the light*—Of Christ.

V. 9. *Who lighteth every man*—By what is vulgarly termed natural conscience, pointing out at least the general lines, of good and evil. And this light, if man did not hinder, would shine more and more to the perfect day.

V. 10. *He was in the world*—Even from the creation.

V. 11. *He came*—In the fulness of time, to his own—Country, city, temple: *And his own*—People, *received him not*.

V. 12. *But as many as received him*—Jews or Gentiles; *that believe on his name*—That is, on him. The moment they believe, they are sons; and because they are sons, God sendeth forth the spirit of his Son into their hearts, crying, *Abba, Father*.

V. 13. *Who were born*—Who became the sons of God *not of blood*—Not by descent from Abraham, *nor by the will of the flesh*—By natural generation, *nor by the will of man*—Adopting them, *but of God*—By his spirit.

V. 14. *Flesh*

held his glory, the glory as of the only begotten of the father) full of grace and truth.

- 15 John testified of him and cried, saying, This is he of whom I said,
He that cometh after me is preferred before me, for he was before
16 me. And out of his fulness have we all received, even grace upon
17 grace. For the law was given by Moses, *but* grace and truth were
18 by Jesus Christ. No man hath seen God at any time; the only be-
19 gotten Son, who is in the bosom of the Father, he hath declared *him*.
And this is the testimony of John, when the Jews sent Priests and

V. 14. *Flesh* sometimes signifies corrupt nature; sometimes the body; sometimes, as here, the whole man. *We beheld his glory*—We his apostles, particularly *Peter, James, and John*, Luke ix. 32. *Grace and truth*—We are all by nature liars and children of wrath, to whom both grace and truth are unknown. But we are made partakers of them, when we are accepted *through the Beloved*.

The whole verse may be paraphrased thus: *And in order to raise us to this dignity and happiness, the eternal word, by a most amazing condescension, was made flesh, united himself to our miserable nature, with all its innocent infirmities. And he did not make us a transient visit, but tabernacled among us on earth, displaying his glory in a more eminent manner, than ever of old in the tabernacle of Moses. And we, who are now recording these things, beheld his glory with so strict an attention, that we can testify, it was in every respect such a glory, as became the only begotten of the Father. For it shone forth not only in his transfiguration, and in his continual miracles, but in all his tempers, ministrations, and conduct through the whole series of his life. In all he appeared full of grace and truth; he was in himself most benevolent and upright; made those ample discoveries of pardon to sinners, which the Mosaic dispensation could not do: and really exhibited the most substantial blessings, whereas that was but a shadow of good things to come.*

V. 15. *John cried*—With joy and confidence; *This is he of whom I said*—John had said this, before our Lord's baptism, although he then knew him not in person, he knew him first at his baptism, and afterwards cried, *This is he of whom I said, &c. He is preferred before me*—In his office; *for he was before me*—In his nature.

V. 16. *And*—Here the apostle confirms the Baptist's words: as if he had said, He is indeed preferred before thee: so we have experienced: *We all*—That believe: *Have received*—All that we enjoy out of his fulness; and in particular, *Grace upon grace*—One blessing upon another, immeasurable grace and love.

V. 17. *The law*—Working wrath and containing shadows: *was given*—No Philosopher, poet, or orator, ever chose his words so accurately as St. John. *The law*, saith he, was given by Moses: *grace* was by Jesus Christ. Observe the reason for placing each word thus: *The law* of Moses was not his own. *The grace* of Christ was. His *grace* was opposite to the *wrath*, his *truth* to the *shadowy* ceremonies of the law. *Jesus*—St. John having once mentioned the incarnation, (ver. 14.) no more uses that name *the word*, in all his book.

V. 18. *No man hath seen God*—With bodily eyes: yet believers see him with the eye of faith. *Who is in the bosom of the Father*—The expression denotes the highest unity, and the most intimate knowledge.

V. 19. *The Jews*—Probably the great council sent.

V. 20. *I am*

20 Levites from Jerusalem, to ask him, Who art thou? And he con-
 21 fessed and denied not, but confessed, I am not the Christ. And
 22 they asked him, What then, Art thou Elijah? And he saith, I am
 not. Art thou the prophet? And he answered, No. Then said
 they to him, Who art thou? That we may give an answer to them
 23 that sent us. What sayest thou of thyself? He said, I *am* the voice
 of one crying aloud in the wilderness, Make straight the way of
 24 the Lord, as said the prophet Isaiah. And they who were sent were
 25 of the Pharisees. And they asked him and said to him, Why baptizest
 26 thou then, if thou art not the Christ, nor Elijah, neither the prophet? John
 answered them saying, I baptize with water, but there standeth one
 27 among you whom ye know not. He it is, who coming after me, is
 preferred before me, whose shoes latchet I am not worthy to unloose.
 28 These things were done in Bethabara, beyond Jordan, where John was
 baptizing.
 29 The next day he seeth Jesus coming towards him, and saith, Be-
 30 hold the Lamb of God, who taketh away the sin of the world. This
 is he of whom I said, After me cometh a man who is preferred before
 31 me, for he was before me. And I knew him not, but that he might

V. 20. *I am not the Christ*—For many supposed he was.

V. 21. *Art thou Elijah?*—He was not that *Elijah* (the *Tishbite*) of whom they spoke. *Art thou the prophet*—Of whom *Moses* speaks, Deut. xviii. 15.

V. 23. *He said*—I am that fore-runner of *Christ* of whom *Isaiah* speaks. *I am the voice*—As if he had said, Far from being *Christ*, or even *Elijah*, I am nothing but a voice: a sound that so soon as it has expressed the thought of which it is the sign, dies into air, and is known no more.

V. 24. *They who were sent were of the Pharisees*—Who were peculiarly tenacious of old customs, and jealous of any innovation (except those brought in by their own scribes) unless the innovator had unquestionable proofs of divine authority.

V. 25. *They asked him, Why baptizest thou then?*—Without any commission from the Sanhedrim? And not only heathens (who

were always baptized, before they were admitted to circumcision) but *Jews* also?

V. 26. *John answered, I baptize*—To prepare for the *Messiah*: and indeed to shew, that *Jews*, as well as *Gentiles*, must be proselytes to *Christ*, and that these, as well as those, stand in need of being washed from their sins.

V. 28. *Where John was baptizing*—That is, used to baptize.

V. 29. *He seeth Jesus coming, and saith, Behold the Lamb*—Innocent; to be offered up; prophesied of by *Isaiah* (ch. liii. 7.) typified by the Paschal lamb, and by the daily sacrifice: *The Lamb of God*—Whom God gave, approves, accepts of; *who taketh away*—Atoneth for; *the sin*—That is, all the sins, *of the world*—Of all mankind. Sin and the world are of equal extent.

V. 31. *I knew him not*—Till he came to be baptized. How surprising is this! Considering how nearly they were related, and how

- be manifested to Israel, therefore am I come baptizing with water.
- 32 And John testified, saying, I saw the spirit descending from heaven
 33 as a dove, and it abode upon him. And I knew him not, but he that
 sent me to baptize with water, he had said to me, on whom thou shalt
 34 see the spirit descending and abiding on him, this is he who baptizeth
 with the Holy Ghost. And I saw *it*, and testified, that this is the Son
 of God.
- 35 Again, the next day, John was standing, and two of his disciples,
 And looking upon Jesus walking, he saith, Behold the Lamb of God.
- 36 And the two disciples heard him speak, and they followed Jesus.
- 37 And Jesus turning and seeing them following, saith to them, What
 38 seek ye? They said to him, Rabbi, (that is, being interpreted,
 Master) where dwellest thou? He saith to them, Come and see.
- 39 They came and saw where he dwelt and abode with him that day;
 for it was about the tenth hour. Andrew, Simon Peter's brother,
 40 was one of the two who had heard John *speak* and followed him.
- 41 He first findeth his own brother Simon, and saith to him, We have
 42 found the Messiah (which is, being interpreted, the Christ.) And he
 brought him to Jesus. And Jesus looking upon him, said, Thou art
 Simon, the son of Jonah: thou shalt be called Cephas, which is by in-
 terpretation, Peter.
- 43 The day following he was minded to depart into Galilee, and
 44 findeth Philip, and saith to him, Follow me. Now Philip was of Beth-
 45 saida, the city of Andrew and Peter. Philip findeth Nathanael and

how remarkably the conception and birth of both had been. But there was a peculiar providence visible in our Saviour's living from his infancy to his baptism at Nazareth: John all the time living the life of an hermit in the deserts of Judea, (Luke i. 80.) ninety or more miles from Nazareth. Hereby that acquaintance was prevented, which might have made John's testimony of Christ suspected.

V. 34. *I saw it*—That is, the spirit so descending and abiding on him: *And testified*—From that time.

V. 36. *They followed Jesus*—They walked after him, but had not the courage to speak to him.

V. 41. *He first findeth his own brother Simon*—Probably both of them sought him: *Which is, being interpreted, the Christ*—This the Evangelist adds, as likewise those words in the 38th verse, *that is, being interpreted, Master*.

V. 42. *Jesus said, Thou art Simon, the son of Jonah*—As none had told our Lord these names, this could not but strike Peter. *Cephas, which is Peter*—Meaning the same in Syriac, which Peter does in Greek, namely, a rock.

V. 45. *Jesus of Nazareth*—So Philip thought, not knowing he was born in Bethlehem. Nathanael was probably the same with Bartholomew, that is, the son of Tholo-

faith to him, we have found him, whom Moses in the law and the
 46 prophets described, Jesus of Nazareth, the son of Joseph. And Na-
 thanael faith to him, Can any good thing come out of Nazareth?
 47 Philip faith to him, Come and see. Jesus saw Nathanael coming
 toward him, and faith of him, Behold an Israelite indeed, in whom
 48 is no guile. Nathanael faith to him, Whence knowest thou me?
 Jesus answered and said to him, Before Philip called thee, when thou
 49 wast under the fig-tree, I saw thee. Nathanael answered and faith
 to him, Rabbi, thou art the Son of God, thou art the King of Israel.
 50 Jesus answered and said to him, Because I said to thee, I saw thee
 under the fig-tree, believest thou? Thou shalt see greater things than
 51 these. And he faith to him, Verily, verily I say to you, Hereafter ye
 shall see the heaven opened, and the angels of God ascending and de-
 scending on the Son of Man.

II. And the third day there was a marriage in Cana of Galilee, and
 2 the mother of Jesus was there. And both Jesus and his disciples

mew. St. Matthew joins Bartholomew with Philip (chap. x. 3.) and St. John places Nathanael in the midst of the apostles, immediately after Thomas (chap. xxi. 2.) just as Bartholomew is placed, Acts i. 13.

V. 46. *Can any good thing come out of Nazareth?*—How cautiously should we guard against popular prejudices? When these had once possessed so honest an heart, as even that of Nathanael, they led him to suspect the blessed Jesus himself for an impostor, because he had been brought up at Nazareth. But his integrity prevailed over that foolish bias, and laid him open to the force of evidence, which a candid enquirer will always be glad to admit, even when it brings the most unexpected discoveries. *Can any good thing?*—That is, have we ground from scripture to expect the Messiah, or any eminent prophet, from Nazareth? *Philip faith, come and see*—The same answer which he had received himself from our Lord the day before.

V. 48. *Under the fig-tree I saw thee*—Perhaps at prayer.

V. 49. *Nathanael answered*—Happy are they that are ready to believe, swift to receive the truth and grace of God. *Thou art the Son of God*—So he acknowledges now more than he had heard from Philip: *The Son of God, the King of Israel*—A confession both of the person and office of Christ.

V. 51. *Hereafter ye shall see*—All of these, as well as thou, who believe on me now, in my state of humiliation, shall hereafter see me come in my glory, and all the angels of God with me. This seems the most natural sense of the words, though they may also refer to his ascension.

V. 1. *And the third day*—After he had said this. *In Cana of Galilee*—There were two other towns of the same name, one in the tribe of Ephraim, the other in Cælosyria.

V. 2. *Jesus and his disciples were invited to the marriage*—Christ does not take away human society, but sanctify it. Water might have quenched thirst; yet our Lord allows wine; especially at a festival solemnity. Such was his facility in drawing his
 disciples

3 were invited to the marriage. And wine falling short, the mother
 4 of Jesus saith to him, They have not wine. Jesus saith to her, Wo-
 5 man, what *is it* to me and thee? Mine hour is not yet come. His
 6 mother saith to the servants, Whatsoever he saith to you, do. And
 there were set there six water-pots of stone, after the manner of the
 purifying of the Jews, containing two or three measures apiece.
 7 Jesus saith to them, Fill the water-pots with water. And they filled
 8 them up to the brim. And he saith to them, Draw out now, and
 carry to the governor of the feast. And they carried *it*. When the
 9 governor of the feast had tasted the water that was made wine (he
 knew not whence it was, but the servants that had drawn the water
 10 knew) the governor of the feast calleth the bridegroom, And saith
 to him, Every man doth set out good wine first, and when men
 have well drank, then that which is worst: *but* thou hast kept the good
 11 wine till now. Jesus wrought this beginning of miracles in Cana
 of Galilee, and manifested his glory, and his disciples believed
 on him.

disciples at first, who were afterwards to go through rougher ways.

V. 3. *And wine falling short*—How many days the solemnity had lasted, and on which day our Lord came, or how many disciples might follow him, does not appear. *His mother saith to him, they have not wine*—Either she might mean, supply them by miracle: or, go away, that others may go also, before the want appears.

V. 4. *Jesus saith to her, woman*—So our Lord speaks also, chap. xix. 29. It is probable this was the constant appellation which he used to her. He regarded his Father above all, not *knowing* even his mother *after the flesh*. *What is it to me and thee?*—A mild reproof of her inordinate concern and untimely interposal. *Mine hour is not yet come*—The time of my working this miracle, or of my going away.

May we not learn hence, if his mother was rebuked for attempting to direct him in the days of his flesh, how absurd it is,

to address her, as if she had a right to command him, on the throne of his glory? Likewise how indecent it is for us to direct his supreme wisdom, as to the time or manner in which he shall appear for us, in any of the exigencies of life?

V. 5. *His mother saith to the servants*—Gathering from his answer, that he was about to do something extraordinary.

V. 6. *The purifying of the Jews*—Who purified themselves by frequent washings; particularly before eating.

V. 9. *The governor of the feast*—The bridegroom generally procured some friend to order all things at the entertainment.

V. 10. *And saith*—St. John barely relates the words he spoke, which does not imply his approving them. *When they have well drank*—Does not mean any more than, toward the close of the entertainment.

V. 11. *And his disciples believed*—More stedfastly.

12 After this he went down to Capernaum, he and his mother, and his brethren, and his disciples: and they tarried there not many days.
 13 For the passover of the Jews was nigh, and Jesus went up to Jerusalem, And found in the temple them that sold oxen, and sheep,
 14 and doves, and the changers of money sitting. And having made
 15 a scourge of rushes, he drove all out of the temple, both the sheep and the oxen, and poured out the changers money, and overthrew the
 16 tables, And said to them that sold doves, Take these things hence;
 17 make not my Father's house an house of traffick. And his disciples remembered that it is written, * The zeal of thine house eateth me
 18 up. Then answered the Jews and said to him, What sign shewest
 19 thou us, seeing thou dost these things? Jesus answered and said to them, Destroy this temple, and I will raise it up in three days.
 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the
 22 temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this; and they believed the scripture, and the word which Jesus had said. Now when he was in Jerusalem
 23 at the passover, on the feast day, many believed in his name, beholding
 24 the miracles which he did. But Jesus did not trust himself to them, be-

V. 14. *Oxen, and sheep, and doves*—Used for sacrifice: *And the changers of money*—Those who changed foreign money, for that which was current at Jerusalem; for the convenience of them that came from distant countries.

V. 15. *Having made a scourge of rushes*—(Which were strewed on the ground) he drove all out of the temple (that is, the court of it) both the sheep and the oxen—Though it does not appear that he struck even them: and much less, any of the men. But a terror from God, it is evident, fell upon them.

V. 18. *Then answered the Jews*—Either some of those whom he had just driven out, or their friends: *What sign shewest thou?*—So they require a miracle, to confirm a miracle!

V. 19. *This temple*—Doubtless pointing, while he spoke, to his body, the temple and habitation of the Godhead.

V. 20. *Forty and six years*—Just so many years before the time of this conversation, Herod the Great had begun his most magnificent reparation of the temple (one part after another) which he continued all his life, and which was now going on, and was continued thirty-six years longer, till within six or seven years of the destruction of the state, city, and temple, by the Romans.

V. 22. *They believed the scripture, and the word which Jesus had said*—Concerning his resurrection.

V. 23. *Many believed*—That he was a teacher sent from God.

V. 24. *He did not trust himself to them*—Let

us

25 cause he knew all men. And needed not that any should testify of man; for he knew what was in man.

III. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to him by night, and said to him, Rabbi, we know, that thou art a teacher come from God: for no man can do these miracles which thou dost, except God be with him. Jesus answered and said to him, Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God. Nicodemus saith to him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and

us learn hence, not rashly to put ourselves into the power of others. Let us study a wise and happy medium, between universal suspiciousness, and that easiness which would make us the property of every pretender to kindness and respect.

V. 25. *He*—To whom all things are naked, *knew what was in man*—Namely, a desperately deceitful heart.

V. 1. *A ruler*—One of the great council.

V. 2. *The same came*—Through desire; but *by night*—Through shame: *We know*—Even we rulers and pharisees.

V. 3. *Jesus answered*—That knowledge will not avail thee, unless thou *be born again*—Otherwise thou canst not *see*, that is, experience and enjoy, either *the inward* or *the glorious kingdom of God*.

In this solemn discourse our Lord shews, that no external profession, no ceremonial ordinances, no privileges of birth, could intitle any to the blessings of the *Messiah's* kingdom: that an entire change of heart, as well as of life, was necessary for that purpose: that this could only be wrought in man, by the almighty power of God; that every man born into the world, was by nature in a state of sin, condemnation,

and misery: that the free mercy of God had given his Son to deliver them from it, and to raise them to a blessed immortality: that all mankind, *Gentiles* as well as *Jews*, might share in these benefits, procured by his being lifted up on the cross, and to be received by *faith* in him: but that, if they rejected him, their eternal, aggravated condemnation would be the certain consequence. *Except a man be born again*—If our Lord, by being *born again*, means only reformation of life, instead of making any new discovery, he has only thrown a great deal of obscurity, on what was before plain and obvious.

V. 4. *When he is old*—As *Nicodemus* himself was.

V. 5. *Except a man be born of water, and of the spirit*—Except he experience that great inward change by the Spirit, and be baptized (wherever baptism can be had) as the outward sign and means of it.

V. 6. *That which is born of the flesh is flesh*.—Mere flesh, void of the Spirit, yea, at enmity with it: *And that which is born of the spirit, is spirit*—Is spiritual, heavenly, divine, like its author.

7 that which is born of the spirit, is spirit. Marvel not that I said
 8 unto thee, Ye must be born again. The wind bloweth where it
 listeth, and thou hearest the sound thereof, but canst not tell,
 whence it cometh, and whither it goeth: so is every one that is born
 9 of the spirit. Nicodemus answered and said to him, How can these
 10 things be? Jesus answered and said to him, Art thou a teacher of
 11 Israel, and knowest not these things? Verily, verily I say to thee,
 we speak what we know, and testify what we have seen; yet ye re-
 12 ceive not our testimony. If I have told you earthly things, and ye
 believe not, how would ye believe, if I told you heavenly things?
 13 For no one hath gone up to heaven, but he that came down from
 14 heaven, the Son of man, who is in heaven. And as * Moses lifted
 up the serpent in the wilderness, so must the Son of man be lifted
 15 up, That whosoever believeth on him, may not perish, but have
 16 everlasting life. For God so loved the world, that he gave his only
 begotten Son, that whosoever believeth on him, may not perish, but

V. 7. *Ye must be born again*—To be born again, is, To be inwardly changed from all sinfulness to all holiness. It is fitly so called, because as great a change then passes on the soul, as passes on the body, when it is born into the world.

V. 8. *The wind bloweth*—According to its own nature, not thy will, and thou hearest the sound thereof—Thou art sure it doth blow, but canst not explain the particular manner of its acting. So is every one that is born of the spirit—The fact is plain, the manner of its operations inexplicable.

V. 11. *We speak what we know*—I and all that believe in me.

V. 12. *Earthly things*—Things done on earth. Such as the new birth, and the present privileges of the children of God. *Heavenly things*—Such as the eternity of the Son, and the unity of the Father, Son, and Spirit.

V. 13. *For no one*—For here you must rely on my single testimony, whereas there you have a cloud of witnesses: *For no one hath gone up to heaven, but he that came down*

from heaven, Who is in heaven—Therefore he is omnipresent; else he could not be in heaven and on earth at once. This is a plain instance of what is usually termed the communication of properties between the divine and human nature; whereby what is proper to the divine nature is spoken concerning the human, and what is proper to the human is, as here, spoken of the divine.

V. 14. *And as Moses*—And even this single witness will soon be taken from you; yea, and in a most ignominious manner.

V. 15. *That whosoever*—He must be lifted up, that hereby he may purchase salvation for all believers: all those who look to him by faith recovering spiritual health, even as all that looked at that serpent recovered bodily health.

V. 16. Yea, and this was the very design of God's love, in sending him into the world. *Whosoever believeth on him*—With that faith which worketh by love, and holdeth fast the beginning of his confidence steadfast to the end. *God so loved the world*—

That

17 have everlasting life. For God sent not his Son into the world, to
 18 condemn the world, but that the world might be saved through him.
 19 He that believeth on him, is not condemned; but he that believeth
 20 not, is condemned already, because he hath not believed on the
 21 name of the only begotten Son of God. And this is the condemna-
 22 tion, that light is come into the world, and men loved darkness
 23 rather than light because their deeds were evil. For every one
 24 that doth evil, hateth the light, neither cometh to the light, lest his
 25 deeds should be reproved. But he that practiseth the truth, cometh
 to the light, that his deeds may be made manifest, that they are wrought
 in God.

22 After these things Jesus and his disciples went into the land of Ju-
 23 dea, and there he tarried with them and baptized. And John also
 was baptizing in Enon, near Salim, because there was much water there;
 24 and they came and were baptized. For John was not yet cast into
 prison.

25 Then there arose a dispute between some of John's disciples and
 26 the Jews, about purifying. And they came to John, and said to
 him, Rabbi, he that was with thee beyond Jordan, to whom thou
 gavest testimony, behold he baptizeth, and all men come to him.

That is, all men under heaven; even those
 that despise his love, and will for that cause
 finally perish. Otherwise not to believe
 would be no sin to them. For what should
 they believe? Ought they to believe, that
 Christ was given for them? Then he was
 given for them. He gave his only Son—Truly
 and seriously. And the Son of God gave him-
 self (Gal. iv. 4.) Truly and seriously.

V. 17. God sent not his Son into the world to
 condemn the world—Although many accuse
 him of it.

V. 18. He that believeth on him is not con-
 demned—Is acquitted, is justified before
 God. The name of the only begotten Son of God
 —The name of a person is often put for the
 person himself. But perhaps it is farther in-
 timated in that expression, That the person
 spoken of is great and magnificent. And

therefore it is generally used to express
 either God the Father, or the Son.

V. 19. This is the condemnation—That is,
 the cause of it. So God is clear.

V. 21. He that practiseth the truth (that is,
 true religion) cometh to the light—So even
 Nicodemus afterwards did. Are wrought in
 God—That is, in the light, power, and love
 of God.

V. 22. Jesus went—From the capital city,
 Jerusalem, into the land of Judea—That is,
 into the country. There he baptized—
 Not himself, but his disciples by his order,
 chap. iv. 2.

V. 23. John was also baptizing—He did
 not repel them that offered; but he more
 willingly referred them to Jesus.

V. 25. The Jews—Those men of Judea,
 who now went to be baptized by Jesus;
 and

27 John answered and said, A man can receive nothing, unless it be given
 28 him from heaven. Ye yourselves bear me witness that I said, I am not
 29 the Christ, but I am sent before him. He that hath the bride is the
 bridegroom; but the friend of the bridegroom who standeth and heareth
 him, rejoiceth greatly, because of the bridegroom's voice: this my joy
 30 therefore is fulfilled. He must increase, but I *must* decrease. He that
 31 cometh from above is above all; he that is of the earth is earthly,
 and speaketh of the earth: he that cometh from heaven is above all.
 32 And what he hath seen and heard, that he testifieth: yet no man
 33 receiveth his testimony. He that hath received his testimony, hath
 34 set to his seal, that God is true. For he whom God hath sent,
 speaketh the words of God; for God giveth not *him* the Spirit by
 35 measure. The Father loveth the Son, and hath given all things into
 36 his hand. He that believeth on the Son hath everlasting life: but he
 that obeyeth not the Son, shall not see life, but the wrath of God abideth
 on him.

and John's disciples, who were mostly of Galilee; about purifying—That is, baptism. They disputed, which they should be baptized by.

V. 27. *A man can receive nothing*—Neither he, nor I. Neither could he do this, unless God had sent him; nor can I receive the title of *Christ*, or any honour comparable to that, which he had received from heaven. They seem to have spoken with jealousy and resentment; John answers with sweet composure of spirit.

V. 29. *He that hath the bride is the bridegroom*—He whom the bride follows. But all men now come to Jesus. Hence it is plain, he is the bridegroom: *The friend who heareth him*—Talk with the bride; *rejoiceth greatly*—So far from envying or resenting it.

V. 30. *He must increase, but I must decrease*—So they who are now, like John, burning and shining lights, must (if not suddenly eclipsed) like him gradually decrease, while others are increasing about them; as they, in their turns, grew up, amidst the

decays of the former generation. Let us know how to set, as well as how to rise; and let it comfort our declining days, to trace in those who are likely to succeed us in our work, the openings of yet greater usefulness.

V. 31. It is not improbable, that what is added, to the end of the chapter, are the words of the Evangelist, not the Baptist. *He that is of the earth*—A mere man; of earthly original, has a spirit and speech answerable to it.

V. 32. *No man*—None comparatively, exceeding few; *receiveth his testimony*—With true faith.

V. 35. *Hath set to his seal*—It was customary among the Jews, for the witness to set his seal to the testimony he had given. *That God is true*—Whose word the Messiah speaks.

V. 34. *God giveth not him the Spirit by measure*—As he did to the prophets, but immeasurably. Hence he speaketh the words of God in the most perfect manner.

V. 36. *He that believeth on the Son hath everlasting*

IV. When therefore the Lord knew, that the Pharisees had heard,
 2 Jesus maketh and baptizeth more disciples than John, (Though Jesus
 3 himself baptized not; but his disciples) He left Judea, and departed
 4 again into Galilee. And he must needs go through Samaria. Then
 cometh he to a city of Samaria, called Sychar, near the field that
 5 Jacob gave to his son Joseph. Now Jacob's well was there. Jesus
 6 therefore being wearied with the journey, sat thus by the well. It
 7 was about the sixth hour. There cometh a woman of Samaria to
 draw water. Jesus saith to her, Give me to drink. (For his disci-
 8 ples were gone to the city to buy meat.) Then saith the Samaritan
 9 woman to him, How dost thou, being a Jew, ask drink of me, who
 am a Samaritan woman? For the Jews have no dealings with the
 10 Samaritans. Jesus answered and said unto her, If thou hadst known
 the gift of God, and who it is that saith to thee, Give me to drink,
 thou wouldst have asked of him, and he would have given thee living
 11 water? The woman saith to him, Sir, thou hast nothing to draw
 with, and the well is deep: whence then hast thou that living water?
 12 Art thou greater than our father Jacob, who gave us the well, and

lasting life—He hath it already. For he loves God. And love is the essence of heaven. *He that obeyeth not*—A consequence of not believing.

V. 1. *The Lord knew*—Though none informed him of it.

V. 3. *He left Judea*—To shun the effects of their resentment.

V. 4. *And he must needs go through Samaria*—The road lying directly through it.

V. 5. *Sychar*—Formerly called *Sichem* or *Sechem*. *Jacob gave*—On his death-bed, Gen. xlviii. 22.

V. 6. *Jesus sat thus*—Weary as he was. *It was the sixth hour*—Noon; the heat of the day.

V. 7. *Give me to drink*—In this one conversation he brought her to that knowledge which the apostles were so long in attaining.

V. 8. *For his disciples were gone*—Else he needed not to have asked her.

V. 9. *How dost thou*—Her open simplicity appears, from her very first words. *The Jews have no dealings*—None by way of friendship. They would receive no kind of favour from them.

V. 10. *If thou hadst known the gift*—The living water; *And who it is*—He who alone is able to give it; *Thou wouldst have asked of him*—On those words the stress lies. *Water*—In like manner he draws the allegory from *bread*, chap. vi. 27. and from *light*, chap. viii. 12. the first, the most simple, necessary, common, and salutary things in nature. *Living water*—The Spirit and its fruits. But she might the more easily mistake his meaning, because *living water* was a common phrase among the *Jews* for *spring water*.

V. 12. *Our father Jacob*—So they fancied he was; whereas they were, in truth, a mixture of many nations, placed there by the king of *Assyria*, in the room of the *Israelites* whom he had carried away captive.

13 himself drank thereof, and his children, and his cattle? Jesus answered and said to her, Whosoever drinketh of this water, will thirst
 14 again. But whosoever drinketh of the water that I shall give him, will never thirst, but the water that I shall give him, will become in
 15 him a fountain of water, springing up into everlasting life. The woman saith to him, Sir, give me this water, that I thirst not, neither
 16 come hither to draw. Jesus saith to her, Go, call thy husband and come hither. The woman answered and said, I have no husband.
 17 Jesus said to her, Thou hast well said, I have no husband;
 18 For thou hast had five husbands, and he whom thou now hast, is
 19 not thy husband: this thou saidst truly. The woman saith to him,
 20 Sir, I perceive that thou art a prophet. Our fathers worshipped in
 this mountain: but ye say, that in Jerusalem is the place where men
 21 ought to worship. Jesus saith to her, Woman, believe me, the hour

tive. (2 Kings xvii. 24.) *Who gave us the well*—In *Joseph*, their supposed forefather: *And drank thereof*—So even he had no better water than this

V. 14. *Will never thirst*—Will never (provided he continue to drink thereof) be miserable, dissatisfied, without refreshment. If ever that thirst returns, it will be the fault of the man, not the water. *But the water that I shall give him*—The spirit of faith working by love, *Shall become in him*—An inward, living principle, *a fountain*—Not barely a Well, which is soon exhausted, *springing up unto everlasting life*—Which is a confluence, or rather an ocean of streams arising from this fountain.

V. 15. *That I thirst not*—She takes him still in a gross sense.

V. 16. *Jesus saith to her*—He now clears the way, that he might give her a better kind of water than she asked for. *Go call thy husband*—He strikes directly at her besom-fin.

V. 17. *Thou hast well said*—We may observe in our Lord's discourse, the utmost weightiness, and yet the utmost courtesy.

V. 18. *Thou hast had five husbands*—Whether they were all dead or not, her

own conscience now awakened would tell her.

V. 19. *Sir, I perceive*—So soon was her heart touched!

V. 20. The instant she perceived this, she proposes what she thought the most important of all questions. *This mountain*—Pointing to mount Gerizim. Sanballat, by the permission of Alexander the Great, had built a temple upon mount Gerizim, for Manasseh, who, for marrying Sanballat's daughter, had been expelled from the priesthood and from Jerusalem, (Neh. xiii. 28.) This was the place where the Samaritans used to worship in opposition to Jerusalem. And it was so near Sychar, that a man's voice might be heard from the one to the other. *Our fathers worshipped*—This plainly refers to Abraham and Jacob (from whom the Samaritans pretended to deduce their genealogy) who erected altars in this place: (Gen. xii. 6, 7. and xxxiii. 18, 20.) And possibly to the whole congregation, who were directed, when they came into the land of Canaan, to put the blessing upon mount Gerizim, Deut. xi. 29. *Ye Jews say, In Jerusalem is the place*—Namely, the temple.

V. 21. *Believe me*—Our Lord uses this expression

cometh, when ye shall neither in this mountain, nor at Jerusalem,
 22 worship the Father. Ye worship ye know not what; we know what
 23 we worship; for salvation is from the Jews. But the hour cometh,
 and now is, when the true worshippers shall worship the Father in
 24 spirit and in truth: for the Father seeketh such to worship him. God
 is a spirit, and they that worship him must worship *him* in spirit and
 25 in truth. The woman saith to him, I know that the Messiah is coming,
 who is called Christ; when he is come, he will tell us all things.
 26 Jesus saith to her, I that speak to thee am *he*. And upon this came his
 27 disciples, and marvelled that he talked with a woman. Yet none said,
 What seekest thou? or, Why talkest thou with her?
 28 The woman then left her water pot, and went to the city, and

expression in this manner but once; and that to a Samaritan. To his own people, the Jews, his usual language is, *I say unto you. The hour cometh when ye—Both Samaritans and Jews, shall worship neither in this mountain nor at Jerusalem—As preferable to any other place. True worship shall be no longer confined to any one place or nation.*

V. 22. *Ye worship ye know not what—*Ye Samaritans are ignorant, not only of the place, but of the very object of worship. Indeed *they feared the Lord—After a fashion; but at the same time, served their own gods,* 2 Kings xvii. 33. *Salvation is from the Jews—*So spake all the prophets, that the Saviour should arise out of the Jewish nation; and that from thence the knowledge of him should spread to all nations under heaven.

V. 23. *The true worshippers shall worship the Father—*Not here or there only, but at all times and in all places.

V. 24. *God is a spirit—*Not only remote from body, and all the properties of it, but likewise full of all spiritual perfections, power, wisdom, love, holiness. And our worship should be suitable to his nature. We should worship him with the truly spiritual worship of faith, love, and holiness, ani-

inating all our tempers, thoughts, words and actions.

V. 25. *The woman saith—*With joy for what she had already learned, and desire of fuller instruction.

V. 26. *Jesus saith—*Hastening to satisfy her desire, before his disciples came. *I am he—*Our Lord did not speak this so plainly to the Jews, who were so full of the Messiah's temporal kingdom. If he had, many would doubtless have taken up arms in his favour, and others have accused him to the Roman governor. Yet he did in effect declare the thing, though he denied the particular title. For in a multitude of places he represented himself, both as the Son of man, and as the Son of God: both which expressions were generally understood by the Jews as peculiarly applicable to the Messiah.

V. 27. *His disciples marvelled that he talked with a woman—*Which the Jewish Rabbi's reckoned scandalous for a man of distinction to do. They marvelled likewise at his talking with a woman of that nation, which was so peculiarly hateful to the Jews. Yet none said—To the woman, *What seekest thou? Or to Christ, Why talkest thou with her?*

V. 28. *The woman left her water-pot—*Forgetting smaller things.

29 faith to the men, Come, see a man who told me all things that ever I
30 did : is not this the Christ? Then they went out of the city, and came
to him.

31 In the mean time his disciples prayed him, saying, Master, eat,
32 But he said to them, I have meat to eat that ye know not of. The dis-
33 ciples said one to another, Hath any man brought him to eat? Jesus
34 said to him, My meat is, to do the will of him that sent me, and to
35 finish his work. Say ye not, There are yet four months, and the harvest
cometh? Lo, I say to you, Lift up your eyes, and survey the fields, for
36 they are white already to the harvest. And he that reapeth, receiveth
wages and gathereth fruit to life eternal, that both he that soweth
37 and he that reapeth may rejoice together. And herein is the saying
38 true, One soweth and another reapeth. I have sent you to reap that
whereon you have bestowed no labour : others have laboured, and ye
are entered into their labour.

39 And many of the Samaritans out of the city believed on him, for
the saying of the woman testifying, He told me all that ever I did.
40 So when the Samaritans were come to him, they besought him to tarry
41 with them. And he abode there two days. And many more believed,
42 because of his word, And said to the woman, We no longer believe,
because of thy saying : for we have heard him ourselves, and know that
this is indeed the Christ, the Saviour of the world.

43 After the two days, he departed thence, and went into Galilee. (Now

V. 29. *A man who told me all things that ever I did*—Our Lord had told her but a few things. But his words awakened her conscience, which soon told her all the rest. *Is not this the Christ?*—She does not doubt of it herself, but incites them to make the enquiry.

V. 31. *In the mean time*—Before the people came.

V. 34. *My meat*—That which satisfies the strongest appetite of my soul.

V. 35. *The fields are white already*—As if he had said, the spiritual harvest is ripe already. The Samaritans ripe for the gospel, covered the ground round about them.

V. 36. *He that reapeth*—Whoever sows souls, *receiveth wages*—A peculiar blessing to himself, and *gathereth fruit*—Many souls; *that he that soweth*—Christ the great sower of the seed, and *he that reapeth may rejoice together*.

V. 37. *That saying*—A common proverb: *One soweth*—The prophets and Christ; *Another reapeth*—The apostles and succeeding ministers.

V. 38. *I*—The Lord of the whole harvest, *have sent you*—He had employed them already in baptizing, ver. 2.

V. 42. *We know that this is the Saviour of the world*—And not of the Jews only.

V. 43. *He went into Galilee*—That is, into the

44 Jesus himself had testified, * That a prophet hath not honour in his own
 45 country.) And when he was come into Galilee, the Galileans received
 him, having seen all the things that he did in Jerusalem at the feast. For
 they also had come to the feast.

46 So he came again to Cana of Galilee, where he had made the
 water wine. And there was a certain nobleman, whose son was sick
 47 at Capernaum. When he heard that Jesus was come out of Judea
 into Galilee, he went to him, and besought him to come down and
 48 heal his son, for he was at the point of death. Jesus said to him,
 49 Unless ye see signs and wonders, ye will in no wise believe. The
 50 nobleman said to him, Sir come down, ere my child die. Jesus said
 to him, Go; thy son liveth. And the man believed the word that
 51 Jesus spake to him, and he went. And as he was now going down,
 52 his servants met him and told *him*, saying, Thy son liveth. Then
 he asked of them the hour when he amended. And they said to
 53 him, Yesterday at the seventh hour the fever left him. So the
 father knew, *it was*, at the same hour, in which Jesus had said to him,
 54 Thy son liveth. And himself believed, and his whole house. This
 second miracle again Jesus wrought, being come out of Judea into
 Galilee.

V. After this there was a feast of the Jews, and Jesus went up to
 2 Jerusalem. Now there is in Jerusalem by the sheep-gate, a bath,
 which is called in the Hebrew tongue, Bethesda, having five porti-
 3 cos. In these lay a great multitude of diseased, of blind, halt, wi-
 4 thered, waiting for the moving of the water. For an angel went

the country of Galilee; but not to Naza-
 reth. It was at that town only that he
 had no honour. Therefore he went to other
 towns.

V. 47. *To come down*—For Cana stood
 much higher than Capernaum.

V. 48. *Unless ye see signs and wonders*—
 Although the Samaritans believed without
 them.

V. 52. *He asked the hour when he amended*—
 The more exactly the works of God are
 considered, the more faith is increased.

V. 1. *A feast*—Pentecost.

V. 2. *There is in Jerusalem*—Hence it
 appears, that St. John wrote his gospel be-
 fore Jerusalem was destroyed: it is sup-
 posed about thirty years after the ascension.
Having five porticos—Built for the use of the
 sick. Probably the basin had five sides.
Bethesda signifies the house of Mercy.

V. 4. *An angel*—Yet many undoubtedly
 thought the whole thing to be purely na-
 tural. *At certain times*—Perhaps at a cer-
 tain hour of the day, during this paschal
 week.

down at certain times into the bath, and the water was troubled :
 and whosoever went in first, after the troubling of the water, was
 5 made whole, whatsoever disease he had. And a certain man was
 6 there, who had been diseased eight and thirty years. Jesus seeing
 him lie, and knowing that he had now been diseased a long time,
 7 saith to him, Desirest thou to be made whole? The infirm man answered
 him, Sir, I have no man to put me into the bath, when the water is
 troubled; and while I am coming, another steppeth down before me.
 8 Jesus saith to him, Rise, take up thy bed and walk. And immediately
 9 the man was made whole, and took up his bed and walked: and the
 10 same day was the sabbath. Then said the Jews to him that was healed,
 11 It is the sabbath; it is not lawful for thee to take up thy bed. He
 answered, He that made me whole, he said to me, Take up thy
 12 bed and walk. Then asked they him, Who is the man that said
 13 to thee, Take up thy bed and walk? And he that was healed knew
 not who he was; for Jesus had retired, a multitude being in the
 14 place. Afterwards Jesus findeth him in the temple, and said to him,
 Lo, thou art made whole: sin no more, lest a worse thing come to thee.
 15 The man departed and told the Jews that it was Jesus who had made
 him whole.
 16 And therefore the Jews persecuted Jesus, because he had done

week. *Went down*—The Greek word implies, that he had ceased going down, before the time of St. John's writing this. God might design this, to raise expectation of the acceptable time approaching, to add a greater lustre to his Son's miracles, and to shew that his ancient people were not entirely forgotten of him. *The first*—Whereas the Son of God healed every day not one only, but whole multitudes that resorted to him.

V. 7. *The infirm man answered*—Giving the reason why he was not made whole, notwithstanding his desire.

V. 14. *Sin no more*—It seems his former illness was the effect or punishment of sin.

V. 15. *The man went and told the Jews, that*

it was Jesus who had made him whole—One might have expected that when he had published the name of his benefactor, crowds would have thronged about Jesus, to have heard the words of his mouth, and to have received the blessings of the gospel. Instead of this, they surround him with an hostile intent; they even conspire against his life, and for an imagined transgression in point of ceremony, would have put out this light of Israel. Let us not wonder then, if our good be evil spoken of; if even candor, benevolence, and usefulness, do not disarm the enmity of those who have been taught to prefer sacrifice to mercy; and who disrelishing the genuine gospel, naturally seek to slander and persecute the professors, but especially the defenders of it.

V. 17. *My*

17 these things on the sabbath. But Jesus answered them, My Father
 18 worketh until now, and I work. Therefore the Jews sought the
 more to kill him, because he not only broke the sabbath, but also
 said that God was his own Father, making himself equal with God.
 19 Then answered Jesus and saith to them, Verily verily I say unto you,
 the Son can do nothing of himself, but what he seeth the Father do;
 but what things soever he doth, these also doth the Son likewise.
 20 For the Father loveth the Son, and sheweth him all things that himself
 doth: And he will shew him greater works than these, so that ye will
 21 marvel. For as the Father quickeneth the dead, so the Son also
 22 quickeneth whom he will. For neither doth the Father judge any
 one, but hath given all judgment to the Son: that all men may ho-
 23 nour the Son, even as they honour the Father. He that honoureth

V. 17. *My Father worketh until now, and I work*—From the creation till now he hath been working without intermission. I do likewise. This is the proposition which is explained from ver. 19, to ver. 30, confirmed and vindicated in the 31st and following verses.

V. 18. *His own Father*—The Greek word means *his own Father*, in such a sense as no creature can speak. *Making himself equal with God*—It is evident all the hearers so understood him, and that our Lord never contradicted, but confirmed it.

V. 19. *The Son can do nothing of himself*—This is not his imperfection, but his glory, resulting from his eternal, intimate, indissoluble unity with the Father. Hence it is absolutely impossible, that the Son should judge, will, testify, or teach any thing without the Father, ver 30, &c. ch. vi. 31. ch. vii. 16. or that he should be known or believed on, separately from the Father. And he here defends his doing good every day, without intermission, by the example of his Father, from which he cannot depart: *These doth the Son likewise*—All these, and only these; seeing he and the Father are one.

V. 20. *The Father sheweth him all things*

that himself doth—A proof of the most intimate unity. *And he will shew him*—By doing them. At the same time (not at different times) the Father sheweth and doth, and the Son seeth and doth. *Greater works*—Jesus oftner terms them works, than signs or wonders, because they were not wonders in his eyes. *Ye will marvel*—So they did, when he raised Lazarus.

V. 21. *For*—He declares, which are those greater works, raising the dead, and judging the world. The powers of *quicken- ing whom he will* follows from the power of *judging*. These two, *quicken- ing and judging*, are proposed ver. 21, 22. The acquittal of believers, which pre-supposes *judgment*, is treated of in the 24th verse; the *quicken- ing* of the dead, ver. 25; and the general resurrection, ver. 28.

V. 22. *For neither doth the Father judge*—Not without the Son: but he doth judge by that man whom he hath ordained, Acts xvii. 31.

V. 23. *That all men may honour the Son, even as they honour the Father*—Either willingly, and so escaping condemnation, by faith; or unwillingly, when feeling the wrath of the judge. This demonstrates the equality of the Son with the Father. If our Lord were God only by office or investiture,
 and

24 not the Son, honoureth not the Father that sent him. Verily, verily,
 I say unto you, he that heareth my word, and believeth on him that
 sent me, hath everlasting life, and cometh not into condemnation,
 25 but is passed from death to life. Verily, verily, I say to you, The
 hour is coming, and now is, when the dead shall hear the voice of
 26 the Son of God, and they that hear shall live. For as the Father
 hath life in himself, so hath he given to the Son also to have life in
 27 himself. And hath given him authority to execute judgment likewise,
 28 because he is the Son of man. Marvel not at this: for the time is
 29 coming, in which all that are in the graves shall hear his voice, And
 shall come forth, they that have done good to the resurrection of life,
 30 and they that have done evil to the resurrection of damnation. I can
 do nothing of myself: as I hear, I judge, and my judgment is just;
 31 because I seek not my own will, but the will of him that sent me. If I
 32 testify of myself, my testimony is not valid. There is another that
 testifieth of me, and I know that the testimony which he testifieth of me
 is valid.

33 Ye sent to John, and he bare testimony to the truth. But I receive
 34 not testimony from man: but these things I say, that ye may be

and not in the unity of the divine essence, and in all respects equal in Godhead with the Father, he could not be honoured *even at*, that is, with the *same* honour that they honoured the Father. *He that honoureth not the Son*—With the *same* equal honour, greatly dishonoureth the Father that sent him.

V. 24. *And cometh not into condemnation*—Unless he make shipwreck of the faith.

V. 25. *The dead shall hear the voice of the Son of God*—So did Jairus's daughter, the widow's son, and Lazarus.

V. 26. *He hath given to the Son*—By eternal generation, *to have life in himself*—Absolute, independent.

V. 27. *Because he is the Son of man*—He is appointed to judge mankind, because he was made man.

V. 28. *The time is coming*—When not two or three, but all shall rise.

V. 29. *The resurrection of life*—The resurrection which leads to everlasting life.

V. 30. *I can do nothing of myself*—It is impossible I should do any thing separately from my Father. *As I hear*—Of the Father, and see, so *I judge* and do; because I am essentially united to him. See ver. 19.

V. 31. *If I testify of myself*—That is, if I alone (which indeed is impossible) my testimony is not valid.

V. 32. *There is another*—The Father, ver. 37. *and I know that*, even in your judgment, his testimony is beyond exception.

V. 33. *He bare testimony*—That I am the Christ.

V. 34. *But I have no need to receive, &c. But these things*—Concerning John, whom ye yourselves reverence; *I say that ye may be saved*—So really and seriously did he will their salvation. Yet they were not saved. Most, if not all, of them died in their sins.

V. 35. *He*

35 saved. He was a burning and a shining light, and ye were willing
 36 for a season to rejoice in his light. But I have a greater testimony
 than *that* of John: for the works which the Father hath given me to
 fulfil, the very works that I do testify of me, that the Father hath
 37 sent me. And the Father who hath sent me, he hath testified of me:
 ye have neither heard his voice at any time, nor seen his form.
 38 And ye have not his word abiding in you; for whom he hath sent,
 39 ye believe not. Search the Scriptures: in them ye are assured ye
 40 have eternal life: and it is they that testify of me. Yet ye will not
 41 come to me, that ye may have life. I receive not honour from
 men. But I know you, that ye have not the love of God in you.
 42 For I am come in my Father's name, and ye receive me not: If
 43 another shall come in his own name, him will ye receive. How can
 44 ye believe, while ye receive honour one of another, and seek not the
 45 honour that is from God only? Think not that I will accuse you to
 the Father: there is one that accuseth you, *even* Moses, in whom ye
 46 trust. For had ye believed Moses, ye would have believed me; for
 47 he wrote of me. But if ye believe not his writings, how shall ye believe
 my words?

V. 35. *He was a burning and a shining light*—Inwardly burning with love and zeal; outwardly shining in all holiness. *And even ye are willing for a season*—A short time only.

V. 37. *He hath testified of me*—Namely at my baptism. I speak not of my supposed father *Joseph*. Ye are utter strangers to him of whom I speak.

V. 38. *Ye have not his word*—All who believe have the word of the Father (the same with the word of the Son) *abiding in* them, that is, deeply engrafted in their hearts.

V. 39. *Search the scriptures*—A plain command to all men. *In them ye are assured ye have eternal life*—Ye know they shew you the way to eternal life. And these very scriptures testify of me.

V. 40. *Yet ye will not come unto me*—As they direct you.

V. 41. *I receive not honour from men*—I

need it not. I seek it not from you for my own sake.

V. 42. *But I know you*—With this ray he pierces the hearts of the hearers. And this doubtless he spake with the tenderest compassion.

V. 43. *If another shall come*—Any false Christ.

V. 44. *While ye receive honour*—That is, while ye seek the praise of men rather than the praise of God. At the feast of Pentecost, kept in commemoration of the giving the law from mount *Sinai*, their sermons used to be full of the praises of the law, and of the people to whom it is given. How mortifying then must the following words of our Lord be to them, while they were thus exulting in *Moses* and his law?

V. 45. *There is one that accuseth you*—By his writings.

V. 46. *He wrote of me*—Every where; in

VI. * After these things, Jesus went over the sea of Galilee, *the sea*
 2 of Tiberias, And a great multitude followed him, because they had
 3 seen the miracles which he did on the diseased. But Jesus went up
 4 into the mountain, and sat there with his disciples. And the pass-
 5 over, a feast of the Jews, was nigh. Jesus then lifting up his eyes,
 and seeing a great multitude coming to him, saith to Philip, Whence
 6 shall we buy bread, that these may eat? (But this he said trying
 7 him; for he himself knew what he intended to do.) Philip answered
 him, Two hundred penny worth of bread is not sufficient for them,
 8 that each of them may take a little. One of his disciples, Andrew,
 9 Simon Peter's brother, saith to him, Here is a lad, who hath five bar-
 ley loaves, and two small fishes: but what are they among so many?
 10 Jesus said, Make the men sit down. (Now there was much grass
 in the place) So the men sat down, in number about five thousand.
 11 Then Jesus took the loaves, and having given thanks, distributed to
 the disciples, and the disciples to them that were sat down, and likewise
 12 of the fishes as much as they would. When they were filled, he saith
 to his disciples, Gather up the fragments which remain, that nothing
 13 be lost. They therefore gathered *them*, and filled twelve baskets with
 the fragments of the five barley-loaves, which remained over and above
 14 to them that had eaten. Then those men having seen the miracle which
 Jesus did, said, Of a truth this is the prophet that was to come into the
 15 world. Jesus therefore knowing, that they were about to come and
 take him by force to make him a king, again retired to the mountain
 all alone.
 16 * In the evening, his disciples went down to the sea, And entering
 17 into the vessel, they went over the sea toward Capernaum: And it
 18 was now dark, and Jesus was not come to them. And the sea ran

in all his writings; particularly Deut. xviii.
 15, 18.

V. 1. *After these things*—The history of
 between ten and eleven months is to be
 supplied here from the Evangelists.

V. 3. *Jesus went up*—Before the people
 overtook him.

V. 5. *Jesus saith to Philip*—Perhaps he
 had the care of providing victuals for the
 family of the apostles.

V. 15. *He retired to the mountain alone*—
 Having ordered his disciples to cross over
 the lake.

V. 22. *Who*

* Matt. xiv. 13. Mark vi. 32. Luke ix. 10.

* Matt. xiv. 22. Mark vi. 45.

19 high, a great wind blowing. And having rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh to the vessel: and they were afraid. But he saith to them, It is I; be not afraid. Then they willingly received him into the vessel; and immediately the vessel was at the land to which they were bound.

22 The day following, the multitude who had stood on the other side of the sea, because they saw there was no other vessel there, save that one into which his disciples went, and that Jesus went not into the vessel with his disciples, but *that* his disciples were gone away alone: (But there came other little vessels from Tiberias, near the place where they had eaten bread, after the Lord had given thanks) When they saw that Jesus was not there, neither his disciples, they also went aboard the vessels, and came to Capernaum seeking Jesus.

25 And having found him on the other side of the sea, they said to him Rabbi, when camest thou hither? Jesus answered them and said, Verily verily I say to you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were satisfied. 27 Labour not for the meat which perisheth, but for that which endureth to everlasting life, which the Son of man will give you; for 28 him hath God the Father sealed. Then said they to him, What shall 29 we do that we may work the works of God? Jesus answered and

V. 22. *Who had stood on the other side*—They were forced to stay awhile; because there were then no other vessels; and they staid the less unwillingly, because they saw Jesus was not embarked.

V. 26. Our Lord does not satisfy their curiosity, but corrects the wrong motive they had in seeking him: *Because ye did eat*—Merely for temporal advantage. Hitherto Christ had been gathering hearers: he now begins to try their sincerity, by a figurative discourse concerning his passion and the fruit of it, to be received by faith.

V. 27. *Labour not for the meat which perisheth*—For bodily food: not for that only, not chiefly: not at all, but in subordi-

nation to grace, faith, love, the *meat which endureth to everlasting life*. Labour, *work for this: for everlasting life*: so our Lord expressly commands, *work for life*, as well as *from life*; from a principle of faith and love. *Him hath the Father sealed*—By this very miracle, as well as by his whole testimony concerning him. See ch. iii. 33. *Sealing is the mark of the authenticity of a writing.*

V. 28. *The works of God*—Works pleasing to God.

V. 29. *This is the work of God*—The work most pleasing to God, and the foundation of all others: *That ye believe*—He expresses it first properly, afterwards figuratively.

said to them, This is the work of God, that ye believe on him
 30 whom he hath sent. They said therefore to him, What sign dost
 thou then, that we may see and believe thee? What dost thou work?
 31 Our fathers eat manna in the wilderness, as it is written, † He gave
 32 them bread from heaven to eat. Then said Jesus to them, Verily, verily,
 I say unto you, Moses gave you not the bread from heaven; but my
 33 Father giveth you the true bread from heaven. For the bread of God
 is he that cometh down from heaven, and giveth life to the world.
 34 Then said they to him, Lord, ever give us this bread. And Jesus
 35 said to them, I am the bread of life. He that cometh to me shall
 36 never hunger, and he that believeth on me shall never thirst. But
 37 I told you, that though ye have seen me, ye believe not. All that the
 Father giveth me, will come to me, and him that cometh to me, I
 38 will in no wise cast out. For I came down from heaven, not to do
 39 my own will, but the will of him that sent me. And this is the will
 of him that sent me, That of all which he hath given me, I should lose
 40 nothing, but should raise it up at the last day. And this is the will
 of him that sent me, that every one who seeth the Son, and be-

V. 30. *What sign dost thou?*—Amazing, after what they had just seen!

V. 31. *Our fathers eat manna*—This sign Moses gave them. *He gave them bread from heaven*—From the lower, sublunary heaven; to which Jesus opposes the highest heaven: in which sense he says seven times (ver. 32, 33. 38. 50. 58. 62.) That he himself came down from heaven.

V. 32. *Moses gave you not bread from heaven*—It was not Moses, who gave the manna to your fathers; but my Father, who now giveth the true bread from heaven.

V. 33. *He that—giveth life to the world*—Not (like the manna) to one people only: and that from generation to generation. Our Lord does not yet say, I am that bread: else the Jews would not have given him so respectful an answer, ver. 34.

V. 34. *Give us this bread*—Meaning it

still, in a literal sense: yet they seem now to be not far from believing.

V. 35. *I am the bread of life*—Having and giving life: *He that cometh—he that believeth*—Equivalent expressions: *Shall never hunger, thirst*—Shall be satisfied, happy for ever.

V. 36. *I have told you*—Namely, ver. 26.

V. 37. *All that the Father giveth me*—All that feel themselves lost, and follow the drawings of the Father, he in a peculiar manner giveth to the Son: *will come to me*—By faith. *And him that thus cometh to me, I will in no wise cast out*—I will give him pardon, holiness, and heaven, if he endure to the end *to rejoice in his light*.

V. 39. *Of all which he hath already given me*—(See ch. xvii. 6. 12.) If they endure to the end. But Judas did not.

V. 40. Here is the sum of the three foregoing verses. *This is the will of him that sent*

lieveth on him, should have everlasting life; and I will raise him up at the last day.

41 The Jews then murmured about him, because he said, I am the
42 bread which came down from heaven. And they said, Is not this
Jesus, the son of Joseph, whose father and mother we know? How
43 then saith he, I came down from heaven? Jesus answered and said
44 to them, Murmur not among yourselves. No man can come unto
me, unless the Father who hath sent me, draw him; and I will raise
45 him up at the last day. It is written in the prophets, * And they shall
be all taught of God. Every man therefore that had heard and
46 learned of the Father cometh to me. Not that any man hath seen
the Father, save he who is from God; he hath seen the Father.
47 Verily, verily, I say unto you, he that believeth on me hath everlast-
48 ing life. I am the bread of life. Your fathers ate manna in the
49 wilderness, and yet died. This is the bread which cometh down from
50 heaven, that a man may eat of it, and not die. I am the living bread
51 which came down from heaven: If any man eat of this bread, he shall
live for ever; and the bread that I will give, is my flesh, which I will
give for the life of the world.

52 The Jews then debated among themselves, saying, How can this

sent me—This is the whole of what I have said: this is the eternal, unchangeable will of God. Every one who truly believeth, shall have everlasting life. *Every one that seeth and believeth*—The Jews saw, and yet believed not. *And I will raise him up*—As this is the will of him that sent me, I will perform it effectually.

V. 44. *Christ* having checked their murmuring, continues what he was saying, ver. 40. *No man cometh to me, unless my Father draw him*—No man can believe in *Christ*, unless God give him power: he draws us first, by good desires: not by compulsion, not by laying the will under any necessity; but by the strong and sweet, yet still resistible, motions of his heavenly grace.

V. 45. *Every man that had heard*—The

secret voice of God, he, and he only believeth.

V. 46. *Not that any one*—Must expect him to appear in a visible shape. *He who is from or with God*—In a more eminent manner than any creature.

V. 50. *Not die*—Not spiritually: not eternally.

V. 51. *If any eat of this bread*—That is, believe in me: *He shall live for ever*—In other words, he that believeth to the end shall be saved. *My flesh which I will give you*—This whole discourse concerning his flesh and blood refers directly to his passion, and but remotely, if at all, to the Lord's Supper.

V. 52. Observe the degrees: the Jews are tried here; the disciples, ver. 60, 66. the apostles, ver. 67.

53 man give us *his* flesh to eat? But Jesus said to them, Verily, verily, I say unto you, unless ye eat the flesh of the Son of man, and drink
54 his blood, ye have no life in you. He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the
55 last day. For my flesh is meat indeed, and my blood is drink indeed.
56 He that eateth my flesh, and drinketh my blood, abideth in me, and I
57 in him. As the living Father had sent me, and I live by the Father,
58 so he that eateth me, even he shall live by me. This is the bread which came down from heaven; not as your fathers ate manna, and died:
59 he that eateth of this bread shall live for ever. These things he said in the synagogue, teaching at Capernaum.

60 Many of his disciples hearing *it*, said, This is an hard saying:
61 who can hear it? Jesus knowing in himself that his disciples murmured about this, said to them, Doth this offend you? *What* if ye
62 shall see the Son of man ascend where he was before? It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I have
63 spoken, *they* are spirit and *they* are life. But there are some of you who believe not. (For Jesus had known from the beginning, who they were

V. 53. *Unless ye eat the flesh of the Son of man*—Spiritually: unless ye draw continual virtue from him by faith. *Eating his flesh* is only another expression for believing.

V. 55. *Meat—drink indeed*—With which the soul of a believer is as truly fed, as his body with meat and drink.

V. 57. *I live by the Father*—Being one with him. *He shall live by me*—Being one with me. Amazing union!

V. 58. *This is*—That is, I am the bread—Which is not like the manna your fathers ate, who died notwithstanding.

V. 60. *This is an hard saying*—Hard to the children of the world, but sweet to the children of God. Scarce ever did our Lord speak more sublimely, even to the apostles in private. *Who can hear*—Endure it?

V. 62. *What if ye shall see the Son of man ascend where he was before?*—How much

more incredible will it then appear to you, that he should give you his flesh to eat?

V. 63. *It is the spirit*—The spiritual meaning of these words, by which God giveth life. *The flesh*—The bare, carnal, literal meaning, *profiteth nothing*. *The words which I have spoken, they are spirit*—Are to be taken in a spiritual sense; and, when they are so understood, *they are life*—That is a means of spiritual life to the hearers.

V. 64. *But there are some of you who believe not*—And so receive no life by them, because you take them in a gross literal sense. *For Jesus knew from the beginning*—Of his ministry: *Who would betray him*—Therefore it is plain, God does foresee future contingencies:

“But his fore-knowledge causes not the fault

Which had no less prov’d certain unforeknown.”

V. 65. *Unless*

65 that believed not, and who would betray him.) And he said, Therefore said I to you, That no man can come to me, unless it be given him by my Father.

66 From this time many of his disciples went back and walked no more with him. Then said Jesus to the twelve, Are ye also minded to go away? Then Simon Peter answered him, saying, Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and known, that thou art the Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve? Yet one of you is a devil. He spake of Judas Iscariot, the son of Simon; for he it was that was about to betray him, being one of the twelve.

VII. After these things Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to kill him. Now the Jews feast of tabernacles was nigh. His brethren therefore said to him, Depart hence and go into Judea, that thy disciples there also may see the works which thou dost. For no man doth any thing in secret, but desireth to be publicly known: if thou dost these things shew thyself to the world.

V. 65. *Unless it be given*—And it is given to those only, who will receive it on God's own terms.

V. 66. *From this time many of his disciples went back*—So our Lord now began to purge his floor: the proud and careless were driven away, and those remained who were meet for the master's use.

V. 68. *Thou hast the words of eternal life*—Thou and thou alone speakest the words which shew the way to life everlasting.

V. 69. *And we*—Who have been with thee from the beginning, whatever others do, have known—Are absolutely assured, that thou art the Christ.

V. 70. *Jesus answered them*—And yet even ye have not acted suitably to this knowledge. *Have I not chosen, or elected you twelve*—But they might fall from even that election. *Yet one of you*—On this

gracious warning, Judas ought to have repented: *Is a devil*—Is now influenced by one.

V. 1. *After these things Jesus walked in Galilee*—That is, continued there, for some months after the second passover: *For he would not walk*—Continue in Judea; because the Jews—Those of them who did not believe; and in particular the chief Priests, Scribes and Pharisees, sought an opportunity to kill him.

V. 2. *The feast of tabernacles*—The time, manner, and reason of this feast may be seen, Lev. xxiii, 34. &c.

V. 3. *His brethren*—So called according to the Jewish way of speaking. They were his cousins, the sons of his mother's sister. *Depart hence*—From this obscure place.

V. 4. *For no man doth any thing*—Of this kind, in secret; but rather desireth to be of public

5 (For neither did his brethren believe on him.) Jesus saith to them,
 6 My time is not yet come: your time is always ready. The world can-
 7 not hate you, but me it hateth; because I testify of it, that its works are
 8 evil. Go ye up to the feast; I go not up to this feast yet; because my
 9 time is not yet fully come. Having said these things to them, he abode
 in Galilee.

10 But when his brethren were gone up, then he also went up to the feast,
 11 not openly, but as it were privately. Then the Jews sought him at the
 12 feast, and said, Where is he? And there was much murmuring among
 the multitude concerning him: for some said, He is a good man, others
 13 said, Nay; but he seduceth the people. However no man spake openly
 of him, for fear of the Jews.

14 Now at the middle of the feast, Jesus went up into the temple and
 15 taught. And the Jews marvelled, saying, How does this man know
 16 letters, having never learned? Jesus answered them and said, My
 17 doctrine is not mine, but his that sent me. If any man be willing to
 do his will, he shall know of the doctrine, whether it be of God, or
 18 whether I speak of myself. He that speaketh of himself, seeketh his own
 glory; but he that seeketh the glory of him that sent him, the same is

public use. *If thou really dost these things—*
These miracles which are reported; shew
thyself to the world—To all men.

V. 6. *Jesus saith, Your time is always ready*
—This or any time will suit you.

V. 7. *The world cannot hate you—Because*
ye are of the world. But me it hateth—And
all that bear the same testimony.

V. 10. *He also went up to the feast—This*
was his last journey but one to Jerusalem.
The next time he went up, he suffered.

V. 11. *The Jews—The men of Judea,*
particularly of Jerusalem.

V. 12. *There was much murmuring among*
the multitude—Much whispering; many pri-
rate debates with each other, among those
who were come from distant parts.

V. 13. *However no man spake openly of him*
—Not in favour of him: for fear of the
Jews—Those that were in authority.

V. 14. *Now at the middle of the feast—*
Which lasted eight days. It was probable,

this was on the sabbath-day. *Jesus went*
up into the temple—Directly, without stop-
ping any where else.

V. 15. *How does this man know letters,*
having never learned?—How comes he to be
so well acquainted with sacred literature, as
to be able thus to expound the scripture,
with such propriety and gracefulness, seeing
he has never learnt this, at any place of
education?

V. 16. *My doctrine is not mine—Acquired*
by any labour of learning: but his that
sent me—Immediately infused by him.

V. 17. *If any man be willing to do his will,*
he shall know of the doctrine, whether it be of
God—This is an universal rule, with regard
to all persons and doctrines. He that is
thoroughly willing to do it, shall certainly
know, what the will of God is.

V. 18. *There is no unrighteousness in him*
—No deceit or falsehood.

V. 19. But

19 true, and there is no unrighteousness in him. Did not Moses give you the law? Yet none of you keepeth the law. Why seek ye to kill me?
 20 The people answered and said, Thou hast a devil. Who seeketh to
 21 kill thee? Jesus answered and said to them, I did one work, and ye all
 22 marvel at it. Moses gave you circumcision, (not that it is of Moses,
 23 but of the fathers) and ye circumcise a man on the sabbath. If a man
 receive circumcision on the sabbath, that the law of Moses may not
 be broken: are ye angry at me because I entirely healed a man on the
 24 sabbath? Judge not according to appearance, but judge righteous
 judgment.
 25 Then said some of them of Jerusalem, Is not this he whom they
 seek to kill? And lo he speaketh boldly, and they say nothing to
 26 him. Do the rulers know indeed, that this is the Christ? Howbeit,
 27 we know this man, whence he is: but when Christ cometh, none
 28 knoweth whence he is. Then cried Jesus in the temple as he taught,
 saying, Do ye both know me, and know whence I am? And yet I
 am not come of myself, but he that sent me is true, whom ye know
 29 not. But I know him; for I am from him, and he hath sent me.
 30 Then they sought to seize him; but no man laid hands on him,

V. 19. But ye are unrighteous; for ye violate the very law which ye profess so much zeal for.

V. 20. *The people answered, Thou hast a devil*—A lying spirit. *Who seeketh to kill thee?*—These, coming from distant parts, probably did not know the design of the priests and rulers.

V. 21. *I did*—At the pool of Bethesda: *one work*—Out of many; *And ye all marvel at it*—Are amazed, because I did it on the sabbath day.

V. 22. *Moses gave you circumcision*—The sense is, because Moses enjoined you circumcision (though indeed it was far more ancient than him) you think it no harm to circumcise a man on the sabbath: and are ye angry at me (which anger had now continued sixteen months) for doing so much greater a good, for healing a man, body and soul, on the sabbath?

V. 27. *When Christ cometh, none knoweth whence he is*—This Jewish tradition was true, with regard to his divine nature: in that respect, none could declare his generation. But it was not true with regard to his human nature, for both his family and the place of his birth were plainly foretold.

V. 28. *Then cried Jesus*—With a loud and earnest voice. *Do ye both know me, and know whence I am?*—Ye do indeed know whence I am as a man. But ye know not my divine nature, nor that I am sent from God.

V. 29. *I am from him*—By eternal generation: *And he hath sent me*—His mission follows from his generation. These two points answer those: *Do ye know me? Do ye know whence I am?*

V. 30. *His hour*—The time of his suffering.

V. 33. *Then*

31 because his hour was not yet come. And many of the multitude
believed on him, and said, When Christ cometh, will he do more
32 miracles than these which this man hath done? The Pharisees heard
the multitude whispering such things concerning him, and the Pha-
33 risees and the chief Priests sent officers to seize him. Then said Jesus
to them, Yet a little time I am with you, and *then* I go to him that sent
34 me. Ye shall seek, and shall not find me, and where I am ye cannot
35 come. Then said the Jews among themselves, Whither will he go,
that we shall not find him? Will he go to the dispersed among the
36 Greeks, and teach the Greeks? What saying is this that he said, Ye
shall seek me, and shall not find *me*? And where I am, ye cannot
come?

37 On the last, the great *day* of the feast, Jesus stood and cried, say-
38 ing, If any man thirst, let him come to me and drink. † He that
believeth on me, out of his belly (as the scripture hath said) shall
39 flow rivers of living water. This he spake of the spirit, which they
who believed on him were to receive: for the Holy Ghost was not

V. 33. *Then said Jesus*—Continuing his discourse (from the 29th verse) which they had interrupted.

V. 34. *Ye shall seek me*—Whom ye now despise. These words are as it were the text, which is commented upon, in this and the following chapter. *Where I am*—Christ's so frequently saying while on earth, *where I am*, when he spake of his being in heaven, intimates his perpetual presence there in his divine nature; though his going thither was a future thing, with regard to his human nature.

V. 35. *Will he go to the dispersed among the Greeks*—The *Jews* scattered abroad in heathen nations, *Greece* particularly. Or, *Will he teach the Greeks?*—The heathens themselves?

V. 37. *On the last day the great day of the feast*—On this day there was the greatest concourse of people, and they were then wont to fetch water from the fountain of *Siloam*, which the priests poured out on

the great altar, singing one to another, *With joy shall ye draw water from the wells of salvation*. On this day likewise they commemorated God's miraculously giving water out of the rock, and offered up solemn prayers for seasonable rains.

V. 38. *He that believeth*—This answers to *let him come to me*. And whosoever doth come to him by faith, his inmost soul shall be filled with *living water*, with abundance of peace, joy, and love, which shall likewise flow from him to others. *As the scripture hath said*—Not expressly, in any one particular place. But here is a general reference to all those scriptures which speak of the *effusion of the spirit* by the *Messiah*, under the similitude of *pouring out water*.

V. 39. *The Holy Ghost was not yet given*—That is, those fruits of the spirit were *not yet given* even to true believers, in that full measure.

V. 40. *The*

40 yet *given*, because Jesus was not yet glorified. Many of the multitude therefore hearing this discourse, said, Certainly this is the prophet.
 41 Others said, This is the Christ. But some said, Doth Christ come out
 42 of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and from *Bethlehem, the town where David was?
 43 So there was a division among the people concerning him. And
 44 some of them would have seized him; but no man laid hands on him.
 45 So the officers came to the chief Priests and Pharisees; and they said
 46 to them, Why have ye not brought him? The officers answered,
 47 Never man spake like this man. The Pharisees answered, Are ye
 48 also deceived? Hath any of the rulers believed on him, or of the
 49 Pharisees? But this populace, who know not the law are accursed.
 50 Nicodemus (he that came to him by night, being one of them) saith to
 51 them, Doth our law judge a man before it hear him, and know what
 52 he doth? They answered and said to him, Art thou also a Galilean?
 53 Search and see, that out of Galilee ariseth no prophet. And every man went to his own house.

VIII. But Jesus went to the mount of Olives. And early in the morning

V. 40. *The prophet*—Whom we expect to be the fore-runner of the *Messiah*.

V. 42. *From Bethlehem*—And how could they forget, that *Jesus* was born there? Had not *Herod* given them terrible reason to remember it?

V. 48. *Hath any of the rulers*—Men of rank or eminence, or of the *Pharisees*—Men of learning or religion, *believed on him*?

V. 49. *But this populace, who know not the law*—This ignorant rabble; *are accursed*—Are by that ignorance exposed to the curse of being thus seduced.

V. 50. *Nicodemus, he that came to him by night*—Having now a little more courage, *being one of them*—Being present as a member of the great council, *saith to them*—Do not we ourselves act as if we *knew not the law*, if we pass sentence on a man before we hear him?

V. 52. *They answered*—By personal reflection; the argument they could not answer, and therefore did not attempt it. *Art thou also a Galilean?*—One of his party? *Out of Galilee ariseth no prophet*—They could not but know the contrary. They knew *Jonah* arose out of *Gath-hepher*; and *Nahum* from another village in *Galilee*. Yea, and *Tishbe*, the town of *Elijah*, the *Tishbite*, was in *Galilee* also. They might likewise have known, that *Jesus* was not born in *Galilee*, but at *Bethlehem*, even from the public register there, and from the genealogies of the family of *David*. They were conscious this poor answer would not bear examination, and so took care to prevent a reply.

V. 53. *And every man went to his own house*—So that short, plain question of *Nicodemus*, spoiled all their measures, and broke up the council! *A word spoken in season,*

2 he returned to the temple, and all the people came to him, and sitting
 3 down he taught them. And the Scribes and Pharisees bring a woman
 4 taken in adultery, and having set her in the midst, they say to him,
 5 Master, this woman was taken actually committing adultery. Now
 6 * Moses hath commanded us in the law, to stone such. What there-
 fore sayest thou? This they spoke tempting him, that they might have
 to accuse him. But Jesus stooping down, wrote with his finger on the
 7 ground. And as they continued asking him, he raised himself and said
 to them, He that is without sin among you, let him first cast the
 8 stone at her. Then stooping down again, he wrote on the ground.
 9 But they who heard *it*, went out one by one, beginning at the eldest;
 10 and Jesus was left alone, and the woman in the midst. Then Jesus
 raising himself up, said to her, Woman, where are thine accusers?
 11 Hath no man condemned thee? She saith, No man, Sir. And Jesus
 saith unto her, Neither do I condemn thee. Go, and sin no more.
 12 Then spake Jesus again to them, I am the light of the world; he

son, how good it is? Especially when God gives it his blessing.

V. 5. *Moses hath commanded us to stone such*—If they spoke accurately, this must have been a woman, who having been betrothed to an husband, had been guilty of this crime before the marriage was completed; for such only Moses commanded to be stoned. He commanded indeed, that other adulteresses should be put to death; but the manner of death was not specified.

V. 6. *That they might have to accuse him*—Either of usurping the office of a judge, if he condemned her; or, of being an enemy to the law, if he acquitted her. *Jesus stooping down, wrote with his finger on the ground*—God wrote once in the Old Testament; *Christ* once in the new: perhaps the words which he afterwards spoke, when they continued asking him. By this silent action, he 1. Fixt their wandring, hurrying thoughts, in order to awaken their conscience; and 2. signified, That he was not

then come to condemn, but to save the world.

V. 7. *He that is without sin*—He that is not guilty (his own conscience being the judge) either of the same sin, or of some nearly resembling it. *Let him first*—As a witness, cast the stone at her.

V. 9. *Beginning at the eldest*—Or the elders. *Jesus was left alone*—By all those Scribes and Pharisees who proposed the question. But many others remained, to whom our Lord directed his discourse presently after.

V. 10. *Hath no man condemned thee?*—Has no judicial sentence been passed upon thee?

V. 11. *Neither do I condemn thee*—Neither do I take upon me to pass any such sentence. Let this deliverance lead thee to repentance.

V. 12. *He that followeth me shall in no wise walk in darkness*—In ignorance, wickedness, misery: *but shall have the light of life*—He that closely, humbly, steadily follows me, shall

that followeth me shall in no wise walk in darkness, but shall have
 13 the light of life. The Pharisees therefore said to him, Thou testifiest
 14 of thyself; thy testimony is not valid: Jesus answered and said to
 them, Though I testify of myself, yet my testimony is valid: for I know
 whence I came, and whither I go; but ye know not whence I
 15 came, or whither I go. Ye judge after the flesh: I judge no man.
 16 And yet if I judge, my judgment is valid; for I am not alone; but
 17 I and the Father that sent me. Even in your law it is written,
 18 * The testimony of two men is valid. I am one that testify of my-
 19 self, and the Father that sent me testifieth of me. Then said they
 to him, Where is thy Father? Jesus answered, Ye neither know
 me nor my Father. If ye had known me, ye would have known
 20 my Father also. These words spake he in the treasury, as he taught
 in the temple. And no man seized him; for his hour was not yet
 come.

shall have the Divine light continually shining upon him, diffusing over his soul, knowledge, holiness, joy, till he is guided by it to life everlasting.

V. 13. *Thou testifiest of thyself: thy testimony is not valid*—They retort upon our Lord his own words (ch. v. 31.) *If I testify of myself, my testimony is not valid.* He had then added, *There is another who testifieth of me.* To the same effect, he replies here, (ver. 14.) *Though I testify of myself, yet my testimony is valid; for I am inseparably united to the Father. I know*—And from firm and certain knowledge proceeds the most unexceptionable testimony: *Whence I came, and whither I go*—To these two heads may be referred all the doctrine concerning *Christ*. The former is treated of ver. 16, &c. the latter, 21, &c. *For I know whence I came*—That is, *For I came from God, both as God and as man.* And *I know it*, though ye do not.

V. 15. *Ye judge after the flesh*—As the flesh, that is, corrupt nature dictates. *I judge no man*—Not thus; not now; not at my first coming.

V. 16. *I am not alone*—No more in judging, than in testifying: *But I and the Father that sent me*—His Father is in him, and he is in the Father (ch. xiv. 10, 11.) And so the Father is no more alone without the Son, than the Son is without the Father (Prov. viii. 22, 23. 30.) His Father and he are not one and another God, but one God (though distinct persons) and so inseparable from each other. And though the Son came from the Father, to assume human nature, and perform his office as the *Messiah* upon earth, as God is sometimes said to come from heaven, for particular manifestations of himself; yet *Christ* did not leave the Father, nor the Father leave him, any more than God leaves heaven, when he is said to come down to the earth.

V. 19. *Then said they to him, Where is thy father? Jesus answered*—Shewing the perverseness of their question; and teaching, That they ought first to know the Son, if they would know the Father. *Where the Father is*—He shews ver. 23. Mean time he plainly intimates, that the Father and he
 were

3 P. 2

* Deut. xix. 15.

21 Then said Jesus again to them, I go, and ye shall seek me, and
 22 shall die in your sin. Whither I go ye cannot come. The Jews
 said therefore, Will he kill himself? Because he saith, Whither I
 23 go, ye cannot come. And he said to them, Ye are of them that are
 beneath; I am of them that are above: ye are of this world; I am
 24 not of this world. Therefore I said, Ye shall die in your sins; for
 25 if ye believe not that I AM, ye shall die in your sins. Then said they
 to him, Who art thou? And Jesus saith to them, Even what I say
 26 to you from the beginning. I have many things to say and to judge
 of you: but he that sent me is true, and I speak to the world the
 27 things which I have heard from him. They understood not, that
 28 he spake to them of the Father. Jesus therefore said to them, When
 ye shall have lifted up the Son of man, then shall ye know that I
 AM, and *that* I do nothing of myself, but as my Father hath taught me, I
 29 speak these things. And he that sent me is with me: the Father hath
 30 not left me alone; for I do always the things that please him. As he
 spake these words many believed on him.

31 Then said Jesus to the Jews who believed on him, If ye continue
 32 in my word, ye are my disciples indeed: And ye shall know the

were distinct persons, as they were two witnesses: and yet one in essence, as the knowledge of him includes the knowledge of the Father.

V. 23. *Ye are*—Again he passes over their interruption, and proves what he advanced ver. 21. *Of them that are beneath*—From the earth. *I am of them that are above*—Here he directly shews whence he came, even from heaven, and whither he goes.

V. 24. *If ye believe not that I AM*—Here (as the 58th verse) our Lord claims the Divine name, I AM, Exod. iii. 14. But the Jews, as if he had stopt short, and not finished the sentence, answered, *Who art thou?*

V. 25. *Even what I say to you from the beginning*—The same which I say to you, as it were in one discourse, with one even tenor from the time I first spake to you.

V. 26. *I have many things to say and to judge*

of you—I have much to say concerning your inexcusable unbelief: *but he that sent me is true*—Whether ye believe or no. *And I speak the things which I have heard from him*—I deliver truly what he hath given me in charge.

V. 27. *They understood not*—That by him that sent him, he meant God the Father. Therefore in the 28th and 29th verses, he speaks plainly of the Father, and again claims the Divine name, I AM.

V. 28. *When he shall have lifted up*—On the cross, *ye shall know*—And so many of them did, *that I AM*—God over all; *and that I do nothing of myself*—Being one with the Father.

V. 29. *The Father hath not left me alone*—Never, from the moment I came into the world.

V. 32. *The truth*—Written in your hearts by the Spirit of God, *shall make you free*—From guilt, sin, misery, Satan.

V. 33. *They*

33 truth, and the truth shall make you free. They answered him, We
 are Abraham's offspring, and were never enslaved to any man:
 34 how sayest thou, Ye shall be made free. Jesus answered them,
 Verily, verily, I say unto you, he that committeth sin, is the slave of
 35 sin: And the slave abideth not in the house for ever; *but* the Son
 36 abideth for ever. If therefore the Son shall make you free, you will be
 37 free indeed. I know that ye are Abraham's offspring; yet ye seek
 38 to kill me, because my word had no place in you. I speak that
 which I have seen with my Father, and ye do that which ye have
 39 heard from your father. They answered and said to him, Abra-
 ham is our father. Jesus saith to them, If ye were the children of
 40 Abraham ye would do the works of Abraham. But now ye seek to
 kill me, a man who have told you the truth which I have heard
 41 from God. Abraham did not thus. Ye do the deeds of your fa-
 ther. They said to him, We were not born of fornication; we
 42 have one Father, *even* God. Jesus said to them, If God were your
 Father, ye would love me: for I proceeded forth, and came from
 43 God. I am come not of myself, but He hath sent me. Why do
 ye not understand my discourse? *Even* because ye cannot hear my
 44 word. Ye are of *your* father the devil, and your will is, to do the

V. 33. *They*—The other *Jews* that were by, (not those that believed) as appears by the whole tenor of the conversation. *We were never enslaved to any man*—A bold, notorious untruth. At that very time they were enslaved to the *Romans*.

V. 34. *Jesus answered*—Each branch of their objection first concerning freedom, then concerning their being *Abraham's* offspring, ver. 37, &c. *He that committeth sin*, is, in fact, *the slave of sin*.

V. 35. *And the slave abideth not in the house*—All sinners shall be cast out of God's house, as the slave was out of *Abraham's*: *But I the Son abide therein for ever*.

V. 36. *If I therefore make you free*, ye—shall partake of the same privilege; being made free from all guilt and sin, ye shall abide in the house of God for ever.

V. 37. *I know that ye are Abraham's off-*

spring—As to the other branch of your objection, *I know that ye are Abraham's offspring*, after the flesh; but not in a spiritual sense. Ye are not followers of the faith of *Abraham*: my word hath no place in your hearts.

V. 41. *Ye do the deeds of your father*—He is not named yet. But when they presumed to call God their father, then he is expressly called the devil, ver. 44.

V. 42. *I proceeded forth*—As God, and came—As Christ.

V. 43. *Ye cannot*—Such is your stubbornness and pride, *hear*—Receive, obey, *my word*—Not being desirous to do *my will*, ye cannot understand my doctrine, chap. vii. 17.

V. 44. *He was a murderer*—In inclination, *from the beginning*—Of his becoming a devil; and abode not in the truth—Commencing

desires of your father. He was a murderer from the beginning, and abode not in the truth: for there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. But because I speak the truth, ye believe me not.
 45 Which of you convicteth me of sin? And if I speak the truth, why
 46 do ye not believe me? He that is of God, heareth God's words; ye
 47 therefore hear *them* not, because ye are not of God. Then answered the Jews and said to him, Say we not well, That thou art a
 48 Samaritan, and hast a devil? Jesus answered, I have not a devil; but
 49 I honour my Father and ye dishonour me. I seek not my own
 50 glory; there is one that seeketh *it* and judgeth. Verily, verily, I
 51 say unto you, if a man keep my word, he shall never see death.
 52 Then said the Jews to him, Now we know that thou hast a devil.
 Abraham is dead and the prophets; yet thou sayest, If a man keep
 53 my word, he shall never taste of death. Art thou greater than our
 54 father Abraham, who is dead? The prophets also are dead. Whom
 makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye
 55 say, He is our God. Yet ye have not known him: but I know him.
 And if I should say I know him not, I should be a liar like you; but

mencing murderer and liar at the same time. And certainly *he was a killer of men* (as the Greek word properly signifies) *from the beginning* of the world: for from the very creation he designed and contrived the ruin of men. *When he speaketh a lie, he speaketh of his own*—For he is the proper parent, and as it were, creator of it. See the origin, not only of lies, but of evil in general!

V. 45. *Because I speak the truth*—Which liars hate.

V. 46. *Which of you convicteth me of sin?*—And is not my life as unreprouvable as my doctrine? Does not my whole behaviour confirm the truth of what I teach?

V. 47. *He that is of God*—That either loves or fears him, *heareth*—With joy and reverence, *God's words*—Which I preach.

V. 48. *Say we not well*—Have we not just cause to say, *thou art a Samaritan*—An

enemy to our church and nation; and *hast a devil*—Art possessed by a proud and lying spirit?

V. 49. *I honour my Father*—I seek his honour only.

V. 50. *I seek not my own glory*—That is, as I am the *Messiah*, I consult not my own glory. I need not. For my Father consulteth it, and will pass sentence on you accordingly.

V. 51. *If a man keep my word*—So will my Father consult my glory. We keep his doctrine, by believing; his promises, by hoping; his commands, by obeying. *He shall never see death*—That is, death eternal. He shall live for ever. Hereby he proves that he was no Samaritan. For the Samaritans in general were Sadducees.

V. 54. *If I honour myself*—Referring to their words, *Whom makest thou thyself?*

V. 56. He

56 I know him, and keep his word. Your father Abraham longed
 57 to see my day; and he saw *it* and was glad. Then said the Jews
 to him, Thou art not yet fifty years old, and hast thou seen Abra-
 58 ham? Jesus said to them, Verily, verily, I say unto you, before Abraham
 59 was, I AM. Then they took up stones to cast at him; but Jesus con-
 cealed himself, and went out of the temple, going through the midst of
 them, and so passed on.

IX. And as he passed on, he saw a man blind from his birth. And
 his disciples asked him, saying, Master, who sinned, this man, or his
 2 parents that he was born blind? Jesus answered, Neither hath this
 man sinned, nor his parents; but that the works of God might be
 3 made manifest through him. I must work the works of him that sent
 me, while it is day; the night is coming, when no man can work.
 4 While I am in the world, I am the light of the world. Having said
 5 this, he spat on the ground, and made clay with the spittle, and

V. 56. *He saw it*—By faith, in types, figures, and promises. As particularly in *Melchisedec*: in the appearance of *Jehovah* to him in the plains of *Mamre*, (Gen. xviii. 1.) And in the promise, that *in his seed all the nations of the earth should be blessed*. Possibly he had likewise a peculiar revelation, either of *Christ's* first or second coming.

V. 57. *Thou art not yet fifty years old*—At the most. Perhaps the gravity of our Lord's countenance, together with his afflictions and labours, might make him appear older than he really was. *Hast thou seen Abraham?*—Which they justly supposed must have been, if *Abraham* had seen him.

V. 58. *Before Abraham was, I AM*—Even from everlasting to everlasting. This is a direct answer to the objection of the *Jews*, and shews how much greater he was than *Abraham*.

V. 59. *Then took they up stones*—To stone him as a blasphemer; but *Jesus concealed himself*—Probably by becoming invisible; and *so passed on*—With the same ease, as if none had been there.

V. 2. *Who sinned, this man, or his parents, that he was born blind?*—That is, was it for his own sins, or for the sins of his parents? They suppose (as many of the *Jews* did, though without any ground from scripture) that he might have sinned in a pre-existent state, before he came into the world.

V. 3. *Jesus answered, Neither hath this man sinned, nor his parents*—It was not the manner of our Lord to answer any questions that were of no use, but to gratify an idle curiosity. Therefore he determines nothing concerning this. The scope of his answer is, It was neither for any sins of his own, nor of his parents; but that the power of God may be displayed.

V. 4. *The night is coming*—*Christ* is the light. When the light is withdrawn, night comes, *When no man can work*—No man can do any thing towards working out his salvation, after this life is ended. Yet *Christ* can work always. But he was to work upon earth, only during *the day*, or season which was appointed for him.

V. 5. *I am the light of the world*—I teach men inwardly by my spirit, and outwardly
 by

- 6 anointed the eyes of the blind man with the clay. And said to him, Go
 7 wash at the pool of Siloam, (which is by interpretation, Sent.) He went
 therefore, and washed, and came seeing.
 8 Then the neighbours and they who had seen him before, when
 9 he was blind, said, Is not this he who used to sit begging? Some
 10 said, This is he: others, He is like him: *but* he said, I am *he*. They
 11 said to him, How were thine eyes opened? he answered and said,
 A man called Jesus made clay and anointed my eyes, and said to
 12 me, Go to the pool of Siloam and wash. And I went, and washed,
 and received sight. Then said they to him, Where is he? He said, I
 know not.
 13 They bring to the Pharisees the man who had aforetime been
 14 blind. (It was the sabbath, when Jesus made the clay and opened
 15 his eyes.) Again the Pharisees also asked him, How he had received
 his sight? He said to them, He put clay on my eyes, and I washed,
 16 and see. Therefore said some of the Pharisees, This man is not of
 God, because he keepeth not the sabbath. Others said, How can a

by my preaching, what is the will of God; and I shew them, by my example, how they must do it.

V. 6. *He anointed the eyes of the blind man with the clay*—This might almost have blinded a man that had sight. But what could it do towards curing the blind? It reminds us, That God is no farther from the event, when he works either with or without means, and that all the creatures are only that, which his almighty operation makes them.

V. 7. *Go, wash at the pool of Siloam*—Perhaps our Lord intended to make the miracle more taken notice of. For a croud of people would naturally gather round him, to observe the event of so strange a prescription. And it is exceeding probable, the guide who must have led him, in traversing a great part of the city, would mention the errand he was going upon, and so call those who saw him to a greater attention.

From the fountain of *Siloam*, which was

without the walls of *Jerusalem*, a little stream flowed into the city, and was received in a kind of basin, near the temple, and called, the pool of *Siloam*. Which is, *by interpretation, Sent*—And so was a type of the *Messiah*, who was *sent* of God. *He went and washed, and came seeing*—He believed, and obeyed, and found a blessing. Had he been wise in his own eyes, and reasoned like *Naaman*, on the impropriety of the means, he had justly been left in darkness. Lord, may our proud hearts be subdued to the methods of thy recovering grace! May we leave thee to chuse, how thou wilt bestow favours, which it is our highest interest to receive on any terms.

V. 11. *A man called Jesus*—He seems to be before totally ignorant of him.

V. 14. *Anointing the eyes*—With any kind of medicine on the sabbath, was particularly forbidden by the tradition of the elders.

V. 16. *This man is not of God*—Not sent of God. *How can a man that is a sinner*—
 That

17 man that is a sinner do such miracles? And there was a division among them. They say to the blind man again, What sayest thou of him, for that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind and received his sight, till they had called the parents of him who had received his sight. And they asked them saying, Is this your son, who ye say was born blind? How then doth he now see? His parents answered them, and said, We know that this is our son, and that he was born blind. But how he now seeth, we know not, or who hath opened his eyes we know not. He is of age: ask him; he will speak concerning himself. His parents said this because they feared the Jews; for the Jews had already agreed, That if any man should own him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Therefore they called a second time the man that had been blind, and said to him, Give glory to God; we know that this man is a sinner. He answered and said, that he is a sinner I know not: one thing I know, that I was blind and now see. They said to him again, What did he to thee? How opened he thine eyes? He answered them, I have told you already, and ye did not hearken: why would ye hear it again? Are ye also willing to be his disciples? Then they reviled him and said, Thou art a disciple of that fellow; but we are disciples of Moses. We know that God spake to Moses; but we know not this fellow, whence he is. The man answered and said to them, Why herein is a marvellous thing, that ye know not whence he is; although he hath opened my eyes! We know that God heareth

That is, one living in wilful sin, do such miracles?

V. 17. *What sayest thou of him, for that he hath opened thy eyes?*—What inference dost thou draw herefrom?

V. 22. *He should be put out of the synagogue*—That is, be excommunicated.

V. 27. *Are ye also*—As well as I, at length convinced, and willing to be his disciples?

V. 29. *We know not whence he is*—By what power and authority he does these things.

V. 30. *The man answered*—Utterly illiterate as he was. And with what strength and clearness of reason? So had God opened the eyes of his understanding, as well as his bodily eyes. *Why herein is a marvellous thing, that ye*—The teachers and guides of the people, should not know, that a man who has wrought a miracle, the like of which was never heard of before, must be from heaven, sent by God.

V. 31. *We*—Even we of the populace, know that God heareth not sinners—Not impenitent

not finners; but if a man be a worshipper of God, and do his will,
 32 him he heareth. Since the world began it was not heard that any
 33 man opened the eyes of one that was born blind. If this man were not
 34 of God, he could do nothing. They answered and said to him, Thou
 wast altogether born in sin, and dost thou teach us? And they cast
 him out.

35 Jesus heard that they had cast him out; and having found him, he
 36 said to him, Dost thou believe on the Son of God? He answered and
 37 said, Sir, who is he, that I may believe on him? Jesus said to him, Thou
 38 hast both seen him, and he that talketh with thee is he. And he said,
 39 Lord, I believe. And he worshipped him. Jesus said, For judgment am
 I come into the world, that they who see not, may see, and that they who
 40 see may become blind. And some of the Pharisees, that were with him
 41 heard this, and said to him, Are we blind also? Jesus said to them, If ye
 had been blind ye would have had no sin. But now ye say, We see:
 therefore your sin remaineth.

X. Verily, verily, I say to you, he that entereth not by the door
 into the sheepfold, but climbeth up some other way, he is a thief
 2 and a robber. But he that entereth in by the door is the shepherd

penitent sinners, so as to answer their prayers in this manner. The honest courage of this man in adhering to the truth, though he knew the consequence (ver. 22.) gives him claim to the title of a confessor.

V. 33. *He could do nothing*—Of this kind; nothing miraculous.

V. 34. *Born in sins*—And therefore, they supposed, born blind. *They cast him out*—Of the synagogue; excommunicated him.

V. 35. *Having found him*—For he had sought him.

V. 36. *Who is he, that I may believe?*—This implies some degree of faith already. He was ready to receive whatever Jesus said.

V. 37. *Lord, I believe*—What an excellent spirit was this man of? Of so deep and strong an understanding: (as he had

just shewn to the confusion of the Pharisees :) and yet of so teachable a temper!

V. 39. *For judgment am I come into the world*—That is, the consequence of my coming, will be, that by the just judgment of God, while the blind in body and soul receive their sight, they who boast they see, will be given up to still greater blindness than before.

V. 41. *If ye had been blind*—Invincibly ignorant; if ye had not had so many means of knowing; *ye would have had no sin*—Comparatively to what ye have now. *But now ye say*—Ye yourselves acknowledge, *ye see: therefore your sin remaineth*—Without excuse, without remedy.

V. 1. *He that entereth not by the door*—By Christ. He is the only lawful entrance. *Into the sheep-fold*—The Church. *He is a thief and a robber*—In God's account. Such were

3 of the sheep. To him the door-keeper openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them
 4 out. And when he hath led forth his own sheep he goeth before
 5 them, and the sheep follow him: for they know his voice. They will not follow a stranger, but will flee from him: for they know
 6 not the voice of strangers. This parable spake Jesus to them; but they understood not what things they were which he spake to them.
 7 Therefore Jesus said to them again, Verily, verily, I say unto you, I
 8 am the door of the sheep. Whosoever are come before me, are
 9 thieves and robbers; but the sheep did not hear them. I am the

were all those teachers, to whom our Lord had just been speaking.

V. 3. *To him the door-keeper openeth—*Christ is considered as the shepherd, ver. 11. *As the door* in the first and following verses. And as it is not unworthy of Christ to be stiled *the door*, by which both the sheep and the true pastor enter, so neither is it unworthy of God the Father, to be stiled *the door-keeper*. See Acts xiv. 27. Col. iv. 3. Rev. iii. 8. Acts xvi. 14. *And the sheep hear his voice*—The circumstances that follow, exactly agree with the customs of the ancient eastern shepherds. They called their sheep by name, went before them, and the sheep followed them. So real Christians hear, listen to, understand, and obey the voice of a shepherd whom Christ hath sent. And he counteth them *his own*, dearer than any friend or brother: calleth, advises, directs each by name, and leadeth them out, in the paths of righteousness, beside the waters of comfort.

V. 4. *He goeth before them*—In all the ways of God, teaching them in every point by example, as well as by precept; and the sheep follow him—They tread in his steps: *For they know his voice*—Having the witness in themselves, that his words are the wisdom and the power of God. Reader, Art thou a shepherd of souls? Then answer to God, Is it thus with thee and thy flock?

V. 5. *They will not follow a stranger*—One

whom Christ hath not sent, who doth not answer the preceding description. Him they will not follow—And who can constrain them to it? But will flee from him—As from the plague. For they know not the voice of strangers—They cannot relish it; it is harsh and grating to them. They find nothing of God therein.

V. 6. *They*—The Pharisees, to whom our Lord more immediately spake, as appears from the close of the foregoing chapter.

V. 7. *I am the door*—Christ is both the door, and the shepherd, and all things

V. 8. *Whosoever are come before me*—Independently on me, assuming any part of my character, pretending, like your Elders and Rabbis to a power over the consciences of men, attempting to make laws in the Church, and to teach their own traditions as the way of salvation: all those prophets and expounders of God's word, that enter not by the door of the sheepfold, but runneth before I have sent them by my Spirit. Our Lord seems in particular to speak of those that had undertaken this office since he began his ministry, *are thieves*—Stealing temporal profit to themselves, and robbers—Plundering and murdering the sheep.

V. 9. *If any one*—As a sheep, enter in by me—Through faith, he shall be safe—From the wolf, and from those murdering shepherds. And shall go in and out—Shall con-

tinually

10 door; if any one enter in by me, he shall be safe, and shall go in and out, and find pasture. The thief cometh not, but to steal, and to kill, and to destroy: I am come, that they may have life, and that they may have it abundantly: I am the good shepherd: the good shepherd layeth down his life for the sheep. But the hireling, who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: so the wolf seizeth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my *sheep*, and am known of mine; (As the Father knoweth me, and I know the Father) and I lay down my life for the sheep. I have also other sheep which are not of this fold: I must bring them likewise, and they will hear my voice, and there shall be one flock, and one shepherd. Therefore doth my Father love me, be-

tinually attend on the shepherds whom I have sent; and shall find pasture—Food for his soul in all circumstances.

V. 10. *The thief cometh not but to steal, and to kill, and to destroy*—That is, nothing else can be the consequence of a shepherd's coming, who does not enter in by me.

V. 12. *But the hireling*—It is not the bare receiving hire, which denominates a man an hireling: (For the labourer is worthy of his hire: Jesus Christ himself being the judge: yea, and the Lord hath ordained, that they who preach the gospel, shall live of the gospel:) but the loving hire; the loving the hire more than the work; the working for the sake of the hire. He is an hireling, who would not work, were it not for the hire: to whom this is the great (if not only) motive of working. O God! If a man who works only for hire, is such a wretch, a mere thief and robber: what is he who continually takes the hire, and yet does not work at all! *The wolf*—Signifies any enemy, who by force or fraud, attacks the Christian's faith, liberty, or life. *So the wolf seizeth, and scattereth the flock*—He seizeth some, and scattereth the rest; the two ways of hurting the flock of Christ.

V. 13. *The hireling fleeth, because he is an hireling*—Because he loves the hire, not the sheep.

V. 14. *I know my sheep*—With a tender regard and special care and am known of mine—With an holy confidence and affection.

V. 15. *As the Father knoweth me, and I know the Father*—With such a knowledge as implies an expressible union: And I lay down my life—Speaking of the present time. For his whole life was only a going unto death.

V. 16. *I have also other sheep*—Whom he foreknew: which are not of this fold—Not of the Jewish Church or nation, but Gentiles. *I must bring them likewise*—Into my Church, the general assembly of those whose names are written in heaven. *And there shall be one flock*—(Not one fold, a plain false print) no corrupt or divided flocks remaining. *And one shepherd*—Who laid down his life for the sheep, and will leave no hireling among them. This unity both of the flock and the shepherd, shall be compleated in its season. The shepherd shall bring all into one flock; and the whole flock shall hear the one shepherd.

V. 17. *I lay down my life, that I may take it again*

18 cause I lay down my life, that I may take it again. No one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commission have I
19 received of my Father. There was again a division amongst the
20 Jews because of these sayings. Many of them said, He hath a devil, and is mad: why hear ye him? Others said, These are not
21 the words of one that hath a devil. Can a devil open the eyes of the blind?

22 Now the feast of the dedication came on at Jerusalem: and it
23 was winter. And Jesus was walking in the temple, in Solomon's
24 portico. Then came the Jews round about him, and said to him, How long dost thou keep us in suspense? If thou be the Christ, tell
25 us plainly. Jesus answered them, I have told you: yet ye do not believe: the works that I do in my Father's name, they testify of me.
26 But, as I have told you, ye do not believe, because ye are not of my
27 sheep. My sheep hear my voice, and I know them, and they follow

again—I cheerfully die to expiate the sins of men, to the end I may rise again for their justification.

V. 18. *I lay it down of myself*—By my own free act and deed. *I have power to lay it down, and I have power to take it again*—I have an original power and right of myself, both to lay it down as a ransom, and to take it again, after full satisfaction is made, for the sins of the whole world. *This commission have I received of my Father*—Which I readily execute.

He chiefly spoke of the Father, before his suffering: of his own glory, after it. Our Lord's receiving this commission, as mediator, is not to be considered as the ground of his power to lay down and resume his life. For this he had in himself, as having an original right to dispose thereof, antecedent to the Father's commission. But this commission was the *reason* why he thus *used* his power in laying down his life. He did it in obedience to his Father.

V. 21. *These are not the words*—The word in the original takes in actions too.

V. 22. *It was the feast of the dedication*—Instituted by Judas Maccabees (1 Macc. iv. 59.) when he purged and dedicated the altar and temple after they had been polluted. So our Lord observed festivals even of human appointment. Is it not, at least, innocent, for us to do the same?

V. 23. *In Solomon's portico*—*Josephus* informs us, that when *Solomon* built the temple, he filled up a part of the adjacent valley, and built a portico over it towards the east. This was a noble structure, supported by a wall four hundred cubits high; and continued even to the time of *Albinus* and *Agrippa*, which was several years after the death of *Christ*.

V. 26. *Ye do not believe, because ye are not of my sheep*—Because ye do not, will not follow me: because ye are proud, unholy, lovers of praise, lovers of the world, lovers of pleasure, not of God.

V. 27, 28, 29. *My sheep hear my voice, and I know them and they follow me, &c.* Our Lord still alludes to the discourse he had, before this festival. As if he had said,

My

28 me. And I give them eternal life, and they shall never perish, neither
 29 shall any pluck them out of my hand. My Father, who gave *them* me,
 is greater than all; and none shall pluck *them* out of my Father's hand.
 30 I and the Father are one.
 31 Then the Jews again took up stones to stone him. Jesus answered
 32 them, Many good works have I shewed you from my Father; for which
 33 of those works do ye stone me? The Jews answered him, We stone thee
 not for a good work, but for blasphemy, and because thou being a man,
 34 makest thyself God. Jesus answered them, Is it not written in our law,
 35 * I said ye are gods? If he call them gods to whom the word of God
 36 came (and the scripture cannot be broken.) Say ye of him whom God
 hath sanctified and sent into the world, Thou blasphemest, because I
 37 said, I am the Son of God? If I do not the works of my Father, be-
 38 lieve me not. But if I do, though ye believe not me, believe the works;
 that ye may know and believe, that the Father *is* in me, and I in him.
 39 Therefore they sought again to seize him; but he escaped out of their
 hands.

My sheep are they who 1. *Hear my voice* by faith; 2. *Are known* (that is approved) by me, as loving me: and 3. *Follow me*, keep my commandments, with a believing, loving heart. And to those who 1. *Truly believe* (observe three promises annexed to three conditions) I give eternal life. He does not say, *I will give*, but *I give*. For *he that believeth*, hath *everlasting life*. Those whom 2. *I know* truly to love me, *shall never perish*, provided they abide in my love. 3. Those who *follow me*, neither men nor devils can pluck out of my hand. *My Father who hath by an unchangeable decree, given me all that believe, love and obey, is greater than all in heaven or earth, and none is able to pluck them out of his hand.*

V. 30. *I and the father are one*—Not by consent of will only, but by unity of power, and consequently of nature. *Are*—This word confutes *Sabellius*, proving the plurality of persons: *One*—This word confutes *Arius*, proving the unity of nature in

God. Never did any prophet before, from the beginning of the world, use any one expression of himself, which could possibly be so interpreted as this and other expressions were by all that heard our Lord speak. Therefore if he was not God, he must have been the vilest of men.

V. 35. *If he (God) called them gods, unto whom the word of God came*, (that is, to whom God was then speaking.) *And the scripture cannot be broken*—That is, nothing which is written therein can be censured or rejected.

V. 36. *Say ye of him whom the Father hath sanctified, and sent into the world*—This sanctification (whereby he is essentially, the holy one of God) is mentioned as prior to his mission, and together with it implies, *Christ* was God in the highest sense, infinitely superior to that wherein those judges were so called.

V. 38. *That ye may know and believe*—In some a more exact knowledge precedes, in others it follows faith. *I am in the Father,*
 and

40 And he went away again beyond Jordan, to the place where John
 41 baptized at first, and there he abode. And many came to him and said,
 John did no miracle: but all things that John spake of this man were
 42 true. And many believed on him there.

XI. Now one Lazarus, of Bethany, the town of Mary and her sister
 2 Martha, was sick. (It was *that* Mary who anointed the Lord with
 ointment, and wiped his feet with her hair, whose brother Lazarus
 3 was sick.) Therefore *his* sisters sent to him, saying, Lord, behold he
 4 whom thou lovest is sick. Jesus hearing *it*, said, This sickness is
 not to death, but for the glory of God, that the Son of God may
 5 be glorified thereby. Now Jesus loved Martha, and her sister, and
 6 Lazarus. So after he had heard that he was sick, he abode still two
 7 days in the place where he was. Then after this he saith to the disciples,
 8 Let us go into Judea again. The disciples say to him, Master, the Jews
 9 but now sought to stone thee, and goest thou thither again? Jesus
 answered, Are there not twelve hours in the day? If any man walk in

and the Father in me—I and the Father are one—These two sentences illustrate each other.

V. 40. *To the desert place where John baptized*, and gave so honourable a testimony of him.

V. 41. *John did no miracle*—An honour reserved for him, whose fore-runner he was.

V. 1. *One Lazarus*—It is probable, Lazarus was younger than his sisters. Bethany is named, the town of Mary and Martha, and Lazarus is mentioned after them, ver. 5. Ecclesiastical history informs us, that Lazarus was now thirty years old, and that he lived thirty years after Christ's ascension.

V. 2. *It was that Mary, who afterwards anointed, &c.* She was more known than her elder sister Martha, and as such is named before her.

V. 4. *This sickness is not to death, but for the glory of God*—The event of this sickness will not be death, in the usual sense of the

word. A final separation of his soul and body: but a manifestation of the glorious power of God.

V. 7. *Let us go into Judea*—From the country east of Jordan, whither he had retired some time before when the Jews sought to stone him, chap. x. 39, 40.

V. 9. *Are there not twelve hours in the day?*—The Jews always divided the space from sun-rise to sun-set, were the days longer or shorter, into twelve parts: so that the hours of their day were all the year the same number, though much shorter in winter than in summer. *If any man walk in the day, he stumbleth not*—As if he had said: so there is such a space, a determinate time, which God has allotted me. During that time, I stumble not, amidst all the snares that are laid for me. *Because he seeth the light of this world*—And so I see the light of God surrounding me.

V. 10. *But*

10 the day, he stumbleth not, because he seeth the light of this world. But
 if any man walk in the night, he stumbleth, because the light is not in
 11 him. Thus he spake, and after that he saith to them, Our friend Lazarus
 12 sleepeth; but I go to awake him. Then the disciples said, Lord, if he
 13 sleep, he will recover. Jesus spake of his death; but they thought he
 14 had spoken of the natural rest in sleep. Then said Jesus to them plainly,
 15 Lazarus is dead. And I am glad for your sake I was not there,
 16 that ye may believe: but let us go to him. Then said Thomas
 called Didymus, to his fellow-disciples, Let us also go, that we may die
 with him.

17 When Jesus came, he found he had been near four days in the tomb.
 18 (Now Bethany was near Jerusalem, about fifteen furlongs off.) And
 19 many of the Jews were come to Martha and Mary, to comfort them
 20 concerning their brother. When Martha heard that Jesus was coming,
 21 she went and met him; but Mary sat in the house. Then said Martha
 22 to Jesus, Lord, if thou hadst been here my brother had not died. But I
 know even now, that whatsoever thou wilt ask of God, God will give it
 23 thee. Jesus saith to her, Thy brother shall rise again. Martha said to
 24 him, I know that he shall rise again in the resurrection at the last day.
 25 Jesus said to her, I am the resurrection and the life; he that believeth in
 26 me, though he die, yet shall he live; And whosoever liveth and believeth
 27 in me, shall not die for ever. Believest thou this? She saith to him,
 Yea, Lord, I believe thou art the Christ, the Son of God, who was to
 28 come into the world. Having said this, she went and privately cal-
 led Mary her sister, saying, The Master is come, and calleth for thee.

V. 10. *But if a man walk in the night*—If he have not light from God; if his providence does no longer protect him.

V. 11. *Our friend Lazarus sleepeth*—This he spoke, just when he died. *Sleepeth*—Such is the death of good men in the language of heaven. But the disciples did not yet understand this language. And the slowness of our understanding makes the scripture often descend to our barbarous manner of speaking.

V. 16. *Thomas in Hebrew, as Didymus in Greek, signifies a twin. With him*—With

Jesus, whom he supposed the Jews would kill. It seems to be the language of despair.

V. 20. *Mary sat in the house*—Probably not hearing what was said.

V. 22. *Whatsoever thou wilt ask, God will give it thee*—So that she already believed, he could raise him from the dead.

V. 25. *I am the resurrection*—Of the dead. *And the life*—Of the living. *He that believeth in me, though he die, yet shall he live*—In life everlasting.

V. 32. *She*

29 As soon as she had heard *it*, she arose quickly and came to him.
 30 Jesus was not yet come into the town, but was at the place where
 31 Martha had met him. The Jews then who were with her in the
 house and comforted her, seeing Mary, that she arose up quickly
 and went out, and followed her saying, She is gone to the tomb, to
 32 weep there. When Mary was come where Jesus was, and saw him, she
 fell at his feet, saying to him, Lord, if thou hadst been here, my brother
 33 had not died. When Jesus therefore saw her weeping, and the Jews
 weeping who came with her, he groaned deeply, and troubled himself,
 34 And said, Where have ye laid him? They say to him, Lord, come and
 35 see. Jesus wept. Then said the Jews, Behold how he loved him! And
 36 some of them said, Could not this person who opened the eyes of the
 37 blind, have even caused that this man should not have died? Jesus again
 38 groaning in himself, cometh to the tomb. It was a cave, and a stone lay
 39 upon it. Jesus saith, Take away the stone. Martha, the sister of the
 deceased, saith to him, Lord, by this time he stinketh; for he hath
 40 been *buried* four days. Jesus saith to her, Said I not to thee, if thou
 wouldst believe, thou shouldest see the glory of God? Then they took
 41 away the stone *from* where the dead lay. And Jesus lifted up his eyes

V. 32. *She fell at his feet*—This Martha had not done. So she makes amends for her slowness in coming.

V. 33. *He groaned*—So he restrained his tears. So he stopt them soon after, ver. 38. *He troubled himself*—An expression amazingly elegant, and full of the highest propriety. For the affections of Jesus were not properly passions, but voluntary emotions, which were wholly in his own power. And this tender trouble which he now voluntarily sustained, was full of the highest order and reason.

V. 35. *Jesus wept*—Out of sympathy with those who were in tears all around him, as well as from a deep sense of the misery sin had brought upon human nature.

V. 37. *Could not this person have even caused, that this man should not have died?*—Yet they never dreamed, that he could raise him

again! What a strange mixture of faith and unbelief?

V. 38. *It was a cave*—So Abraham, Isaac, and Jacob, and their wives, except Rachel, were buried in the cave of Machpelah (Gen. xlix. 29, 30, 31.) These caves were commonly in rocks, which abounded in that country, either hollowed by nature or hewn by art. And the entrance was shut up with a great stone, which sometimes had a monumental inscription.

V. 39. *Lord, by this time he stinketh*—Thus did reason and faith struggle together.

V. 40. *Said I not*—It appears by this, that Christ had said more to Martha than is before recorded.

V. 41. *Jesus lifted up his eyes*—Not as if he applied to his Father for assistance. There is not the least shew of this. He wrought the miracle, with an air of absolute sovereignty, as the Lord of life and death.

42 and said, Father, I thank thee, that thou hast heard me. And I knew
that thou hearest me always : but I spake this because of the people
43 who stand by, that they may believe that thou hast sent me ! And having
44 spoken thus, he cried with a loud voice, Lazarus come forth ! And
he that had been dead came forth, bound hand and foot with grave-
clothes, and his face was wrapt about with a napkin. Jesus saith to
them, Loose him, and let him go.

45 Many therefore of the Jews who were come to Mary, and had
46 seen the things which Jesus had done, believed on him. But some of
them went to the Pharisees, and told them what things Jesus had done.
47 Then the chief priests and elders assembled a council and said, What
48 do we ? For this man doth many miracles. If we let him thus alone,
all men will believe on him, and the Romans will come and subvert
49 both our place and nation. And one of them, Caiaphas, being the
50 high-priest that year, said to them, Ye know nothing, Nor consider it
is expedient for us, that one man should die for the people, and that

death. But it was as if he had said, I thank thee, that by the disposal of thy providence, thou hast granted my desire, in this remarkable opportunity, of exerting my power, and shewing forth thy praise.

V. 43. *He cried with a loud voice*—That all who were present might hear. *Lazarus come forth !*—Jesus called him out of the tomb as easily, as if he had been not only alive, but awake also.

V. 44. *And he came forth, bound hand and foot with grave-clothes*—Which were wrapt round each hand and each foot. *And his face was wrapt about with a napkin*—If the Jews buried as the Egyptians did, the face was not covered with it, but it only went round the forehead, and under the chin ; so that he might easily see his way.

V. 45. *Many believed on him*—And so the Son of God was glorified, according to what our Lord had said, ver. 4.

V. 46. *But some of them went to the Pharisees*—What a dreadful confirmation of that weighty truth, *If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead !*

V. 47. *What do we ?*—What ? Believe. Yea, but death yields to the power of Christ sooner than infidelity !

V. 48. *All men will believe*—And receive him as the Messiah. *And this will give such umbrage to the Romans, that they will come and subvert both our place—Temple ; and nation*—Both our church and state. Were they really afraid of this ? Or was it a fair colour only ? Certainly it was no more. For they could not but know, that he that raised the dead, was able to conquer the Romans.

V. 49. *That year*—That memorable year, in which Christ was to die. It was the last and chief of Daniel's seventy weeks, the fortieth year before the destruction of Jerusalem, and was celebrated for various causes, in the Jewish history. Therefore that year is so peculiarly mentioned : Caiaphas was the high-priest both before and after it. *Ye know nothing*—He reproves their slow deliberations, in so clear a case.

V. 50. *It is expedient that one man should die for the people*—So God over-ruled his tongue, for he spake not of himself, by his own spirit

51 the whole nation perish not. He spake not this of himself; but being
high-priest that year, he prophesied, that Jesus should die for the nation:
52 And not for that nation only, but that he might also gather into one
53 all the children of God that were scattered abroad. Therefore from that
day, they consulted together to put him to death.

54 Jesus therefore walked no longer openly among the Jews; but
went thence into the country, near the wilderness, to a city called
55 Ephraim, and there continued with his disciples. And the passover
of the Jews was nigh; and many went up to Jerusalem, to purify
56 themselves. Then fought they for Jesus, and said one to another,
standing in the temple, What think ye? That he will not come to
the feast? Now both the chief priests and Pharisees had given order,
That if any man knew where he was, he should shew it, that they
might apprehend him.

XII. Then Jesus, six days before the passover, came to Bethany,
where Lazarus was, who had been dead, whom he had raised from
12 the dead. There they made him a supper, and Martha served; but
13 Lazarus was one of them who sat at table with him. Then Mary,
taking a pound of ointment, of very costly spikenard, anointed the
feet of Jesus, and wiped his feet with her hair; and the house was
4 filled with the odour of the ointment. But one of his disciples,
5 Judas Iscariot, who was about to betray him, saith, Why was not this

spirit only, but by the spirit of prophecy. And thus he gave unawares as clear a testimony to the priestly, as Pilate did to the kingly office of Christ.

V. 52. *That he might gather into one—Church, all the children of God that were scattered abroad*—Through all ages and nations.

V. 55. *Many went up, to purify themselves*—That they might remove all hindrances to their eating the passover.

V. 1. *Six days before the passover*—Namely on the sabbath; that which was called by the Jews, *The Great Sabbath*. This whole week was anciently termed, *The great and*

holy Week. Jesus came—From Ephraim, ch. xi. 54.

V. 2. It seems *Martha* was a person of some figure, from the great respect which was paid to her and her sister, in visits and condolences on *Lazarus's* death, as well as from the costly ointment mentioned in the next verse. And probably it was at their house our Lord and his disciples lodged, when he returned from *Jerusalem* to *Bethany*, every evening of the last week of his life, upon which he was now entered.

V. 3. *Then Mary, taking a pound of ointment*—There were two persons, who poured ointment on *Christ*: one, toward the beginning

ointment sold for three hundred pence, and given to the poor?
 6 This he said, not because he cared for the poor, but because he
 was a thief and had the purse, and bare what was put therein.
 7 Then Jesus said, Let her alone; against the day of my burial hath
 8 she kept this. Ye have the poor always with you; but me ye have
 not always.

9 Now much people of the Jews knew that he was there, and came not
 only for the sake of Jesus, but also to see Lazarus, whom he had raised
 10 from the dead. But the chief priests consulted how to kill Lazarus also.
 11 Because on his account, many of the Jews went away and believed on
 Jesus.

12 * The next day a great multitude who were come to the feast,
 13 having heard that Jesus was coming to Jerusalem, † Took branches
 of palm-trees, and went out to meet him, and cried, Hosanna:
 blessed in the name of the Lord is he that cometh, the king of
 14 Israel. And Jesus having found a young ass, rode thereon, as is
 15 written, ‡ Fear not, daughter of Sion; behold thy king cometh,
 16 sitting on an asses colt. These things his disciples understood not at
 first; but when Jesus had been glorified, then they remembered, that
 these things were written of him, and that they had done these things
 17 to him. And the multitude who were with him, when he called La-

zing of his ministry, at or near *Nain*: (Luke vii. 37, &c.) The other, six days before his last passover, at *Bethany*; the account of whom is given here, as well as by St. *Matthew* and *Mark*.

V. 7. *Against the day of my burial*—Which now draws nigh.

V. 10. *The chief priests consulted, how to kill Lazarus also*—Here is the plain reason, why the other Evangelists, who wrote while *Lazarus* was living, did not relate his story.

V. 12. *The next day—On Sunday. Who were come to the feast*—So that this multitude consisted chiefly of *Galileans*, not men of *Jerusalem*.

V. 15. *Fear not*—For his meekness forbids fear, as well as the end of his coming.

V. 16. *These things his disciples understood not at first*—The design of God's providential dispensations, is seldom understood at first. We ought therefore to believe, though we understand not, and to give ourselves up to the Divine disposal. The great work of faith is, to embrace those things which we know not now, but shall know hereafter. When he had been glorified—At his ascension.

V. 17. *When he called Lazarus out of the tomb*—How admirably does the Apostle express, as well the greatness of the miracle, as the facility with which it was wrought? The easiness of the scripture stile on the most grand occurrences, is more sublime than all the pomp of orators.

V. 18. *The*

* Matt. xxi. 8. Mark xi. 8. Luke xix. 36. † Psalm cxviii. 26. ‡ Zech. ix. 9.

18 *zarus* out of the tomb, and raised him from the dead, bare witness. For
 this cause also the multitude went to meet him, because they heard, he
 19 had done this miracle. The Pharisees therefore said to each other,
 Perceive ye how ye prevail nothing? Behold the world is gone
 after him.

20 Now among those who came up to worship at the feast, there were
 21 certain Greeks. These came to Philip of Bethsaida in Galilee, and
 22 asked him, saying, Sir, we desire to see Jesus. Philip cometh and telleth
 23 Andrew; and again Andrew and Philip tell Jesus. And Jesus answered
 them saying, The hour is come, that the Son of Man should be glori-
 24 fied. Verily, verily, I say unto you, Unless a grain of wheat that
 falleth into the ground die, it remaineth alone: but if it die, it
 25 bringeth forth much fruit. † He that loveth his life shall lose it;
 and he that hateth his life in this world, shall preserve it to life
 26 eternal. If any man serve me, let him follow me, and where I am,
 there shall also my servant be: if any man serve me, him will the Father
 honour.

V. 18. *The multitude went to meet him, because they heard*—From those who had seen the miracle. So in a little time, both joined together, to go before, and to follow him.

V. 20. *Certain Greeks*—A prelude of the Gentile church. That these were circumcised does not appear. But they came up, on purpose to worship the God of Israel.

V. 21. *These came to Philip of Bethsaida in Galilee*—Perhaps they used to lodge there, in their journey to Jerusalem. Or they might believe, a Galilean would be more ready to serve them herein, than a Jew. Sir—They spake to him, as to one they were little acquainted with. He would see Jesus—A modest request. They could scarce expect that he would now have time to talk with them.

V. 23. *The hour is come, that the Son of Man should be glorified*—With the Father, and in the sight of every creature. But he must suffer first.

V. 24. *Unless a grain of wheat die*—The late resurrection of Lazarus gave our Lord a natural occasion of speaking on this subject. And agreeably to his infinite knowledge, he singles out, from among so many thousands of seeds, almost the only one that dies in the earth: and which therefore was an exceeding proper similitude, peculiarly adapted to the purpose for which he uses it. The like is not to be found in any other grain, except millet, and the large bean.

V. 25. *He that loveth his life*—More than the will of God; shall lose it eternally: And he that hateth his life—In comparison of the will of God, shall preserve it.

V. 26. *Let him follow me*—By hating his life: And where I am—In heaven. If any man serve me—Thus, him will the Father honour.

V. 27. *Now*

27 Now is my soul troubled. And what shall I say? Father save
 28 me from this hour? But for this cause I came, for this hour. Fa-
 29 ther glorify thy name. Then a voice came from heaven, I have
 30 both glorified and I will glorify it again. The multitude who stood
 and heard it, said, It thundered; others said, An angel spake of
 31 him. Jesus answered and said, This voice came not because of
 32 me, but for your sakes. Now is the judgment of this world: now
 33 shall the prince of this world be cast out. And I, when I am lifted
 34 up from the earth, will draw all men to me. (He spake this, signi-
 fying what death he should die.) The multitude answered him, We
 have heard * out of the law, that the Christ abideth for ever: and how
 sayest thou, The Son of Man must be lifted up? Who is this Son of
 35 Man? Then Jesus said to them, Yet a little while is the light with you.
 Walk while you have the light, lest darkness overtake you; for he
 36 that walketh in darkness, knoweth not whither he goeth. While ye

V. 27. *Now is my soul troubled*—He had various foretastes of his passion. *And what shall I say?*—Now what shall I chuse? For his heart was fixed in chusing the will of his Father: but he laboured for utterance. The two following clauses, *Save me from this hour—For this cause I came*—Into the world; for the sake of *this hour* (of suffering;) seem to have glanced through his mind in one moment. But human language could not so express it.

V. 28. *Father, glorify thy name*—Whatever I suffer. Now the trouble was over. *I have glorified it*—By my entrance into *this hour*. *And I will glorify it*—By my passing through it.

V. 29. *The multitude who stood and heard*—A sound but not the distinct words. In the most glorious revelations there may remain something obscure, to exercise our faith. *Said, it thundered*—Thunder did frequently attend a voice from heaven. Perhaps it did so now.

V. 31. *Now*—This moment. And from this moment Christ thirsted more than ever, till his baptism was accomplished. *Is the judgment of this world*—That is, now is the

judgment given concerning it, whose it shall be. *Now shall the prince of this world*—Satan, who had gained possession of it by sin and death, *be cast out*—That is, judged, condemned, *cast out* of his possession, and out of the bounds of Christ's kingdom.

V. 32. *Lifted up from the earth*—This is an hebraism, which signifies dying. Death in general is all that is usually imported. But our Lord made use of this phrase, rather than others that were equivalent, because it so well suited the particular manner of his death. *I will draw all men*—Gentiles as well as Jews. And those who follow my drawings, Satan shall not be able to keep.

V. 34. *How sayest thou, The Son of man must be lifted up?*—How can these things be reconciled? Very easily. He first dies, and then *abideth for ever*: *who is this Son of Man?*—Is he the Christ?

V. 35. *Then Jesus said to them*—Not answering them directly, but exhorting them to improve what they had heard already. *The light*—I and my doctrine.

V. 36. *The children of light*—The children of God, wise, holy, happy.

V. 37. *Though*

have the light, believe in the light, that ye may become children of light. These things spake Jesus, and retiring concealed himself from them.

37 But though he had done so many miracles before them, yet they be-
38 lieved not on him; So that the word of the prophet Isaiah was ful-
39 filled which he said, † Lord, who hath believed our report? And to
whom hath the arm of the Lord been revealed? Therefore they could
40 not believe, according to what Isaiah said again, ‡ He hath blinded their
eyes, and hardened their heart, that they might not see with *their* eyes,
and understand with their heart, and be converted, that I might heal
41 them. These things said Isaiah, when he saw his glory, and spake of him.
42 Nevertheless many even of the rulers believed on him; but they did not
confess *him*, because of the Pharisees, lest they should be put out of
43 the synagogue. For they loved the praise of men more than the praise
of God.

44 Jesus said with a loud voice, He that believeth on me, believeth not on
45 me, but on him that sent me. And he that seeth me, seeth him that sent
46 me. I am come a light into the world, that whosoever believeth on me,
47 may not continue in darkness. If any man hear my words, and believe
not, I judge him not; for I am not come to judge the world, but to
48 save the world. He that rejecteth me, and receiveth not my words,
hath one that judgeth him; the word which I have spoken, that shall
49 judge him at the last day. For I have not spoken of myself, but the

V. 37. *Though he had done so many miracles before them*—So that they could not but see them.

V. 38. *The arm of the Lord*—The power of God; manifested by *Christ*; in his preaching, miracles, and work of redemption.

V. 39. *Therefore now they could not believe*—That is, by the just judgment of God, for their obstinacy and wilful resistance of the truth, they were at length so left to the hardness of their hearts, that neither the miracles nor doctrine of our Lord, could make any impression upon them.

V. 41. *When he saw his glory*—*Christ's*, Isaiah vi. 1, &c. And it is there expressly

said to be the glory of the Lord, *Jehovah*, the supreme God.

V. 44. *Jesus said with a loud voice*—This which follows to the end of the chapter, is, with St. John the epilogue of our Lord's public discourses, and a kind of recapitulation of them. *Believeth not on me*—Not on me alone, but also on him that sent me: because the Father hath sent the Son, and because he and the Father are one.

V. 45. *And he that seeth me*—By the eye of faith.

V. 47. *I judge him not*—Not now. *For I am not now come, to judge the world.* See! *Christ came to save* even them that finally perish!

Father who sent me, he gave me commandment, what I should say, and
 50 how I should speak. And I know that his commandment is life ever-
 lasting; what therefore I speak to you, as the Father hath said to me,
 so I speak.

XIII. Now before the feast of the passover, Jesus knowing his hour was
 come, to pass out of this world, to the Father, having loved his own
 2 who were in the world, loved them to the end. And while they were
 at supper (the devil having now put it into the heart of Judas Iscariot,
 3 the son of Simon, to betray him.) Jesus knowing the Father had given
 all things into his hands, and that he was come forth from God, and
 4 going to God, riseth from supper, and layeth aside his garments, and
 5 taking a towel, girded himself. After that, he poured water into the
 basin, and began to wash the feet of the disciples, and to wipe them
 6 with the towel wherewith he was girded. Then cometh he to Simon
 7 Peter, who saith to him, Lord, dost thou wash my feet? Jesus answered
 8 and said to him, What I do, thou knowest not now; but thou shalt
 know hereafter. Peter saith to him, Thou shalt never wash my feet.
 9 Jesus answered him, If I wash thee not, thou hast no part with me.
 Simon Peter saith to him, Lord, not my feet only, but also my hands
 10 and my head. Jesus saith to him, He who hath been bathed, needed

perish! Even these are a part of that world, which he lived and died to save.

V. 50. *His commandment*—Kept, is life everlasting—That is, the way to it, and the beginning of it.

V. 1. *Before the feast*—Namely, on Wednesday in the paschal week. *Having loved his own*—His Apostles, loved them to the end—Of his life.

V. 2. *Having now*—Probably now first.

V. 3. *Jesus knowing*—Though conscious of his own greatness, thus humbled himself.

V. 4. *Layeth aside his garments*—That part of them, which would have hindered him.

V. 5. *Into the basin*—A large vessel was usually placed for this very purpose, wherever the Jews supped.

V. 7. *What I do, thou knowest not now: but*

thou shalt know hereafter—We do not now know perfectly any of his works, either of creation, providence, or grace. It is enough that we can love and obey now, and that we shall know hereafter.

V. 8. *If I wash thee not*—If thou dost not submit to my will, thou hast no part with me—Thou art not my disciple. In a more general sense it may mean, If I do not wash thee with my blood, and purify thee by my spirit, thou canst have no communion with me, nor any share in the blessings of my kingdom.

V. 9. *Lord, not my feet only*—How fain would man be wiser than God! Yet this was well meant, though ignorant earnestness.

V. 10. And so ye, having been already cleansed, need only to wash your feet—That is, to walk holy and undefiled.

V. 14. Ought

only to wash *his* feet, and is clean all over: and ye are clean; but not
 11 all. For he knew who would betray him: therefore he said, Ye are not
 all clean.

12 So after he had washed their feet, and taken their garments, sitting
 13 down again, he said to them, Know ye not what I have done to you? Ye
 14 call me Master and Lord; and ye say well; for *so* I am. If I then
 your Lord and Master, have washed your feet, ye ought also to wash one
 15 another's feet. For I have given you an example, that ye may also do
 16 as I have done to you. Verily, verily I say unto you, the servant is not
 greater than his Lord, neither he that is sent greater than he that sent
 17 him. If ye know these things, happy are ye, if ye do them. I speak
 18 not of you all: I know whom I have chosen, that the scripture may be
 fulfilled, * He that eateth bread with me, hath lifted up his heel against
 19 me. Now I tell you before it is done, that when it is done, ye may
 20 believe that I am *he*. † Verily, verily I say unto you, he that receiveth
 whomsoever I send, receiveth me, and he that receiveth me, receiveth
 him that sent me.

21 Jesus having said this, was troubled in spirit, and testified, and said,
 22 Verily, verily I say unto you, one of you will betray me. Then the
 23 disciples looked one on another doubting of whom he spake. Now there
 was lying in the bosom of Jesus one of the disciples whom Jesus loved.

V. 14. *Ye ought also to wash one another's feet*—And why did they not? Why do we not read of any one apostle ever washing the feet of any other? Because they understood their Lord better. They knew he never designed that this should be literally taken. He designed to teach them the great lesson of humble love, as well as to confer inward purity upon them. And hereby he teaches us, 1. In every possible way to assist each other in attaining that purity; 2. To wash each other's feet, by performing all sorts of good offices to each other, even those of the lowest kind, when opportunity serves, and the necessity of any calls for them.

V. 16. *The servant is not greater than his*

lord—Nor therefore ought to think much of either doing or suffering the same things.

V. 18. *I speak not of you all*—When I call you happy. *I know one of you twelve whom I have chosen*, will betray me; whereby that scripture will be fulfilled.

V. 20. And I put my own honour upon you my ambassadors.

V. 21. *One of you*—The speaking thus indefinitely at first, was profitable to them all.

V. 23. *There was lying in the bosom of Jesus*—That is, sitting next to him at table. This phrase only expresses the then customary posture at meals, where the guests all leaned sideways on couches. And each

24 Simon Peter therefore beckoned to him, to ask who it was of whom he
 25 spake. He then, leaning on the breast of Jesus, saith to him, Lord, who
 26 is it? Jesus answered, It is he to whom I shall give the sop when I have
 dipped it. And having dipped the sop, he gave it to Judas Iscariot,
 27 the son of Simon. And after the sop, then Satan entered into him.
 28 Then said Jesus to him, What thou doest, do quickly. Now none at the
 29 table knew, why he said this to him. But some thought, as Judas had the
 purse, that Jesus had said to him, Buy what we have need of against the
 30 feast, or, Give something to the poor. He then having received the sop
 went out immediately. And it was night when he went out.
 31 Jesus saith, Now is the Son of man glorified, and God is glorified by
 32 him. If God be glorified by him, God will also glorify him with himself,
 33 and will shortly glorify him. Beloved children, yet a little while I am
 with you: ye shall seek me, and as I said to the Jews, * Whither I go ye
 34 cannot come, so now I say to you. A new commandment I give you,
 That ye love one another; as I have loved you, that ye also love one

each was said to *lie in the bosom* of him who was placed next above him. *One of the disciples whom Jesus loved*—St. John avoids with great care, the expressly naming himself. Perhaps our Lord now gave him the first proof of his peculiar love, by disclosing this secret to him.

V. 24. *Simon Peter*—Behind Jesus, who lay between them.

V. 25. *Leaning down*, and so asking him privately.

V. 26. *Jesus answered*—In his ear. So careful was he not to offend (if it had been possible) even Judas himself. *The sop*—Which he took up while he was speaking. *He giveth it to Judas*—And probably the other disciples thought Judas peculiarly happy! But when even this instance of our Lord's tenderness could not move him, then Satan took full possession.

V. 27. *What thou doest, do quickly*—This is not a permission, much less a command. It is only as if he had said, If thou art determined to do it, why dost thou delay?

Hereby shewing Judas, that he could not be hid, and expressing his own readiness to suffer.

V. 28. *None knew why he said this*—Save John and Judas.

V. 30. *He went out*—To the chief priests. But he returned afterwards, and was with them when they ate the passover, *Mat. xxvi. 20*; though not at the Lord's supper.

V. 31. *Jesus saith*—Namely, the next day: on Thursday, in the morning. Here the scene, as it were, is opened, for the discourse which is continued in the following chapters. *Now*—while I speak this, *the Son of man is glorified*—Being fully entered into his glorious work of redemption. This evidently relates to the glory which belongs to his suffering in so holy and victorious a manner.

V. 33. *Ye cannot come*—Not yet; being not yet ripe for it.

V. 34. *A new commandment*—Not new in itself; but new in the school of Christ; for he had never before taught it them expressly.

35 another. By this shall all men know that ye are my disciples, if ye have
 36 love to one another. Simon Peter said to him, Lord, whither goest thou?
 Jesus answered him, Whither I go, thou canst not follow me now; but
 37 thou wilt follow me hereafter. Peter saith to him, Lord, why cannot I
 38 follow thee now, I will lay down my life for thy sake? Jesus answered
 him, Wilt thou lay down thy life for my sake? Verily, verily I say to thee,
 the cock shall not have crowed, till thou hast denied me thrice.

XIV. Let not your heart be troubled: believe in God: believe also in
 2 me. In my Father's house are many mansions; if not, I would have
 3 told you. I go to prepare a place for you. And if I go and prepare a
 place for you, I will come again and receive you to myself, that where I
 4 am, ye may be also. And whither I go ye know, and the way ye know.
 5 Thomas saith to him, Lord, we know not whither thou goest, and how
 6 can we know the way? Jesus saith, I am the way, and the truth, and the
 7 life; no man cometh to the Father, but by me. If ye had known me,
 ye would have known my Father also: from henceforth ye have known
 8 him, and have seen him. Philip saith to him, Lord, shew us the Father,
 9 and it sufficeth us. Jesus saith to him, Have I been so long with you,

pressly. Likewise new, as to the degree of it, *As I have loved you.*

V. 36. *Peter saith, Lord, whither goest thou?* St. Peter seems to have thought, that Christ being rejected by the Jews, would go to some other part of the earth to erect his throne, where he might reign without disturbance, according to the gross notions he had of Christ's kingdom. *Thou canst not follow me now*—But Peter would not believe him. And he did follow him, ch. xviii. 15. But it was *afar off*. And not without great loss.

V. 38. *The cock shall not have crowed*—That is, cock-crowing shall not be over, till thou hast denied me thrice—His three-fold denial was thrice foretold; first, at the time mentioned here; secondly, at that mentioned by St. Luke; lastly, at that recorded by St. Matthew and Mark.

V. 1. *Let not your heart be troubled*—At my departure. *Believe*—This is the sum

of all his discourse, which is urged, till they did believe, ch. xvi. 30. And then our Lord prays and departs.

V. 2. *In my Father's house are many mansions*—Enough to receive both the holy angels, and your predecessors in the faith, and all that now believe, and a great multitude which no man can number.

V. 4. *The way*—Of faith, holiness, sufferings.

V. 5. *Thomas saith*—Taking him in a gross sense.

V. 6. To the question concerning the way, he answers, *I am the way*; to the question concerning knowledge, he answers, *I am the truth*; to the question whither? *I am the life*. The first is treated of in this verse; the second, ver. 7—17; the third, ver. 18. &c.

V. 7. *Ye have known*—Ye have begun to know him.

and hast thou not known me, Philip? He that hath seen me, hath seen
 10 the Father: and how sayest thou, Shew us the Father? Believest thou
 not, that I *am* in the Father, and the Father in me? The words that I
 speak to you, I speak not of myself; and the Father that dwelleth in me,
 11 he doth the works. Believe me, because I *am* in the Father, and the
 12 Father in me: but if not, believe me for the sake of the works. Verily,
 verily I say unto you, he that believeth on me, the works which I do shall
 he do also; and greater than these shall he do, because I go to my Father.
 13 And whatsoever ye shall ask in my name, I will do it, that the Father
 14 may be glorified through the Son. If ye shall ask any thing in my name,
 I will do it.
 15 If ye love me, keep my commandments, And I will ask the Father,
 and he will give you another Comforter, to remain with you for ever,
 16 *Even* the Spirit of truth, whom the world cannot receive, because it seeth
 17 him not, neither knoweth him. But ye know him, for he remaineth
 18 with you, and shall be in you. I will not leave you orphans; I come to
 19 you. Yet a little while, and the world seeth me no more: but ye see

V. 10. *I am in the Father*—The words that I speak, &c.—That is, I am one with the Father, in essence, in speaking, and in acting.

V. 11. *Believe me*—On my own word, because I am—God. *The works*—This respects not merely the miracles themselves, but his sovereign, God-like way of performing them.

V. 12. *Greater works than these shall he do*—So one apostle wrought miracles merely by his shadow (*Acts* v. 15.) another by handkerchiefs carried from his body (*Acts* xix. 12.) and all spake with various tongues. But the converting one sinner is a greater work than all these. *Because I go to my Father*—To send you the Holy Ghost.

V. 15. *If ye love me, keep my commandments*—Immediately after faith, he exhorts to love and good works.

V. 16. *And I will ask the Father*—The 21st verse shews the connexion between this and the preceding verses. *And he will give you another Comforter*—The Greek word

signifies also an advocate, instructor, or encourager. *Another*—For Christ himself was one. *To remain with you for ever*—With you, and your followers in faith to the end of the world.

V. 17. *The Spirit of truth*—Who has, reveals, testifies, and defends the truth as it is in Jesus. *Whom the world*—All who do not love or fear God, cannot receive, because it seeth him not—Having no spiritual senses, no internal eye to discern him; nor consequently knoweth him. *He shall be in you*—As a constant guest. Your bodies and souls shall be temples of the Holy Ghost dwelling in you.

V. 18. *I will not leave you orphans*—A word that is elegantly applied to those who have lost any dear friend. *I come to you*—What was certainly and speedily to be, our Lord speaks of, as if it were already.

V. 19. *But ye see me*—That is, ye shall certainly see me. *Because I live, ye shall live also*—Because I am the living one in my divine nature, and shall rise again in my

20 me: because I live, ye shall live also. At that day ye shall know that I
 21 am in my Father, and you in me, and I in you. He that hath my com-
 mandments, and keepeth them, he it is that loveth me: and he that
 loveth me, shall be loved by my Father, and I will love him, and will
 manifest myself to him.

22 Judas (not Iscariot) saith to him, Lord, how is it, that thou art about to
 23 manifest thyself to us, and not to the world? Jesus answered and said to
 him, If any man love me, he will keep my words; and my Father will love
 24 him, and we will come to him, and make our abode with him. He that
 loveth me not, keepeth not my words: and the word which ye hear is
 not mine, but the Father's who sent me.

25 These things have I spoken to you, while I remained with you.
 26 But the Comforter, the Holy Ghost, whom the Father will send in my
 name, he will teach you all things, and will bring all things to your
 27 remembrance, whatsoever I have said to you. Peace I will leave with
 you; my peace I will give unto you; not as the world giveth, give I
 28 unto you. Let not your heart be troubled, neither let it be afraid. Ye
 heard me say to you, I go, and come *again* to you. If ye loved me,

my human nature, and live for ever in heaven: therefore ye shall live the life of faith and love on earth, and hereafter the life of glory.

V. 20. *At that day*—When ye see me after my resurrection; but more eminently at the day of Pentecost.

V. 21. *He that hath my commandments*—Written in his heart. *I will manifest myself to him*—More abundantly.

V. 23. *Jesus answered*—Because ye love and obey me, and they do not, therefore I will reveal myself to you, and not to them. *My Father will love him*—The more any man loves and obeys, the more God will love him. *And will come to him, and make our abode with him*—Which implies such a large manifestation of the divine presence and love, that the former in justification, is as nothing in comparison of it.

V. 26. *In my name*—For my sake, in my room, and as my agent. *He will teach you all things*—Necessary for you to know.

Here is a clear promise to the apostles and their successors in the faith, that the Holy Ghost will *teach them all* that truth, which is needful for their salvation.

V. 27. *Peace I leave with you*—Peace in general, peace with God, and with your own consciences. *My peace*—In particular: that peace which I enjoy, and which I create, *I give*—At this instant. *Not as the world giveth*—Unsatisfying, unsettled, transient; but filling the soul with constant, even tranquillity. Lord, evermore give us this peace! How serenely may we pass through the most turbulent scenes of life, when all is quiet and harmonious within? Thou hast made peace through the blood of thy cross: may we give all diligence to preserve the inestimable gift inviolate, till it issue in everlasting peace!

V. 28. *God the Father is greater than me*—As he was man. As God, neither is greater or less than the other.

V. 29. *I have*

ye would have rejoiced, because I go to the Father; for the Father is
 29 greater than me. And now I have told you, before it cometh to pass,
 30 that when it is come to pass, ye may believe. Hereafter I shall not talk
 much with you; for the prince of this world is coming: but he hath
 31 nothing in me: But that the world may know that I love the Father,
 and as the Father commanded me, so I do. Arise, let us go hence.

XV. I am the true vine, and my Father is the husbandman. Every
 2 branch in me that beareth not fruit, he taketh it away; and every
 one that beareth fruit, he purifieth it, that it may bear more fruit.
 3 Now ye are clean through the word which I have spoken to you.
 4 Abide in me, and I in you. As the branch cannot bear fruit of itself,
 5 unless it abide in the vine, so neither *can* ye, unless ye abide in me. I am
 the vine, ye *are* the branches. He that abideth in me, and I in him,
 6 he beareth much fruit; but separate from me ye can do nothing. If any
 one abide not in me, he is cast out as a branch, and is withered: and

V. 29. *I have told you*—Of my going and return.

V. 30. *The prince of this world is coming*—To make his grand assault. *But he hath nothing in me*—No right, no claim, or power. There is no guilt in me, to give him power over me; no corruption to take part with his temptation.

V. 31. *But I suffer him thus to assault me*, 1. Because it is the Father's commission to me, (ch. x. 18.) 2. To convince the world of my love to the Father, in being *obedient unto death*, Phil. ii. 8. *Arise, let us go hence*—Into the city, to the passover. All that has been related from ch. xiii. 31. was done and said on Thursday without the city. But what follows in the 15, 16, and 17th chapters, was said in the city, on the very evening of the passover, just before he went over the brook Cedron.

V. 1. *I am the true vine*—So *the true bread*, ch. vi. 32, the most excellent.

V. 2. *Every one that beareth fruit, he purifieth*—by obeying the truth, (1 Pet. i. 22.) and by inward or outward sufferings, Heb.

xii. 10, 11. So purity and fruitfulness help each other. *That it may bear fruit*—For this is one of the noblest rewards God can bestow on former acts of obedience, to make us yet more holy, and fit for farther and more eminent service.

* V. 3. *Ye are clean*—All of you to whom I now speak, are purged from the guilt and power of sin; *by the word*—Which applied by the Spirit, is the grand instrument of purifying the soul.

V. 4. *Abide in me*—Ye who are now pure by living faith producing all holiness; by which alone ye can be in me.

V. 5. *I am the vine; ye are the branches*—Our Lord in his whole passage, speaks of no branches but such as are, or at least were once, united to him by living faith.

V. 6. *If any one abide not in me*—By living faith: not by church communion only. He may thus abide in Christ, and be *withered* all the time, and *cast into the fire* at last. *He is cast out*—Of the vineyard, the invisible church. Therefore he was in it once.

V. 7. *If*

7 they gather and cast them into the fire, and they are burned. If ye
 8 abide in me, and my words abide in you, ye shall ask whatsoever ye will,
 9 and it shall be done for you. Hereby is my Father glorified, that ye
 10 bear much fruit: so shall ye be my disciples. As the Father hath loved
 11 me, so have I also loved you. Abide ye in my love. If ye keep my
 12 commandments, ye shall abide in my love, even as I have kept my
 13 Father's commandments, and abide in his love. I have spoken these
 14 things to you, that my joy might remain in you, and your joy might be
 15 full. This is my commandment, that ye love one another, as I have
 16 loved you. No one hath greater love than this, that a man lay down
 17 his life for his friends. Ye are my friends, if ye do whatsoever I com-
 18 mand you. I no longer call you servants, for the servant knoweth not
 what his lord doth: but I have called you friends; for all things that I
 have heard from my Father, I have made known to you. Ye have not
 chosen me, but I have chosen you, and appointed you that ye may go
 and bear fruit, and your fruit may remain; that whatsoever ye shall ask
 of the Father in my name, he may give it you. This I command you,
 that ye love one another.
 18 If the world hate you, ye know it hated me, before it hated you.

V. 7. *If ye abide in me, ye shall ask*—Prayers themselves are a fruit of faith, and they produce more fruit.

V. 8. *So shall ye be my disciples*—Worthy of the name. To be a disciple of *Christ* is both the foundation and height of Christianity.

V. 9. *Abide ye in my love*—Keep your place in my affection. See that you do not forfeit that invaluable blessing. How needful a caution, if it were impossible for them, not to abide therein?

V. 10. *If ye keep my commandments, ye shall abide in my love*—On these terms, and no other, ye shall remain the objects of my special affection.

V. 11. *That my joy might remain in you*—The same joy which I feel, in loving the Father, and keeping his commandments.

V. 12. *Your joy will be full, if ye so love one another.*

V. 13. *Greater love*—To his friends. He here speaks of them only.

V. 14. *Ye are my friends, if ye do whatsoever I command you*—On this condition, not otherwise. A thunderbolt for Antinomianism. Who then dares assert, that God's love, does *not at all* depend on man's works?

V. 15. *All things*—Which might be of service to you.

V. 16. *Ye my apostles have not chosen me, but I have chosen you*—As clearly appears from the sacred history: *and appointed you, that ye may go and bear fruit*—I have chosen and appointed you for this end, that ye may go and convert sinners: *and that your fruit may remain*—That the fruit of your labours may remain to the end of the world; yea, to eternity: *that whatsoever ye shall ask*—The consequence of your going and bearing fruit will be, that all your prayers will be heard.

V. 19. *Because*

19 If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said to
 20 you, * The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will
 21 keep yours also. But all these things will they do to you, for my name's
 22 sake, because they know not him that sent me. If I had not come and
 23 spoken to them, they had not had sin; but now they have no excuse for
 24 their sin. He that hateth me, hateth my Father also. If I had not done among them the works which no other did, they had not had sin: but now have they seen *them*, and yet hated both me and my Father.
 25 So that the word which is written in their law is fulfilled, § They hated
 26 me without a cause. But when the Comforter is come, whom I will send to you from the Father, the Spirit of Truth, who proceedeth from the
 27 Father he shall testify of me. Ye also testify, because ye have been with me from the beginning.

XVI. I have told you these things, that ye may not be offended.
 2 They who will put you out of the synagogues; yea, the time cometh,

V. 19. *Because ye are not of the world, therefore the world hateth you*—Because your maxims, tempers, actions are quite opposite to theirs. For the very same reason must the world in all ages, hate those who are not of the world.

V. 21. *All these things will they do to you, because they know not him that sent me*—And in all ages and nations, they who know not God, will for this cause hate and persecute those that do.

V. 22. *They had not had sin*—Not in this respect.

V. 23. *He that hateth me*—As every unbeliever doth. For as the love of God is inseparable from faith, so is the hatred of God from unbelief.

V. 26. *When the Comforter is come, whom I will send to you from the Father, the spirit of truth, who proceedeth from the Father, he shall testify of me*—The Spirit's coming, and

being sent by our Lord from the Father, to testify of him, are personal characters, and plainly distinguish him from the Father and the Son: and his title as *the spirit of truth*, together with his *proceeding from the Father*, can agree to none but a divine person. And that he proceeds from the Son, as well as from the Father, may be fairly argued from his being called *the Spirit of Christ* (1 Pet. i. 11.) And from his being here said, to be *sent by Christ from the Father*, as well as sent by the Father in his name.

V. 2. *The time cometh, that whosoever killeth you, will think he doth God service*—But blessed be God, the time is so far past, that those who bear the name of *Christ*, do not now generally suppose they do him service, by killing each other, for a difference in opinion or mode of worship.

V. 3. *They*

* Ch. xiii. 16. Matt. x. 24. Luke vi. 40. § Psalm lxi. 4.

3 that whosoever killeth you, will think he doth God service. These things will they do, because they have not known the Father nor me.
 4 But I have told you these things, that when the time shall come, ye may remember I told you them. I did not tell you these things, at the
 5 beginning, because I was with you. But now I go to him that sent me,
 6 and none of you asketh me, Whither goest thou? But because I have
 7 told you these things, sorrow hath filled your heart. But I tell you the truth; it is expedient for you that I go: for if I go not, the Comforter
 8 will not come to you; but if I depart, I will send him to you. And he coming will convince the world of sin, and of righteousness, and of
 9 judgment; Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because
 10 the prince of this world is judged.
 11
 12 I have yet many things to say to you; but ye cannot bear them
 13 now. But when he, the Spirit of truth is come, he will guide you into all the truth; for he will not speak of himself: but whatsoever

V. 3. *They have not known the Father nor me*—This is the true root of persecution in all its forms.

V. 4. *I did not tell you these things at the beginning, because I was with you*—To bear the chief shock in my own person, and to screen you from it.

V. 5. *None of you asketh me*—Now, when it is most seasonable. Peter did ask this before, ch. xiii. 36.

V. 7. *It is expedient for you*—In respect of the Comforter, ver. 7, &c. and of me, ver. 16, &c. and of the Father, ver. 23, &c.

V. 8. *He*—Observe his twofold office, toward the world, ver. 8, &c. toward believers, ver. 12, &c. *will convince*—All of the world—Who do not obstinately resist, by your preaching and miracles, of sin, and of righteousness, and of judgment—He who is convinced of sin, either accepts the righteousness of Christ, or is judged with Satan. An abundant accomplishment of this, we find in the *Acts of the Apostles*.

V. 9. *Of sin*—Particularly of unbelief, which is the confluence of all sins, and binds them all down upon us.

V. 10. *Of righteousness, because I go to my Father*—Which the Spirit will testify, tho' ye do not then see me. But I could not go to him, if I were not righteous.

V. 11. *The prince of this world is judged*—And in consequence thereof dethroned, deprived of the power he had so long usurped over men. Yet those who reject the deliverance offered them, will remain slaves of Satan still.

V. 12. *I have yet many things to say*—Concerning my passion, death, resurrection, and the consequences of it. These things we have, not in uncertain traditions, but in the Acts, the Epistles, and the Revelation. *But ye cannot bear them now*—Both because of your littleness of faith, and your immediate sorrow.

V. 13. *When he is come*—It is universally allowed, that the Father, Son, and Holy Ghost dwell in all believers. And the internal agency of the Holy Ghost, is generally admitted. That of the Father and the Son, as represented in this gospel, deserves our deepest consideration.

he shall hear, he will speak; and he will shew you the things which
 14 are to come. He will glorify me; for he will take of mine, and
 15 shew *it* you. All things that the Father hath, are mine: therefore
 16 I said, He will take of mine, and shew *it* you. A little while and ye
 shall not see me; and again, a little while and ye shall see me, because
 17 I go to the Father. Then *some* of his disciples said to each other,
 What is this that he saith to us? A little while and ye shall not see me;
 and again, a little while and ye shall see me? and, Because I go to
 18 the Father? They said therefore, What is that he saith, a little while?
 19 We understand not what he saith. Jesus knew they were desirous to
 ask him, and said to them, Ye enquire among you of this, that I said,
 A little while and ye shall not see me; and again, a little while and ye
 20 shall see me. Verily, verily I say unto you, Ye will weep and lament;
 but the world will rejoice: ye will be sorrowful; but your sorrow shall
 21 be turned into joy. A woman when she is in travail, hath sorrow,
 because her hour is come; but when she hath brought forth the child,
 she no longer remembereth the anguish, for joy that a man is born into
 22 the world. And ye now therefore have sorrow; but I will see you again,
 and your heart shall rejoice, and your joy no one taketh from you.
 23 And in that day ye shall not question me about any thing. Verily,
 verily I say unto you, Whatsoever ye shall ask the Father in my name,
 24 he will give you. Hitherto ye have asked nothing in my name: ask and

V. 15. *All things that the Father hath are mine*—Could any creature say this?

V. 16. *A little while and ye shall not see me*—When I am buried, and again a little while and ye shall see me—When I am risen, because I go to my Father—I die and rise again, in order to ascend to my Father.

V. 19. *Jesus said to them*—Preventing their question.

V. 20. *Ye will weep and lament*—When ye see me dead; but *your sorrow will be turned into joy*—When ye see me risen.

V. 22. *Ye now therefore have sorrow*—This gives us no manner of authority to assert, all believers *must* come into a state of darkness. They never need lose either their peace or love, or the witness that they are the children of God. They never can

lose these, but either through sin, or ignorance, or vehement temptation, or bodily disorders.

V. 23. *Ye shall not question me about any thing*—Which you do not now understand. You will not need to enquire of me; for you will know all things clearly. *Whatsoever ye shall ask*—Knowledge, love, or any thing else. *He will give it.* Our Lord here gives us a chart blanche. Believer, write down what thou wilt. He had said, ch. xiv. 13. *I will do it*, where the discourse was of glorifying the Father through the Son. Here speaking of the love of the Father to believers, He saith, *He will give it.*

V. 24. *Hitherto ye have asked nothing in my name*—For they had asked him directly for all they wanted.

V. 26. *At*

25 ye shall receive, that your joy may be full. I have spoken these things to you in parables: but the time is coming, when I will no longer speak
 26 to you in parables, but will shew you plainly of the Father. At that day ye shall ask in my name: and I say not to you, that I will pray
 27 the Father for you. For the Father himself loveth you, because ye
 28 have loved me, and have believed, that I came forth from God. I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.

29 His disciples say to him, Lo, now speakest thou plainly, and speakest
 30 no parable. Now we are sure that thou knowest all things, and needest not that any should question thee: by this we believe that thou camest
 31 forth from God. Jesus answered, Ye do now believe. *But* lo, the hour
 32 is coming, yea, is already come, that ye will be scattered every one to his own, and will leave me alone: and yet I am not alone: for the
 33 Father is with me. I have spoken these things to you, that ye may have peace in me. In the world ye shall have tribulation; but take courage. I have overcome the world.

XVII. These things spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also

V. 26. *At that day ye shall ask*—For true knowledge begets prayer. *And I say not, that I will pray*—This in no wise implies, that he will not: it means only, The Father himself now loves you, not only because of my intercession, but also because of the faith and love which he hath wrought in you.

V. 30. *Thou knowest all things*—Even our hearts. Although no question is asked thee, yet thou answerest the thoughts of every one. *By this we believe that thou camest forth from God*—They as it were echo back the words which he had spoken in the 27th verse, implying, *We believe in God: we believe also in thee.*

Chap. xvii. In this chapter our Lord prays, 1. For himself, ver. 1—5. 2. For the apostles, ver. 6—19, and again, ver. 24—26. 3. For all believers, ver. 20—23.

And 4. For the world, ver. 21—23. In his prayer he comprizes all he had said from ch. xiii. 31. and seals as it were, all he had hitherto done, beholding things past, present, and to come. This chapter contains the easiest words, and the deepest sense of any in all the scripture: yet is here no incoherent rhapsody, but the whole is closely and exactly connected.

V. 1. *Father*—This simplicity of appellation highly became the only begotten Son of God; to which a believer then makes the nearest approach, when he is fullest of love and humble confidence. *The hour is come*—The appointed time for it; *glorify thy Son*—The Son glorified the Father, both before and after his own glorification. When he speaks to the Father, he does not stile himself the Son of man.

2 may glorify thee: As thou hast given him power over all flesh, that
 3 he may give eternal life to all whom thou hast given him. And this
 is life eternal, to know thee, the only true God, and Jesus Christ,
 4 whom thou hast sent. I have glorified thee on earth. I have finished
 5 the work which thou gavest me to do. And now, Father, glorify thou
 me with thyself, with the glory which I had with thee, before the
 world was.

6 I have manifested thy name to the men whom thou hast given me
 7 out of the world. Thine they were, and thou hast given them me,
 and they have kept thy word. Now they know, that all things whatso-
 8 ever thou hast given me are of thee. For I have given them the
 words which thou gavest me, and they have received *them*, and have
 known surely, that I came forth from thee, and they have believed
 9 that thou hast sent me. I pray for them: I pray not for the world,
 10 but for them whom thou hast given me; for they are thine. And

V. 2. *As thou hast given him power over all flesh*—This answers to *Glorify thy Son. That he may give eternal life, &c.* This answers to *That thy Son may glorify thee. To all whom thou hast given him*—To all believers. This is a clear proof, that *Christ* designed his sacrifice should avail for all; yea, that *all flesh*, every man, should partake of everlasting life. For as the Father had given him power over all flesh, so he gave himself a ransom for all.

V. 3. *To know*—By loving, holy faith, *thee the only true God*—The only cause and end of all things; not excluding the Son and the Holy Ghost, no more than the Father is excluded from being Lord, 1 Cor. viii. 6. but the false gods of the heathens, and *Jesus Christ*—As their prophet, priest, and king: *this is life eternal*—It is both the way to, and the essence of everlasting happiness.

V. 4. *I have finished the work*—Thus have I glorified thee, laying the foundation of thy kingdom on earth.

V. 5. *The glory which I had*—He does not say *received*. He always had it, till he emptied himself of it, in the days of his flesh.

V. 6. *I have manifested thy name*—All thy attributes; and in particular, thy paternal relation to believers; *to the men whom thou hast given me*—The apostles. And so ver. 12. *They were thine*—By creation, and by descent from *Abraham*. And *thou hast given them me*—By giving them faith in what I have spoken. So ver. 9.

V. 7. *Now they know all things*—Which I have done and spoken; *are of thee*—And consequently right and true.

V. 8. *They have received them*—By faith.

V. 9. *I pray not for the world*—Not in these petitions which are adapted to the state of believers only. (He prays for the world at the 21st and 23d verses, *that they may believe—that they may know God hath sent him*.) This no more proves that our Lord did not pray for the world, both before and afterward, than his praying for the apostles alone, (ver. 6—19.) proves that he did not pray for *them also which shall believe through their word*, (ver. 20.)

V. 10. *All things that are mine are thine, and that are thine are mine*—These are very high and strong expressions, too grand for any mere creature to use; as implying that
 all

all things that are mine are thine, and that are thine are mine; and
 11 I am glorified by them. And I am no longer in the world, but these
 are in the world, and I come to thee. Holy Father, keep through thy
 name them whom thou hast given me, that they may be one, as we
 12 are. While I was with them in the world I kept them through thy
 name. Those whom thou hast given me I have guarded, and none
 of them is lost, but the son of perdition, § that the scripture might
 13 be fulfilled. And now I am coming to thee, and I speak these things
 14 in the world, that they may have my joy fulfilled in them. I have
 given them thy word, and the world hath hated them, because they
 15 are not of the world, even as I am not of the world. I do not pray
 that thou wouldest take them out of the world, but that thou wouldest
 16 keep them from the evil one. They are not of the world, as I am
 17 not of the world. Sanctify them through the truth: thy word is truth.
 18 As thou hast sent me into the world, I also have sent them into the
 19 world. And for their sakes I sanctify myself, that they also may be
 sanctified through the truth.

all things whatsoever, inclusive of the divine nature, perfections, and operations, are the common property of the Father and the Son. And this is the original ground of that peculiar property, which both the Father and the Son have in the persons, who were given to *Christ* as Mediator; according to what is said in the close of the verse, of his being *glorified by them*; namely, believing in him, and so acknowledging his glory.

V. 11. *Keep them through thy name*—Thy power, mercy, wisdom, that they may be one—With us and with each other; one body, separate from the world: *As we are*—By resemblance to us, though not equality.

V. 12. *Those whom thou hast given me, I have guarded, and none of them is lost, but the son of perdition*—So one even of them whom God hath given him is lost. So far was even that decree from being unchangeable! *That the scripture might be fulfilled*—That is,

whereby the scripture was fulfilled. *The son of perdition* signifies, one that deservedly perishes; as a *son of death* (2 Sam. xii. 5.) *Children of hell* (Matt. xxiii. 15.) and *children of wrath* (Eph. ii. 3.) signify persons justly obnoxious to death, hell, wrath.

V. 13. *In the world*—That is, before I leave the world. *My joy*—The joy I feel at going to the Father.

V. 15. *That thou wouldest take them out of the world*—Not yet: *But that thou wouldest keep them from the evil one*—Who reigns therein.

V. 17. *Sanctify*—Consecrate them by the anointing of thy spirit to their office, and perfect them in holiness, by means of thy word.

V. 19. *I sanctify myself*—I devote myself as a victim, to be sacrificed.

V. 20. *For*

- 20 Neither pray I for these alone, but for them also who will believe
 21 on me through their word; That they all may be one; as thou, Father,
 art in me, and I in thee, that they also may be one in us; that the world
 22 may believe that thou hast sent me. And the glory which thou hast
 given me, I have given them, that they may be one, as we are one;
 23 I in them, and thou in me, that they may be perfected in one; and that
 the world may know, that thou hast sent me, and hast loved them as thou
 hast loved me.
- 24 Father, I will that these also whom thou hast given me, be with me
 where I am, that they may behold my glory which thou hast given me;
 25 for thou lovedst me before the foundation of the world. Righteous
 Father, though the world hath not known thee, yet I have known thee,
 26 and these have known that thou hast sent me. And I have declared to
 them thy name, and will declare it, that the love wherewith thou hast
 loved me, may be in them, and I in them.

XVIII. § Jesus having spoken these words, went forth with his disciples
 over the brook Kedron, where was a garden, into which he entered

V. 20. *For them who will believe*—In all
 ages.

V. 21. *As thou art in me*—This also is to
 be understood, in a way of similitude, and
 not of sameness or equality. *That the world
 may believe*—Here *Christ* prays for the world.
 Observe the sum of his whole prayer, 1.
 Receive me into thy own and my glory;
 2. Let my apostles share therein; 3. And
 all other believers; 4. And let all the world
 believe.

V. 22. *The glory which thou hast given
 me, I have given them*—The glory of the
 only begotten shines in all the sons of
 God. How great is the majesty of Chris-
 tians!

V. 24. Here he returns to the apostles—
I will—He asks, as having a right to be
 heard, and prays, not as a servant, but a
 son: *That they may behold my glory*—Herein
 is the happiness of heaven, 1 *John* iii. 2.

V. 25. *Righteous Father*—The admission
 of believers to God through *Christ*, flows
 even from the justice of God.

V. 26. *I have declared to them thy name*—
 Thy new, best name of love; *that the love
 wherewith thou hast loved me—and I*—That
 thou and *thy love* and I and my love, *may be
 in them*—That they may love me with that
 love.

V. 1. *A garden*—Probably belonging to
 one of his friends. He might retire to this
 private place, not only for the advantage
 of secret devotion, but also that the
 people might not be alarmed at his ap-
 prehension, nor attempt in the first sallies
 of their zeal, to rescue him in a tumult-
 uous manner. *Kedron* was (as the name
 signifies) a dark, shady valley, on the east-
 side of *Jerusalem*, between the city and the
Mount of Olives, through which a little brook
 ran, which took its name from it. It was

§ Matt. xxvi. 30. Mark xiv. 26. Luke xxii. 30.

this

2 and his disciples. * And Judas also, who betrayed him, knew the
 3 place: for Judas had often met there with his disciples. Judas then
 having received a troop of soldiers, and officers from the chief priests
 and Pharisees, cometh thither with lanterns, and torches, and arms.
 4 Then Jesus knowing all things that were coming upon him, going forth
 5 said to them, Whom seek ye? They answered him, Jesus of Nazareth.
 Jesus saith to them, I am *he*. And Judas also, who betrayed him, stood
 6 with them. As soon as he said to them, I am *he*, they went backward,
 7 and fell to the ground. He asked them again, whom seek ye? And
 8 they said, Jesus of Nazareth. Jesus answered, I have told you, I am *he*:
 9 if therefore ye seek me, let these go: that the † saying might be fulfilled
 which he had spoken, Of them whom thou hast given me, I have lost none.
 10 Then Simon Peter, having a sword, drew it, and smote the high priest's
 11 servant, and cut off his right ear. The servant's name was Malchus.
 Then said Jesus to Peter, Put up the sword into its scabbard. The cup
 which my Father hath given me, shall I not drink it?
 12 ‡ Then the soldiers, and the captain, and officers of the Jews took
 13 Jesus and bound him: And led him away to Annas first (for he was

this brook which *David*, a type of *Christ*, went over, with the people, weeping in his flight from *Abjalom*.

V. 3. *A troop of soldiers*—A cohort of Roman foot.

V. 6. *As soon as he said, I am he, they went backward, and fell to the ground*—How amazing is it, that they should renew the assault, after so sensible an experience both of his power and mercy! But probably the priests among them, might persuade themselves and their attendants, that this also was done by *Beelzebub*; and that it was through the providence of God, not the indulgence of *Jesus*, that they received no farther damage.

V. 8. *If ye seek me, let these (my disciples) go*—It was an eminent instance of his power over the spirits of men, that they so

far obeyed this word, as not to seize even *Peter*, when he had cut off the ear of *Malchus*.

V. 10. *Then Simon Peter*—No other Evangelist names him. Nor could they safely. But *St. John*, writing after his death, might do it without any such inconvenience.

V. 13. *Annas* had been high-priest before his son-in-law *Caiaphas*. And though he had for some time resigned that office, yet they paid so much regard to his age and experience, that they brought *Christ* to *Annas* first. But we do not read of any thing remarkable, which passed at the house of *Annas*: for which reason his being carried thither, is omitted by the other Evangelists.

* Matt. xxvi. 30. Mark xiv. 43. Luke xxii. 47. † Ch. xvii. 12. ‡ Matt. xxvi. 57.
 Mark xiv. 53. Luke xxii. 54.

14 father-in-law to Caiaphas, who was high priest that year.) Caiaphas was
 he who had counselled the Jews, that it was expedient one man should
 15 die for the people. Now Simon Peter followed Jesus, and another
 disciple. That disciple was known to the high priest, and went with Jesus
 16 into the palace of the high priest. But Peter stood at the door without :
 therefore the other disciple, who was known to the high priest, went out,
 17 and spake to her that kept the door, and brought in Peter. Then
 saith the maid, who kept the door, to Peter, Art thou also *one* of this
 18 man's disciples? He saith I am not. And the servants and officers, having
 made a fire of coals (for it was cold) stood and warmed themselves :
 19 and Peter stood with them and warmed himself. Then the high
 20 priest asked Jesus of his disciples and of his doctrine. Jesus answered
 him, I spake openly to the world ; I was continually teaching in the
 synagogue and in the temple, whither all the Jews resort, and in
 21 secret have I said nothing. Why askest thou me? Ask them that
 heard me, what I said to them : behold, they know what I said.
 22 When he had said thus, one of the officers, who stood by, gave
 23 Jesus a blow, saying, Answerest thou the high priest so? Jesus an-
 swered, If I have spoken evil, bear witness of the evil : but if well,
 24 why smitest thou me? (Now Annas had sent him bound to Caiaphas the
 high priest.)
 25 And Simon Peter was standing and warming himself. They said
 to him, Art not thou also one of his disciples? He denied and said,
 26 I am not. One of the servants of the high priest (being kinsman to
 27 him whose ear Peter had cut off) said, Did not I see thee in the
 garden with him? Peter denied again, and immediately the cock crew.
 28 * Then they led Jesus from Caiaphas to the Governor's palace,
 and it was early ; and they went not into the palace themselves,

V. 17. *Art not thou also*—As well as the other, *one of this man's disciples*—She does not appear to have asked, with any design to hurt him.

V. 20. *I spake openly*—As to the manner : continually—As to the time : *In the synagogue and temple*—As to the place. *In secret have I said nothing*—No point of doctrine, which I have not taught in public.

V. 21. *Why askest thou me?*—Whom thou wilt not believe?

V. 22. *Answerest thou the high-priest so?*—With so little reverence?

V. 24. *Now Annas had sent him to Caiaphas*—As it implied, ver. 15. *Bound*—Being still bound, ver. 12.

V. 28. *They went not into the palace themselves, lest they should be defiled*—By going into

* Matt. xxvii. 2. Mark xv. 1. Luke xxiii. 1.

29 that they might not be defiled, but might eat the passover. Pilate therefore went out to them, and said, What accusation do ye bring
 30 against this man? They answered and said to him, If he were
 31 not a malefactor, we should not have delivered him to thee. Then said Pilate to them, Take ye him, and judge him according to your law. The Jews said to him, It is not lawful for us to put any man to death:
 32 So the † saying of Jesus was fulfilled, which he spake, signifying
 33 what death he should die. Then Pilate returned into the palace, and
 34 called Jesus, and said to him, Art thou the king of the Jews? Jesus answered him, Sayest thou this of thyself? or did others tell it thee of
 35 me? Pilate answered, Am I a Jew? Thy own nation, even the chief
 36 priests, have delivered thee to me. What hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, my servants would have fought, that I might not be delivered to
 37 the Jews: but my kingdom is not from hence. Pilate said to him, Art thou a king then? Jesus answered, Thou sayest, I am a king. To this end was I born, and for this cause came I into the world, that I might
 38 bear witness to the truth. Every one that is of the truth, heareth my voice. Pilate saith to him, What is truth? And having said this, he

into a house which was not purged from leaven. *Deut. xvi. 4.*

V. 31. *It is not lawful for us to put any man to death*—The power of inflicting capital punishment had been taken from them that very year. So the sceptre was departed from Judah, and transferred to the Romans.

V. 32. *Signifying what death he should die*—For crucifixion was not a Jewish, but a Roman punishment. So that had he not been condemned by the Roman governor, he could not have been crucified.

V. 36. *My kingdom is not of this world*—Is not an external, but a spiritual kingdom; that I might not be delivered to the Jews—Which Pilate had already attempted to do (ver. 31.) and afterwards actually did. Ch. xix. 16.

V. 37. *Thou sayest*—The truth. *To this end was I born*—Speaking of his human origin! his divine was above Pilate's comprehension. Yet it is intimated in the following words, *I came into the world*—*That I might witness to the truth*—Which was both declared to the Jews, and in the process of his passion, to the princes of the Gentiles also. *Every one that is of the truth*—That is a lover of it, *heareth my voice*—An universal maxim. Every sincere lover of truth will hear him, so as to understand and practise what he saith.

V. 38. *What is truth?*—Said Pilate, a courtier; perhaps meaning, What signifies truth? Is that a thing worth hazarding your life for? So he left him presently, to plead with the Jews for him, looking upon him as an innocent, but weak man.

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V. 7. By

went out again to the Jews, and saith to them, I find no fault in him.
 39 But ye have a custom, that I should release to you one at the passover:
 40 will ye therefore that I release to you the king of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

XIX. * Then Pilate therefore took Jesus and scourged *him*. And the
 2 soldiers having platted a crown of thorns, put *it* on his head, and put on
 3 him a purple robe, And said, Hail, king of the Jews. And they smote
 4 him on the cheeks. Pilate went out again, and saith to them, Lo, I
 5 bring him forth to you, that ye may know I find no fault in him.
 Then Jesus came forth, wearing the crown of thorns, and the purple
 6 robe. And he saith to them, Behold the man. But when the chief priests
 and the officers saw him, they cried out, saying, Crucify, crucify him.
 7 Pilate saith to them, Take ye him and crucify *him*; for I find no fault
 in him. The Jews answered him, We have a law and by our law he
 8 ought to die, because he made himself the Son of God. When Pilate
 heard that saying, he was the more afraid, And returned into the palace,
 9 and saith to Jesus, Whence art thou? But Jesus gave him no answer.
 10 Then Pilate saith to him, Speakest thou not to me? Knowest thou not,
 that I have power to crucify thee, and have power to release thee?
 11 Jesus answered, Thou couldst have no power over me, unless it were
 given thee from above: therefore he that delivered me to thee, hath the
 12 greater sin. Upon this Pilate sought to release him: but the Jews
 cried out, saying, If thou release this man, thou art not a friend to
 Cæsar. Whosoever maketh himself a king, speaketh against Cæsar.
 13 Pilate hearing this saying, brought Jesus forth, and sat on the judgment

V. 7. *By our law he ought to die, because he made himself the Son of God*—Which they understood in the highest sense, and therefore accounted blasphemy.

V. 8. *He was the more afraid*—He seems to have been afraid before of shedding innocent blood.

V. 9. *Whence art thou?*—That is, whose son art thou.

V. 11. *Thou couldst have no power over me*

—For I have done nothing to expose me to the power of any magistrate. *Therefore he that delivered me to thee, namely, Caiaphas knowing this, is more blameable than thou.*

V. 13. *Pilate sat down on the judgment seat*—Which was then without the palace, in a place called, in Greek, the pavement, on account of a beautiful piece of Mosaic work, with which the floor was adorned; but in Hebrew, Gabbatha—

14 seat, in a place called the Pavement, but in Hebrew, Gabbatha; (It was
the preparation of the passover, and about the third hour.) And saith
15 to the Jews, Behold your king. But they cried out, Away *with him*,
away *with him*, crucify him. Pilate saith to them, Shall I crucify your
16 king? The chief priests answered, We have no king but Cæsar. Then
delivered he him to them, to be crucified.

17 * And they took Jesus and led him away. And he bearing his
cross, went forth to the place, called *the place* of a skull, which
18 is called in Hebrew, Golgotha: Where they crucified him, and two
19 others with him, one on each side, and Jesus in the midst. And
Pilate wrote an inscription also, and put it on the cross: and the
writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
20 Many of the Jews read this inscription; for the place where Jesus
was crucified, was near the city; and it was written in Hebrew, *and*
21 Greek, *and* Latin. Then said the chief priests to Pilate, Write not,
the king of the Jews; but that he said, I am the king of the Jews.
22 Pilate answered, What I have written, I have written. And the soldiers,
23 when they had crucified Jesus, took his garments and made four parts,
to every soldier a part, and also *his* vesture: now the vesture was with-
24 out seam, woven from the top throughout. They said therefore one
to another, Let us not rent it, but cast lots for it, whose it shall be;

Gabbatha—Or the high place, because it stood on an eminence, so that the judge sitting on his throne, might be seen and heard by a considerable number of people.

V. 14. *It was the preparation of the passover*—For this reason both the Jews and Pilate were desirous to bring the matter to a conclusion. Every Friday was called the preparation (namely, for the sabbath.) And as often as the Passover fell on a Friday, that day was called, the preparation of the passover.

V. 17. *Bearing his cross*—Not the whole cross (for that was too large and heavy) but the transverse beam of it, to which his hands were afterwards fastened. This

they used to make the person to be executed carry.

V. 19. *Jesus of Nazareth, the king of the Jews*—Undoubtedly these were the very words although the other evangelists do not express them at large.

V. 20. *It was written in Latin*—For the Majesty of the Roman empire; *in Hebrew*—Because it was the language of the nation; *and in Greek*—For the information of the Hellenists, who spake that language, and came in great numbers to the feast.

V. 22. *What I have written, I have written*—That shall stand.

V. 23. *The vesture*—The upper garment.

V. 24. *They parted my garments among them*—No circumstance of David's life

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bore

that the scripture might be fulfilled which saith, † They parted my garments among them, and cast lots for my vesture. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus, his mother, and his mother's
26 sister, Mary, *the wife* of Cleopas, and Mary Magdalene. Jesus therefore
seeing his mother, and the disciple standing by, whom he loved, saith to
27 his mother, Woman, behold thy son. Then saith he to the disciple,
Behold thy mother. And from that hour the disciple took her to his
own home.

28 After this, Jesus knowing that all things were now accomplished,
29 that the scripture might be fulfilled, saith, I thirst. Now there was set a
vessel full of vinegar. And filling a sponge with * vinegar, and putting
30 it on *a stalk of hyssop*, they put it to his mouth, When Jesus had taken
the vinegar, he said, It is finished, and bowing the head, he delivered up
his spirit.

31 Now because it was the preparation, lest the bodies should remain
upon the cross on the sabbath (for the sabbath was a great day)
the Jews besought Pilate, that their legs might be broken, and
32 they might be taken away. Then came the soldiers, and brake the
legs of the first, and of the other who was crucified with him; But
33 coming to Jesus, when they saw he was dead already, they brake not

bore any resemblance to this, or to several other passages in the 22d psalm. So that in this scripture; as in some others, the prophet seems to have been thrown into a preternatural extasy, wherein personating the *Messiah*, he spoke barely what the spirit dictated, without any regard to himself.

V. 25. *His mother's sister*—But we do not read she had any brother. She was her father's heir, and as such transmitted the right of the kingdom of *David* to *Jesus*: *Mary, the wife of Cleopas*—Called likewise *Alpheus*, the father, as *Mary* was the mother of *James*, and *Joses*, and *Simon*, and *Judas*.

V. 27. *Behold thy mother*—To whom thou art now to perform the part of a son in my place, a peculiar honour which *Christ* con-

ferred on him. *From that hour*—From the time of our Lord's death.

V. 29. *A stalk of hyssop*—Which in those countries grows exceeding large and strong.

V. 30. *It is finished*—My suffering: the purchase of man's redemption. *He delivered up his spirit*—To God: *Matt. xxvii. 50.*

V. 31. *Lest the bodies should remain on the cross on the sabbath*—Which they would have accounted a profanation of any sabbath, but of that in particular. *For that sabbath was a great day*—Being not only a sabbath, but the second day of the feast of unleavened bread (from whence they reckoned the weeks to Pentecost :) and also the day for presenting and offering the sheaf of new corn: so that it was a treble solemnity.

V. 34. *Forthwith*

34 his legs. But one of the soldiers pierced his side with a spear, and
 35 forthwith there came out blood and water. And he that saw, hath
 testified *it*, and his testimony is true: and he knoweth that he saith
 36 true, that ye also may believe. For these things were done that the
 37 scripture might be fulfilled, † A bone of it shall not be broken. And
 again another scripture saith, ‡ They shall look on him whom they
 have pierced.

38 And after these things, Joseph of Arimathea (being a disciple of
 Jesus, but secretly, for fear of the Jews) asked Pilate leave to take
 away the body of Jesus: and Pilate gave him leave. He came
 39 therefore and took the body of Jesus. And Nicodemus also came
 (who at first had come to Jesus by night) bringing a mixture of myrrh
 40 and aloes, about an hundred pounds. So they took the body of
 Jesus, and wrapped it in linen clothes with the spices, as the manner
 41 of the Jews is to bury. Now in the place where he was crucified,
 there was a garden, and in the garden a new sepulchre, in which
 42 no man had ever been laid. There therefore they laid Jesus,
 because of the preparation-day of the Jews; for the sepulchre
 was nigh.

V. 34. *Forthwith there came out blood and water*—It was strange, seeing he was dead, that blood should come out; more strange that water also: and most strange of all that both should come out immediately, at one time, and yet distinctly. It was pure and true water, as well as pure and true blood. The asseveration of the beholder and testifier of it, shews both the truth and greatness of the miracle and mystery.

V. 35. *His testimony is true*—Valid, unexceptionable. *And he knoweth*—And his conscience beareth him witness, that he testifieth this, for no other end, than *that ye may believe*.

V. 36. *A bone of it shall not be broken*—This was originally spoken of the paschal Lamb, an eminent type of *Christ*.

V. 37. *They shall look on him whom they have pierced*—He was pierced by the soldier's

spear. They who have occasioned his sufferings by their sins, (and who has not?) shall either look upon him in this world with penitential sorrow; or with terror, when he cometh in the clouds of heaven. Rev. i. 7.

V. 38. *Joseph of Arimathea asked Pilate—And Nicodemus also came*—Acknowledging *Christ*, when even his chosen disciples forsook him. In that extremity, *Joseph* was no longer afraid, *Nicodemus* no longer ashamed.

V. 41. *In the place where he was crucified*—There was a garden in the same tract of land; but the cross did not stand in the garden.

V. 42. *Because of the preparation*—That is, they chose the rather to lay him in that sepulchre, which was nigh, because it was the day before the sabbath, which also was drawing to an end, so that they had no time to carry him far.

V. 3. *Peter*

† Exod. xii. 46. ‡ Zech. xii. 10.

XX. * The first day of the week cometh Mary Magdalene early, while it was yet dark, to the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Then Peter went out and the other disciple, and came to the sepulchre. They both ran together: but the other disciple out-ran Peter, and came first to the sepulchre. And stooping down, he seeth the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin that had been about his head, not lying with the linen clothes, but folded up in a place by itself. Then the other disciple, who came first to the sepulchre, went in; and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went home again.

† But Mary stood without at the sepulchre weeping. And as she wept, she stooped down into the sepulchre, And seeth two angels in white sitting, where the body of Jesus had laid, one at the head, and one at the feet. And they say to her, Woman, why weepest thou? She saith to them, They have taken away my Lord, and I know not where they have laid him. And having said this, she turned herself back, and seeth Jesus standing, but knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith to her, Mary! She turning, saith

V. 3. *Peter went out*—Of the city.

V. 6. *Peter seeth the linen clothes lie—and the napkin folded up*—The angels who ministered to him when he rose, undoubtedly folded up the napkin and linen clothes.

V. 8. *He saw*—That the body was not there, and believed—That they had taken it away, as Mary said.

V. 9. *For as yet*—They had no thought of his rising again.

V. 10. *They went home*—Not seeing what they could do farther.

V. 11. *But Mary stood*—With more constancy.

V. 16. *Jesus saith to her, Mary!*—With his usual voice and accent.

V. 17. *Touch*

* Matt. xxviii. 1. Mark xvi. 1. Luke xxiv. 1. † Mark xvi. 9.

17 to him, Rabboni; that is, Master. Jesus saith to her, Touch me not; for I am not yet ascended to my Father. But go to my brethren and say to them, I ascend to my Father, and your Father, and to my God
18 and your God. Mary Magdalene cometh and telleth the disciples, that she had seen the Lord, and that he had spoken these things to her.

19 * The same day, the first day of the week, at evening, the doors being shut, where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and saith to them, Peace
20 be unto you. And having said this, he shewed them his hands and his side. Then were the disciples glad, when they saw the Lord.
21 Then said Jesus to them again, Peace be unto you. As the Father
22 hath sent me, even so send I you. And having said this, he breathed
23 on them, and saith to them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained.

V. 17. *Touch me not*—Or rather, *Do not cling to me* (for she held him by the feet, Matt. xxviii. 9.) *Detain me not now.* You will have other opportunities of conversing with me. For *I am not ascended to my Father*—I have not yet left the world. *But go immediately to my brethren*—Thus does he intimate in the strongest manner the forgiveness of their fault, even without ever mentioning it. These exquisite touches, which every where abound in the evangelical writings, shew how perfectly *Christ* knew our frame. *I ascend*—He anticipates it in his thoughts, and so speaks of it as a thing already present. *To my Father and your Father, my God and your God*—This uncommon expression shews, that the only begotten Son has all kind of fellowship with God. And a fellowship with God the Father, some way resembling his own, he bestows upon his brethren. Yet he does not say, *Our God*: for no creature can be raised to an equality with him: but *my God, and your God*: intimating, that the Father is his in a singular, and in-

communicable manner: and ours through him, in such a kind as a creature is capable of.

V. 21. *Peace be unto you*—This is the foundation of the mission of a true gospel-minister, peace in his own soul, 2 Cor. iv. 1. *As the Father hath sent me, so send I you*—*Christ* was the apostle of the Father, Heb. iii. 1. *Peter* and the rest, the apostles of *Christ*.

V. 22. *He breathed on them*—New life and vigour, and saith, As ye receive this breath out of my mouth, so receive ye the Spirit out of my fulness: *The Holy Ghost* influencing you in a peculiar manner, to fit you for your great embassy. This was an earnest of Pentecost.

V. 23. *Whose soever sins ye remit*—(According to the tenor of the gospel, that is, supposing them to repent and believe) *they are remitted, and whose soever sins ye retain, (supposing them to remain impenitent) they are retained.* So far is plain. But here arises a difficulty. Are not the sins of one who truly repents, and unfeignedly

24 But Thomas called Didymus, one of the twelve, was not with them
 25 when Jesus came. The other disciples therefore said to him, We have
 seen the Lord. But he said to them, Unless I see the print of the nails in
 his hands, and put my finger into the place of the nails, and thrust my
 hand into his side, I will not believe.

26 And after eight days his disciples were again within, and Thomas
 with them. Jesus cometh, the doors being shut, and stood in the midst
 27 and said, Peace *be* unto you. Then said he to Thomas, Reach hither
 thy finger, and behold my hands, and reach hither thy hand, and thrust
 28 it into my side, and be not faithless, but believing. And Thomas answered
 29 and said to him, My Lord, and my God. Jesus saith to him, Because
 thou hast seen me, thou hast believed: happy *are* they that have not
 seen, and yet have believed.

30 And Jesus wrought many other miracles also, in the presence of his
 31 disciples, which are not written in this book. But these are written, that
 ye may believe that Jesus is the Christ, the Son of God, and that believing
 ye may have life through his name.

XXI. After these things Jesus manifested himself again to the disciples
 2 at the sea of Tiberias; he manifested *himself* thus. There were together
 Simon Peter and Thomas called Didymus, and Nathanael of Cana in
 Galilee, and the *sons* of Zebedee, and two other of his disciples.

feignedly believes in *Christ remitted*, without sacerdotal absolution? And are not the sins of one, who does not repent or believe, *retained* even with it? What then does this commission imply? Can it imply any more than, 1. A power of *declaring* with authority the Christian terms of pardon? Whose sins are *remitted*, and whose *retained*? As in our daily form of absolution: and 2. A power of inflicting and remitting Ecclesiastical censures? That is, of excluding from, and re-admitting into, a Christian congregation.

V. 26. *After eight days*—On the next Sunday.

V. 28. *And Thomas said, My Lord, and my God*—The disciples had said, We have

seen the Lord. *Thomas* now not only acknowledges him to be the Lord, as he had done before, and to be risen, as his fellow disciples had affirmed, but also confesses his Godhead, and that more explicitly than any other had yet done. And all this he did without thrusting his hand into his side.

V. 30. *Jesus wrought many miracles, which are not written in this book*—Of St. John: nor indeed of the other Evangelists.

V. 31. *But these things are written, that ye may believe*—That ye may be confirmed in believing. Faith cometh sometimes by reading; though ordinarily by *hearing*.

V. 2. *There were together*—At home, in one house.

V. 4. *They*

3 Simon Peter saith to them, I go a fishing. They say to him, We also
 go with thee. They went out and entered into the vessel, but caught
 4 nothing that night. When the morning was come, Jesus stood on the
 5 shore; but the disciples knew not that it was Jesus. Then Jesus saith to
 6 them, Children, have ye any meat? They answered him, No. And he
 said to them, Cast your net on the right side of the vessel, and ye shall
 find. They cast therefore, and now they were not able to draw it, for
 7 the multitude of fishes. Then the disciple whom Jesus loved, saith to
 Peter, It is the Lord. Simon Peter hearing that it was the Lord, girt
 on his upper coat (for he was stript) and threw himself into the sea.
 8 And the other disciples came in the vessel (for they were not far from
 9 land, about two hundred cubits) drawing the net *full* of fishes. When
 they came to land they see a fire of coals there, and fish laid thereon,
 10 and bread. Jesus saith to them, Bring of the fishes which ye have taken
 11 now. Simon Peter went on board, and drew the net to land, full of
 great fishes, an hundred and fifty and three; and though there were
 12 so many, the net was not broken. Jesus saith to them, Come ye *and*
 dine. And none of the disciples presumed to ask him, Who art thou?
 13 Knowing that it was the Lord. Jesus then cometh and taketh bread,
 14 and giveth to them, and fish likewise. This was the third time that
 Jesus shewed himself to his disciples, after he was risen from the dead.
 15 When they had dined, Jesus saith to Simon Peter, Simon *son* of

V. 4. *They knew not that it was Jesus*—Probably their eyes were holden.

V. 6. *They were not able to draw it for the multitude of fishes*—This was not only a demonstration of the power of our Lord, but a kind supply for them and their families, and such as might be of service to them, when they waited afterward in *Jerusalem*. It was likewise an emblem of the great success which should attend them as *fishers of men*.

V. 7. *Peter girt on his upper coat (for he was stript of it before.)* Reverencing the presence of his Lord: *and threw himself into the sea*—To swim to him immediately. The love of *Christ* draws men through fire and water.

V. 12. *Come ye and dine*—Our Lord needed not food. *And none presumed*—To ask a needless question.

V. 14. *The third time*—That he appeared to so many of the apostles together.

V. 15. *Simon, son of Jonah*—The appellation *Christ* had given him, when he made that glorious confession, *Matt. xvi.* the remembrance of which might make him more deeply sensible of his late denial of him whom he had so confessed. *Lovest thou me?*—Thrice our Lord asks him, who had denied him thrice: *More than these*—Thy fellow disciples, *do?* Peter thought so once, *Matt. xxvi. 33.* but he now answers only, *I love thee*, without adding *more than these*. *Thou knowest*—He had now learnt by sad

experience,

Jonah, lovest thou me more than these *do*? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs.
 16 He saith to him, the second time, Simon, *son* of Jonah, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to
 17 him, Feed my sheep. He saith to him a third time, Simon, *son* of Jonah, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith to him, Feed my
 18 sheep. Verily, verily I say unto thee, when thou wast young, thou didst gird thyself, and walk whither thou wouldest; but when thou shalt be old, thou shalt stretch out thy hands, and another shall gird thee, and
 19 carry *thee* whither thou wouldest not. This he said, signifying by what death he should glorify God. And having said this, he saith
 20 to him, Follow me. Peter turning about, seeth the disciple whom Jesus loved, following, who also leaned on his breast at supper, and
 21 said, Lord, who is he that betrayeth thee? Peter seeing him, saith
 22 to Jesus, Lord, and what *shall* this man *do*? Jesus saith to him, If I will that he tarry till I come, what *is it* to thee? Follow thou me.

experience, that *Jesus* knew his heart. *My lambs*—The weakest and tenderest of the flock.

V. 17. *Because he said the third time*—As if he did not believe him.

V. 18. *When thou art old*—He lived about thirty-six years after this: *another shall gird thee*—They were tied to the cross till the nails were driven in; *and shall carry thee*—With the cross; *where thou wouldest not*—According to nature; to the place where the cross was set up.

V. 19. *By what death he should glorify God*—It is not only by acting, but chiefly by suffering, that the saints glorify God. *Follow me*—Shewing hereby likewise what death he should die.

V. 20. *Peter turning*—As he was walking after *Christ*. *Seeth the disciple whom Jesus loved following him*—There is a peculiar spirit and tenderness in this plain passage.

Christ orders St. *Peter* to follow him, in token of his readiness to be crucified in his cause. St. *John* stays not for the call; he rises and follows him too; but says not one word of his own love or zeal. He chose that the action only should speak this; and even when he records the circumstance, he tells not what that action meant, but with great simplicity relates the fact only. If here and there a generous heart sees and emulates it, be it so; but he is not solicitous that men should admire it. It was addressed to his beloved master, and it was enough that he understood it.

V. 22. *If I will that he tarry*—Without dying, *till I come*—To judgment. Certainly he did tarry, till *Christ* came to destroy *Jerusalem*. And who can tell, when or how he died; *What is that to thee?*—Who art to *follow me* long before.

V. 23. *The*

23 Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus did not say to him, That he should not die : but, If I will that he tarry till I come, what *is it* to thee ?

24 This is the disciple, who testifieth of these things, and wrote these
25 things : and we know that his testimony is true. And there are also many other things which Jesus did, which, if they were to be written particularly, I suppose that even the world itself would not contain the books that were written.

V. 23. *The brethren*—That is, the Christians. Our Lord himself taught them that appellation, ch. xx. 17. *Yet Jesus did not say to him, That he should not die*—Not expressly. And St. John himself, at the time of writing his gospel, seems not to have known clearly, whether he should die or not.

V. 24. *This is the disciple who testifieth*—Being still alive after he had wrote. *And we*

know that his testimony is true—The church added these words to St. John's gospel, as Tertius did those to St. Paul's epistle to the Romans, chap. xvi. 22.

V. 25. *If they were to be written particularly*—Every fact and all the circumstances of it. *I suppose*—This expression which softens the hyperbole, shews that St. John wrote this verse.

N O T E S

O N

The ACTS of the APOSTLES.

THIS Book, in which St. Luke records the actions of the apostles, particularly of St. Peter and St. Paul (whose companion in travel he was) is as it were the centre between the gospels and the epistles. It contains, after a very brief recapitulation of the evangelical history, a continuation of the history of *Christ*, the event of his predictions, and a kind of supplement to what he before spake to his disciples by the Holy Ghost now given unto them. It contains also the seeds and first stamina of all those things, which are enlarged upon in the epistles.

The gospels treat of *Christ* the head : the *Acts* shew, That the same things befall his body ; which is animated by his Spirit, persecuted by the world, defended and exalted by God.

In this book is shewn the Christian doctrine, and the method of applying it to Jews, Heathens, and believers; that is, to those who are to be converted, and those who are converted: the hinderances of it in particular men, in several kinds of men, in different ranks and nations: the propagation of the gospel, and that grand revolution among both Jews and Heathens: the victory thereof, in spite of all opposition, from all the power, malice, and wisdom of the whole world, spreading from one chamber into temples, houses, streets, markets; fields, inns, prisons, camps, courts; chariots, ships, villages, cities, islands: to Jews, Heathens, magistrates, generals, soldiers, eunuchs, captives, slaves, women, children, sailors: to *Athens*, and at length to *Rome*.

The parts of it are seven.

- | | |
|---|---|
| 1. Pentecost, with its antecedents, C. i. ii. | tiles, C. xiii. xiv. |
| 2. Transactions with the Jews, in Jerusalem, in all Judea, and in Samaria, C. iii—ix. | 5. The embassy to, and council of Jerusalem, concerning the liberty of the Gentiles, C. xv. |
| 3. Transactions at Cesarea, and the reception of the Gentiles, C. x. xi. | 6. The second course of St. Paul, C. xvi—xix. |
| 4. The first course of Barnabas and Paul among the Gen- | 7. His third as far as Rome, C. xix—xxviii. |

The A C T S.

I. **T**HE former treatise have I composed, O Theophilus, of all things which Jesus began both to do and to teach, Until the day he was taken up, after having through the Holy Ghost given commandment to the apostles whom he had chosen: To whom also he presented himself alive after his passion, by many infallible proofs, being seen by them forty days, and speaking of the things pertaining to the kingdom of

V. 1. *The former treatise*—In that important season, which reached from the resurrection of *Christ* to his ascension, the former treatise ends, and this begins: this describing the *Acts* of the Holy Ghost (by the apostles) as that does the *Acts* of *Jesus Christ*. *Of all things*—In a summary manner: *Which Jesus began to do—until the day*—That is, Of all things which *Jesus* did, from the beginning till that day.

V. 2. *After having given commandment*—In the 3d verse, St. *Luke* expresses in general terms, what *Christ* said to his apostles during those *forty days*. But in the 4th, and following verses, he declares what he said on the day of his ascension. He had brought his former account down to that day. And from that day begin the *Acts* of the apostles.

V. 3. *Being seen by them forty days*—
That

- 4 God. And having assembled *them* together, he commanded them, not to depart from Jerusalem, but to wait for the promise of the Father,
 5 which, *saith he*; ye have heard from me. For John indeed baptized with water; but ye shall be baptized with the Holy Ghost, not many
 6 days hence. And when they were come together, they asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?
 7 But he said to them, It is not for you to know the times or the seasons,
 8 which the Father hath put in his own power. But ye shall receive power, the Holy Ghost being come upon you, and shall be witnesses to me, both in Jerusalem, and in all Judea, and Samaria, and to the
 9 uttermost part of the earth. And having spoken these things, while they beheld, he was taken up, and a cloud received him from their
 10 sight. And while they were stedfastly looking up to heaven, as he went up, behold two men, in white apparel stood by them, who also said,
 11 Ye men of Galilee, why stand ye gazing into heaven? This Jesus who is taken up from you into heaven, shall come, as ye have seen him going
 12 into heaven. Then they returned to Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.
 13 * And when they were come in, they went up into the upper room, where both Peter and James, and John, and Andrew, Philip, and Thomas,

That is, Many times during that space. *And speaking of the things pertaining to the kingdom of God*—Which was the sum of all his discourses with them, before his passion also.

V. 4. *Wait for the promise of the Father, which ye have heard from me*—When he was with them a little before, as it is recorded, Luke xxiv. 49.

V. 5. *Ye shall be baptized with the Holy Ghost*—And so are all true believers, to the end of the world. But the extraordinary gifts of the Holy Ghost also are here promised.

V. 6. *Dost thou at this time*—At the time thou now speakest of? *Not many days hence? Restore the kingdom to Israel?*—They still seemed to dream of an outward, temporal kingdom, in which the Jews should have

dominion over all nations. It seems, they came in a body, having before concerted the design, to ask, When this kingdom would come?

V. 7. *The times or the seasons*—Times, in the language of the scripture, denote a longer, *seasons*, a shorter space: *Which the Father hath put in his own power*—To be revealed, when and to whom it pleaseth him.

V. 8. *But ye shall receive power—and shall be witnesses to me*—That is, Ye shall be empowered to witness my gospel, both by your preaching and suffering.

V. 12. *A sabbath day's journey*—The Jews generally fix this to two thousand cubits, which is not a mile.

V. 13. *They went up into the upper room*—The upper rooms, so frequently mentioned in

Bartholomew and Matthew, James, *the son* of Alpheus, and Simon
 14 Zelotes, and Jude *the brother* of James tarried. These all continued
 with one accord in prayer and supplication with the women, and Mary
 the mother of Jesus, and his brethren.

15 And in these days, Peter standing up in the midst of the disciples,
 (the number of persons together was about an hundred and twenty)
 16 said, Men, brethren, this † scripture must needs have been fulfilled,
 which the Holy Ghost spake before by the mouth of David, concerning
 17 Judas, who was guide to them that apprehended Jesus. For he was
 18 numbered with us, and had obtained part of this ministry. Now this
 man purchased a field with the reward of iniquity, and falling down
 on his face, he burst asunder in the middle, and all his bowels gushed
 19 out. And it was known to all that dwell at Jerusalem, so that that
 field is called, in their own tongue, Akeldama, that is, The field of blood.
 20 For it is written in the book of Psalms, ‡ Let his habitation be desolate,
 and let no man dwell therein: and || his bishoprick let another take.
 21 Wherefore of these men who have been with us all the time that the Lord
 22 Jesus was going in and out over us, Beginning from the baptism of John,
 till the day he was taken up from us, one must be a witness with us of his
 23 resurrection. And they appointed two, Joseph called Barsabas, who was

in scripture, where chambers in the highest part of the house, set apart by the *Jews* for private prayer. These, on account of their being so retired and convenient, the apostles now used for all the offices of religion.

V. 14. *His brethren*—His near kinsmen, who, for some time, did not believe: it seems, not till near his death.

V. 15. *The number of persons together*—Who were together in the upper room; *were a hundred and twenty*—But he had undoubtedly many more in other places, of whom more than five hundred saw him at once after his resurrection, 1 Cor. xv. 6.

V. 18. *This man purchased a field with the reward of iniquity*—That is, a field was purchased with the reward of his iniquity; though very possibly *Judas* might design the

purchase. *And falling down on his face*—It seems, the rope broke before, or as he died.

V. 19. *In their own tongue*—This expression, that is, *The field of blood*—St. Luke seems to have added to the words of St. Peter, for the use of *Theophilus* and other readers, who did not understand *Hebrew*.

V. 20. *His bishoprick*—That is, his apostleship.

V. 21. *All the time the Lord Jesus was going in and out*—That is, *Conversing familiarly!* *Over us*—As our master.

V. 22. *To be a witness with us of his resurrection*—And of the circumstances which preceded and followed it.

V. 23. *And they appointed two*—So far the faithful could go by consulting together, but no farther. Therefore here commenced the

24 surnamed Justus, and Matthias. And they prayed and said, Thou, Lord,
 who knowest the hearts of all, shew which of these two thou hast chosen,
 25 To take part of this ministry and apostleship, from which Judas by
 26 transgression fell, to go to his own place. And they gave forth their
 lots, and the lot fell upon Matthias; and he was numbered with the
 eleven apostles.

II. And when the day of Pentecost was come, they were all with one
 2 accord in one place. And suddenly there came a sound from heaven,
 as of a rushing violent wind, and it filled all the house where they
 3 were sitting. And there appeared to them distinct tongues, as of fire;
 4 and it sat upon each of them. And they were all filled with the Holy
 Ghost, and began to speak with other tongues, as the Spirit gave
 5 them utterance. And there were dwelling in Jerusalem Jews, devout
 6 men, out of every nation under heaven. And when this was noised

the proper use of the lot, whereby a matter of importance, which cannot be determined by any ordinary method, is committed to the divine decision.

V. 25. *Fell*—By his *transgression*—Some time before his death: *To go to his own place*—That which his crimes had deserved and which he had chosen for himself, far from the other apostles in the region of death.

V. 1. At the Pentecost of *Sinai* in the Old Testament, and the Pentecost of *Jerusalem* in the New, were the two grand manifestations of God, the legal and the evangelical: the one from the mountain, and the other from heaven; the terrible, and the merciful one. *They were all with one accord in one place*—So here was a conjunction of company, minds, and place; the whole hundred and twenty being present.

V. 2. *And suddenly there was a sound from heaven*—So will the Son of man come to judgment. *And it filled all the house*—That is, all that part of the temple, where they were sitting.

V. 3. *And there appeared distinct tongues, as of fire*—That is, small flames of fire.

This is all which the phrase, *tongues of fire*, means in the language of the seventy. Yet it might intimate God's touching their tongues as it were (together with their hearts) with divine fire: his giving them such words as were active and penetrating, even as flaming fire.

V. 4. *And they began to speak with other tongues*—The miracle was not in the ears of the hearers (as some have unaccountably supposed) but in the mouth of the speakers. And this family praising God together, with the tongues of all the world, was an earnest that the whole world should in due time praise God in their various tongues. *As the Spirit gave them utterance*—*Moses* the type of the law, was of a slow tongue. But the gospel speaks with a fiery and flaming one.

V. 5. *And there were dwelling in Jerusalem Jews*—Gathered from all parts by the peculiar providence of God.

V. 6. *The multitude came together and were confounded*—The motions of their mind were swift and various.

V. 9. *Judea*

abroad, the multitude came together and were confounded, because
 7 every man heard them speaking in his own language. And they
 were amazed and marvelled, saying one to another, Behold, are
 8 not all these who are speaking Galileans? And how hear we every
 9 one, in our own native language, Parthians, and Medes, and Elamites,
 and dwellers in Mesopotamia, and Judea, and Cappadocia, Pontus
 10 and Asia, Phrygia and Pamphylia, Egypt, and the parts of Africk
 11 about Cyrene, and Roman sojourners, (Jews and Profelytes) Cretans
 and Arabians, we hear them speaking in our tongues the wonderful
 12 works of God? And they were all amazed, and were in doubt,
 13 saying one to another, What can this mean? But others mocking,
 said, They are full of sweet wine.
 14 Then Peter standing up with the eleven, lifted up his voice, and
 said to them, Men of Judea, and all ye that dwell at Jerusalem,
 15 be this known to you, and hearken to my words, These are not

V. 9. *Judea*—The dialect of which greatly differed from that of *Galilee*—*Asia*—The country strictly so called.

V. 10. *Roman sojourners*—Born at Rome, but now living at *Jerusalem*. These seem to have come to *Jerusalem*, after those who are above-mentioned. All of them were partly *Jews* by birth, and partly profelytes.

V. 11. *Cretans*—One island seems to be mentioned for all. *The wonderful works of God*—Probably those which related to the miracles, death, resurrection, and ascension of *Christ*, together with the effusion of his Spirit, as a fulfilment of his promises, and the glorious dispensations of gospel grace.

V. 12. *They were all amazed*—All the devout men.

V. 13. *But others mocking*—The world begins with *mocking*, thence proceeds to *savilling*, ch. iv. 7; to *threats*, ver. 17; to *imprisoning*, ch. v. 18; to *blows*, ver. 40; to *slaughter*, ch. vii. 58. These mockers appear to have been some of the natives of *Judea*, and inhabitants of *Jerusalem* (who understood only the dialect of the country)

by the apostle's immediately directing his discourse to them in the next verse. *They are full of sweet wine*—So the Greek word properly signifies: there was no new wine so early in the year as Pentecost. Thus natural men are wont to ascribe supernatural things to mere natural causes: and many times as impudently and unskilfully, as in the present case.

V. 14. *Then Peter standing up*—All the gestures, all the words of *Peter* shew the utmost sobriety: *lifted up his voice*—With cheerfulness and boldness: *And said to them*—This discourse has three parts, each of which (ver. 14, 22, 29.) begins with the same appellation, *men*: only to the last part he prefixes with more familiarity, the additional word *brethren*. *Men of Judea*—That is, Ye that were born in *Judea*. St. *Peter* spoke in *Hebrew*, which they all understood.

V. 15. *It is but the third hour of the day*—That is, nine in the morning. And on the solemn festivals, the *Jews* rarely eat or drank any thing till noon.

V. 16. *But*

drunken as ye suppose: for it is *but* the third hour of the day.
 16 But this is that which was spoken by the prophet Joel, * And it
 17 shall come to pass in the last days, saith God, I will pour out my
 spirit upon all flesh; and your sons and your daughters shall prophesy,
 and your young men shall see visions, and your old men
 18 shall dream dreams: And in those days I will pour out of my spirit
 upon my servants, and upon my handmaids, and they shall prophesy
 19 And I will shew prodigies in heaven above, and signs on earth beneath,
 20 blood and fire, and vapour of smoke. The sun shall be turned into
 darkness, and the moon into blood, before the day of the Lord,

V. 16. *But this is that which was spoken of by the prophet*—But there is another and better way of accounting for this.

V. 17. The times of the *Messiah* are frequently called *The last days*, the gospel being the last dispensation of divine grace. *I will pour out of my spirit*—Not on the day of Pentecost only, *upon all flesh*—On persons of every age, sex, and rank. *And your young men shall see visions*—In young men the outward senses are most vigorous, and the bodily strength is entire, whereby they are best qualified to sustain the shock which usually attends the visions of God. In *old men* the internal senses are most vigorous, suited to the divine *dreams*. Not that the old are wholly excluded from the former, nor the young from the latter.

V. 18. *And upon my servants*—On those who are literally in a state of servitude.

V. 19. *And I will shew prodigies in heaven above, and signs on earth beneath*—Great Revelations of grace are usually attended with great judgments on those who reject it. *In heaven*—Treated of, ver. 20. *On earth*—Described in this verse. Such signs were those mentioned, ver. 22, before the passion of *Christ*; which are so mentioned as to include also those at the very time of the passion and resurrection, at the destruc-

tion of *Jerusalem* and at the end of the world.

Terrible indeed were those prodigies in particular, which preceded the destruction of *Jerusalem*: Such as the flaming sword hanging over the city, and the fiery comet, pointing down upon it for a year; the light that shone upon the temple and the altar in the night, as if it had been noon-day; the opening of the great and heavy gate of the temple without hands; the voice heard from the most holy place, *Let us depart hence*; the admonition of *Jesus*, the son of *Ananus*, crying for seven years together, *Wo, Wo, Wo*, the vision of contending armies in the air, and of intrenchments thrown up against a city there represented; the terrible thunders and lightnings, and dreadful earthquakes, which every one considered as portending some great evil: all which, through the singular providence of God, are particularly recorded by *Josephus*. *Blood*—War and slaughter. *Fire*—Burnings of houses and towns, involving all in clouds of *smoke*.

V. 20. *The moon shall be turned into blood*.—A bloody colour: *before the day of the Lord*—Eminently, the last day; though not excluding any other day or season, wherein the Lord shall manifest his glory in taking vengeance of his adversaries.

V. 21. *But*

3 Y

* Joel ii. 28.

21 the great and illustrious *day*, come. But it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved.
 22 Men of Israel, hear these words: Jesus of Nazareth, a man pointed out to you of God, by miracles and wonders, and signs, which God wrought
 23 by him in the midst of you, as yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye
 24 have taken, and by wicked hands, have crucified and slain: whom God hath raised up, having loosed the pains of death, as it was not
 25 possible that he should be held under it. For David speaketh concerning him, * I have seen the Lord always before my face, for he is on my
 26 right-hand, that I may not be moved. Therefore my heart is glad, and
 27 my tongue exulteth; yea, and my flesh shall rest in hope. For thou wilt not leave my soul in Hades, neither wilt thou suffer thy holy one to
 28 see corruption. Thou hast made known to me the ways of life; thou
 29 wilt fill me with joy by thy countenance. Men *and* brethren, I may say to you freely of the patriarch David, that he is both dead and
 30 buried, and his sepulchre is among us to this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, That

V. 21. *But whosoever shall call on the name of the Lord*—This expression implies the whole of religion, and particularly prayer uttered in faith; *shall be saved*—From all those plagues; from sin and hell.

V. 23. *Him being delivered by the determinate council and foreknowledge of God*—The apostle here anticipates an objection, Why did God suffer such a person to be so treated? Did he not know what wicked men intended to do? And had he not power to prevent it? Yea, he knew all that those wicked men intended to do. And he had power to blast all their designs in a moment. But he did not exert that power, because he *so loved the world!* Because it was the determinate counsel of his love, to redeem mankind from eternal death, by the death of his only begotten Son.

V. 24. *Having loosed the pains of death*—

The word properly means, the pains of a woman in travail. *As it was not possible that he should be held under it*—Because the scripture must needs be fulfilled.

V. 27. *Thou shalt not leave my soul in Hades*—The invisible world. But it does not appear, that ever our Lord went into hell. His soul, when it was separated from the body, did not go thither, but to paradise. (*Luke xxiii. 43.*) The meaning is, thou wilt not leave my soul in its separate state, not to suffer my body to be corrupted.

V. 28. *Thou hast made known to me the ways of life*—That is, thou hast raised me from the dead, *Thou wilt fill me with joy by thy countenance*—When I ascend to thy right-hand.

V. 29. *The patriarch*—A more honourable title than king.

V. 31. *He*

* Psalm xvi. 8.

31 of the fruit † of his loins *one* should sit on his throne, He foreseeing
this, spake of the resurrection of Christ, that his soul was not left in
 32 Hades, neither did his flesh see corruption. This Jesus God hath raised
 33 up, whereof all we are witnesses. Being therefore exalted by the right-
 hand of God, and having received from the Father the promise of the
 34 Holy Ghost, he hath shed forth this, which ye now see and hear. For
 David is not ascended into the heavens; but he saith himself, ‡ The
 35 Lord said to my Lord, Sit thou on my right-hand, Until I make thine
 36 enemies thy footstool. Therefore let all the house of Israel know
 assuredly, That God hath made this Jesus whom ye crucified, both Lord
 and Christ.

37 And hearing *this*, they were pierced to the heart, and said to Peter
 38 and the rest of the apostles, Brethren, what shall we do? And Peter said,
 Repent, and be baptized every one of you, in the name of Jesus,
 for the remission of sins, and ye shall receive the gift of the Holy

V. 31. *He foreseeing this, spake of the resurrection of Christ*—St. Peter argues thus, It is plain, *David* did not speak this of himself. Therefore he spake of *Christ's* rising. But how does that promise of a kingdom imply his resurrection? Because he did not receive it before he died, and because his kingdom was to endure for ever. (2 Sam. vii. 13.)

V. 33. *Being exalted by the right-hand of God*—By the right-hand, that is, the mighty power of God, our Lord was exalted at his ascension to God's right-hand in heaven.

V. 34. *Sit thou on my right-hand*—In this and the following verse is an allusion to two ancient customs; one, to the highest honour that used to be paid to persons, by placing them on the right-hand, as *Solomon* did *Bathsheba*, when sitting on his throne; (1 Kings ii. 19.) and the other, to the custom of conquerors, who used to tread on the necks of their vanquished enemies, as a token of their entire victory and triumph over them.

V. 35. *Until I make thine enemies thy footstool*—This text is here quoted with the greatest address, as suggesting in the words of *David*, their great prophetic monarch, how certain their own ruin must be, if they went on to oppose *Christ*.

V. 36. *Lord—Jesus* after his exaltation is constantly meant by this word in the New Testament, unless sometimes where it occurs, in a text quoted from the Old Testament.

V. 37. *They said to the apostles, brethren*—They did not stile them so before.

V. 38. *Repent*—And hereby return to God: *be baptized*—Believing in the name of *Jesus*—*And ye shall receive the gift of the Holy Ghost*—See the Three-one God clearly proved. See ch. xxvi. 20. *The gift of the Holy Ghost* does not mean in this place, the power of speaking with tongues. For the promise of this was not given to all that were *afar off*, in distant ages and nations: but rather the constant fruits of faith, even righteousness, and peace and joy in the Holy Ghost. *Whomsoever the Lord our God shall*

3 Y 2

39 Ghost. For the promise is to you and to your children, and to all
40 that are afar off, whomsoever the Lord our God shall call. And with
41 many other words did he testify and exhort, saying, Save yourselves
from this perverse generation. Then they, gladly receiving his word,
were baptized; and there were added *to them* that day about three thou-
sand souls.

42 And they continued stedfast in the teaching of the apostles, and the
43 fellowship, and the breaking of bread, and the prayers. And fear came
upon every soul, and many wonders and signs were wrought by
44 the apostles. And all that believed were together, and had all things
45 common, And sold their possessions and goods, and divided them to all,
46 as any one had need. And continuing daily with one accord in the
temple, and breaking the bread at home, they partook of their food with
gladness and singleness of heart, praising God, and having favour with

shall call—(Whether they are *Jews* or *Gentiles*.) By his word and by his spirit: and who are not disobedient to the heavenly calling. But it is observable St. Peter did not yet understand the very words he spoke.

V. 40. *And with many other words did he testify and exhort*—In such an accepted time we should add line upon line, and not leave off, till the thing is done. *Save yourselves from this perverse generation*—Many of whom were probably mocking still.

V. 41. *And there were added*—To the hundred and twenty.

V. 42. *And they continued stedfast*—So their daily church-communion consisted in these four particulars, 1. Hearing the word, 2. Having all things common, 3. Receiving the Lord's Supper. 4. Prayer.

Ye different sects, who all declare,
Lo here is *Christ*, and *Christ* is there!
Your stronger proofs divinely give,
And shew me, where the *Christians* live!

V. 43. *And fear came upon every soul*—Of those who did not join with them; whereby persecution was prevented, till it was needful for them.

V. 45. *And sold their possessions*—Their lands and houses; *and goods*—Their moveables; *And parted them to all, as any one had need*—To say the *Christians* did this, only till the destruction of *Jerusalem*, is not true; for many did it long after. Not that there was any positive command for so doing: it needed not; for love constrained them. It was a natural fruit of that love wherewith each member of the community loved every other as his own soul. And if the whole Christian church had continued in this spirit, this usage must have continued through all ages. To affirm therefore that *Christ* did not *design it should continue*, is neither more nor less than to affirm, that *Christ* did not *design this measure of love should continue*. I see no proof of this.

V. 46. *Continuing daily—breaking the bread*—In the Lord's supper, as did many churches for some ages. *They partook of their food with gladness and singleness of heart*—They carried the same happy and holy temper through all their common actions: eating and working with the same spirit, wherewith they prayed and received the Lord's supper.

V. 47. *The*

47 all the people. And the Lord added daily to the church those who were saved.

III. Now Peter and John went up together into the temple, at the hour
2 of prayer, the ninth *hour*. And a certain man, lame from his mother's
womb, was carried, whom they laid daily at the gate of the temple,
called Beautiful, to ask alms of them that were entering into the temple,
3 Who seeing Peter and John about to go into the temple, asked an alms.
4 And Peter looking stedfastly upon him, with John, said, Look on us.
5 And he gave heed to them, expecting to receive something of them.
6 Then said Peter, Silver and gold have I none; but what I have, I give
7 thee: in the name of Jesus Christ of Nazareth, rise up and walk. And
taking him by the right-hand he lifted *him* up, and immediately his feet
8 and ankle-bones were strengthened, And leaping up, he stood and walked,
and went with them into the temple, walking, and leaping, and praising
9 God. And all the people saw him walking, and praising God. And
10 they knew him, that this was he who had sat for alms at the beautiful
gate of the temple, and were filled with wonder and amazement
at that which had befallen him.

11 And as he held Peter and John, all the people ran together to them,
in the portico that is called Solomon's, greatly wondering.

12 And Peter seeing *it*, answered the people, Ye men of Israel, why

V. 47. *The Lord added daily such as were saved*—From their sins; from the guilt and power of them.

V. 1. *The ninth hour*—The Jews divided the time from sun-rise to sun-set into twelve hours; which were consequently of unequal length at different times of the year, as the days were longer or shorter. The third hour therefore was nine in the morning; the ninth three in the afternoon: but not exactly. For the third was the middle space between sun-rise and noon: which, if the sun rose at five, (the earliest hour of its rising in that climate) was half an hour after eight: if at seven (the latest hour of its rising there) was half an hour after nine. The chief hours of prayer were the third and ninth; at which seasons the morning and evening

sacrifices were offered, and incense (a kind of emblem representing prayer) burnt on the golden altar.

V. 2. *At the gate of the temple called Beautiful*—This gate was added by Herod the Great, between the court of the *Gentiles* and that of *Israel*. It was thirty cubits high, and fifteen broad, and made of *Corinthian* brass, more pompous in its workmanship and splendor than those that were covered with silver and gold.

V. 6. *Then said Peter, silver and gold have I none*—How unlike his supposed successor! Can the Bishop of Rome either say or do the same?

V. 12. *Peter answered the people*—Who were running together, and enquiring into the circumstances of the fact.

V. 13. *The*

marvel ye at this? Or why do ye fix your eyes on us as if by our
 13 own power or piety we had made this man to walk? The God of
 Abraham, and Isaac, and Jacob, the God of our fathers hath
 glorified his son Jesus, whom ye delivered up, and renounced him in
 the presence of Pilate, when he was determined to release *him*.
 14 But ye renounced the holy one, and the just, and desired a murderer
 15 to be granted you, And killed the prince of life, whom God hath
 16 raised from the dead, whereof we are witnesses. And his name,
 through faith in his name, hath strengthened this man, whom ye see
 and know; yea, the faith which is by him, hath given him this
 17 perfect soundness, in the presence of you all. And now, brethren, I
 18 know that through ignorance ye did *it*, as did also your rulers. But
 God hath thus fulfilled the things which he foretold by the mouth
 19 of all the prophets, that Christ should suffer. Repent ye therefore
 and be converted, that your sins may be blotted out, that the times of
 20 refreshing may come from the presence of the Lord, And he may send

V. 13. *The God of our fathers*—This was wisely introduced in the beginning of his discourse, that it might appear they taught no new religion, inconsistent with that of *Moses*, and were far from having the least design to divert their regards from the God of *Israel*. *Hath glorified his son*—By this miracle, *whom ye delivered up*—When God had given him to you, and when ye ought to have received him as a most precious treasure, and to have preserved him with all your power.

V. 14. *Ye renounced the holy one*—Whom God had marked out as such; *and the just one*—Even in the judgment of *Pilate*.

V. 16. *His name*—Himself: his power and love. *The faith which is by him*—Of which he is the giver, as well as the object.

V. 17. *And now, brethren*—A word full of courtesy and compassion, *I know*—He speaks to their heart, *that thro' ignorance ye did it*—Which lessened, tho' it could not take away the guilt. *As did also your rulers*—The prejudice lying from the authority of the chief priests and elders, be

here removes, but with great tenderness. He does not call them *our* but *your* rulers. For as the *Jewish* dispensation ceased at the death of *Christ*, consequently so did the authority of its rulers.

V. 18. *But God*—Who was not ignorant, permitted this, which he had foretold, to bring good out of it.

V. 19. *Be converted*—Be turned from sin and Satan unto God. See ch. xxvi. 20. But this term, so common in modern writings, very rarely occurs in scripture: perhaps not once in the sense we now use it, for an entire change from vice to holiness. *That the times of refreshing*—Wherein God largely bestows his refreshing grace, *may come*—To you also. To others they will assuredly come, whether ye repent or no.

V. 20. *And he may send*—The apostles generally speak of our Lord's second coming, as being just at hand. *Who was before appointed*—Before the foundation of the world.

V. 21. *Till*

21 to you Jesus Christ, who was before appointed, Whom heaven must receive, till the times of the restitution of all things, which God hath
 22 spoken by the mouth of his holy prophets. For Moses truly said to the fathers, * The Lord your God shall raise you up a prophet of your brethren, like unto me : him shall ye hear in all things, whatsoever he
 23 shall say to you. And it shall come to pass, that every soul who will
 24 not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and them that followed, whosoever
 25 have spoken, have also foretold these days. Ye are the sons of the prophets and of the covenant which God made with our fathers, saying to Abraham, * And in thy seed shall all the families of the earth be
 26 blessed. God having raised up his son, hath sent him to you first, to bless you, by turning every one of you from your iniquities.

IV. And as they were speaking to the people, the priests, and the captain

V. 21. *Till the times of the restitution of all things*—The apostle here comprizes at once the whole course of the time of the New Testament, between our Lord's ascension and his coming in glory. The most eminent of these are the apostolic age, and that of the spotless church, which will consist of all the *Jews* and *Gentiles* united, after all persecutions and apostasies are at an end.

V. 22. *The Lord shall raise you up a prophet like unto me*—And that, in many particulars. *Moses* instituted the *Jewish* church : *Christ* instituted the *Christian*. With the prophesying of *Moses* was soon joined the effect, the deliverance of *Israel* from *Egypt* : With the prophesying of *Christ* that grand effect, the deliverance of his people from sin and death. Those who could not bear the voice of God, yet desired to hear that of *Moses*. Much more do those who are wearied with the law, desire to hear the voice of *Christ*. *Moses* spake to the people all and only those things which God had commanded him : so did *Christ*. But tho' he was like *Moses*, yet was he in-

initely superior to him, in person, as well as in office.

V. 23. *Every soul who will not hear that prophet, shall be destroyed from among the people*—One cannot imagine a more masterly address than this, to warn the *Jews* of the dreadful consequence of their infidelity, in the very words of their favourite prophet, out of a pretended zeal for whom they rejected *Christ*.

V. 24. *These days*—The days of the *Messiah*.

V. 25. *Ye are the sons of the prophets and of the covenant*—That is, heirs of the prophecies. To you properly, as the first heirs, belong the prophecies and the covenant.

V. 26. *To bless you, by turning you from your iniquities*—Which is the great gospel-blessing.

V. 1. *And as they were speaking to the people, the priests—came upon them*—So wisely did God order, that they should first bear a full testimony to the truth in the temple; and then in the great council; to which they could have had no access, had they not been brought before it as criminals.

V. 2. *The*

2 of the temple, and the Sadducees came upon them, Being grieved
 that they taught the people, and preached through Jesus the resurrection
 3 from the dead. And they laid hands on them, and put them in hold
 4 till the next day: for it was now evening. But many of them who
 had heard the word believed: and the number of the men was about
 5 five thousand. And on the morrow were gathered together at Jerusalem
 6 their rulers, and elders, and scribes, And Annas the high-priest, and
 Caiaphas, and John, and Alexander, and as many as were of the kindred
 7 of the high-priest. And having set them in the midst, they asked, By what
 8 power, or by what name, have ye done this? Then Peter, filled with the
 Holy Ghost, said to them, Ye rulers of the people, and elders of Israel,
 9 If we are examined this day, of the benefit done to the impotent
 10 man, by what means he is healed, Be it known to you all, and to
 all the people of Israel, that by the name of Jesus Christ of
 Nazareth, whom ye crucified, whom God hath raised from the dead,
 11 by him doth this man stand before you whole. * This is the stone
 which was set at nought by you builders, which is become the head

V. 2. *The priests being grieved*—That the name of Jesus was preached to the people; especially they were offended at the doctrine of his resurrection; for as they had put him to death, his rising again proved him to be the *just one*, and so brought his blood upon their heads. The priests were grieved, lest their office and temple services should decline, and Christianity take root, through the preaching of the apostles, and their power of working miracles: *The captain of the temple*—Being concerned to prevent all sedition and disorder, *the Sadducees*—Being displeased, at the overturning all their doctrines, particularly with regard to the resurrection.

V. 4. *The number of the men*—Beside women and children, *were about five thousand*—So many did our Lord now feed at once with the bread from heaven!

V. 5. *Rulers, and elders, and scribes*—Who were eminent for power, for wisdom, and for learning.

V. 6. *Annas, who had been the high-priest, and Caiaphas, who was so then.*

V. 7. *By what name*—By what authority have ye done this?—They seem to speak ambiguously on purpose.

V. 8. *Then Peter filled with the Holy Ghost*—That moment. God moves his instruments, not when they please, but just when he sees it needful. *Ye rulers*—He gives them the honour due to their office.

V. 10. *Be it known to you all*—Probably the herald of God proclaimed this with a loud voice. *Whom hath God raised from the dead*—They knew in their own consciences that it was so. And tho' they had hired the soldiers to tell a most senseless and incredible tale to the contrary, (Matt. xxviii. 12—15.) yet it is observable, they did not, so far as we can learn, dare to plead it before Peter and John.

V. 12. *There*

* Psalm cxviii. 22.

12 of the corner. And there is salvation in no other; for there is no other name under heaven given among men, whereby we must be saved.

* 13 And seeing the boldness of Peter and John, and understanding that they were illiterate and uneducated men, they marvelled, and took
14 knowledge of them, that they had been with Jesus. And beholding the man who had been healed, standing with them, they had nothing
15 to say against *it*. But having ordered them to go out of the council,
16 they conferred among themselves, saying, What shall we do to these men? For that indeed a signal miracle hath been wrought by them,
17 *is* manifest to all that dwell at Jerusalem, and we cannot deny *it*. Yet that it spread no farther among the people, let us severely threaten them,
18 that they speak no more to any man in this name. And having called
19 them, they charged them, Not to speak at all, nor teach in the name of Jesus. But Peter and John answering, said to them, Whether it be just in the sight of God, to obey you rather than God, judge ye.
20 For we cannot but speak the things which we have seen and heard.
21 And having threatened them again, they let *them* go, finding nothing how they might punish them, because of the people; for they all glorified

V. 12. *There is no other name whereby we must be saved*—The apostle uses a beautiful gradation, from the temporal deliverance which had been wrought for the poor cripple, by the power of *Christ*, to that of a much nobler and more important kind, which is wrought by *Christ* for impotent and sinful souls. He therein follows the admirable custom of his great Lord and master, who continually took occasion from earthly to speak of spiritual things.

V. 13. *Illiterate and uneducated men*—Even by such men, (though not by such only) hath God in all ages caused his word to be preached before the world.

V. 17. *Yet that it spread no farther*—For they look upon it as a mere gangrene. So do all the world upon genuine Chris-

tianity. *Let us severely threaten them*—Great men, ye do nothing. They have a greater than you to flee to.

V. 18. *They charged them, Not to speak—Privately; nor teach—Publickly.*

V. 19. *Whether it be just to obey you rather than God, judge ye*—Was it not by the same spirit, that *Socrates*, when they were condemning him to death, for teaching the people, said, “O ye *Athenians*, I embrace and love you: but I will *obey God rather than you*. And if you would spare my life, on condition I should cease to teach my fellow-citizens, I would die a thousand times rather than accept the proposal.”

V. 21. *They all glorified God*—So much wiser were the people than those who were over them!

V. 24. The

- 22 God for that which was done. For the man on whom this miracle of healing had been wrought, was above forty years old.
- 23 And being let go, they went to their own company, and related
 24 all that the chief priests and elders had said to them. And having heard *it*, they lifted up their voice to God with one accord, and said, Lord, thou *art* the God who madest heaven and earth, and the sea, and all that in them is: Who saidst by the mouth of thy
 25 servant David, * Why did the heathen rage, and the people imagine
 26 vain things? The kings of the earth set themselves in array, and the rulers were gathered together against the Lord and against his Christ.
 27 For of a truth, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against thy holy child
 28 Jesus, whom thou hast anointed, To do whatsoever thy hand and thy
 29 counsel before determined to be done. And now, Lord, behold their threatenings, and give thy servants to speak thy word with all boldness,
 30 While thou stretchest forth thy hand to heal, and signs and wonders are
 31 done through the name of thy holy child Jesus. And while they were praying, the place in which they were assembled was shaken, and they were all filled with the Holy Ghost, and spake the word of God with boldness.
- 32 And the multitude of them that believed were of one heart, and of one soul: and not so much as one said that ought of the things

V. 24. The sense is, Lord, thou hast all power. And thy word is fulfilled. Men do rage against thee. But it is in vain.

V. 27. Whom thou hast anointed—To be king of Israel.

V. 28. The sense is, But they could do no more than thou wast pleased to permit, according to thy *determinate counsel*, to save mankind by the sufferings of thy son. And what was needful for this end, thou didst *before determine* to permit to be done.

V. 30. Thou stretchest forth thy hand—Exertest thy power.

V. 31. They were all filled—Afresh; and spake the word with boldness—So their petition was granted.

V. 32. And the multitude of them that believed—Every individual person, were of one heart and one soul—Their love, their hopes, their passions joined: And not so much as one—In so great a multitude: this was a necessary consequence of that union of heart: *said that ought of the things which he had was his own*—It is impossible any one should, while all were of one soul. So long as that truly Christian love continued, they could not but have all things common.

V. 33. And

* Psalm ii. 1.

33 which he had, was his own, but they had all things common. And the apostles gave forth their testimony of the resurrection of the Lord Jesus with great power, and great grace was upon them all:
 34 For neither was there any one among them that wanted: for whosoever were possessors of houses or lands sold them, and brought the prices
 35 of the things that were sold, And laid them down at the feet of the apostles, and distribution was made to every one, according as any had need.
 36 And Joses, by the apostles surnamed Barnabas, which is, being
 37 interpreted, a son of consolation, a Levite, a Cyprian by birth, Having an estate, sold *it*, and brought the money, and laid it at the feet of the apostles.

V. But a certain man named Ananias, with Sapphira his wife, sold a
 2 possession, And kept back *part* of the price, his wife also being privy
 to *it*, and bringing a certain part, laid it at the feet of the apostles.
 3 But Peter said, Ananias, why hath Satan filled thy heart, to lie to the

V. 33. *And great grace*—A large measure of the inward power of the Holy Ghost, *was upon them all*—Directing all their thoughts, words and actions.

V. 34. *For neither was there any one among them that wanted*—We may observe, this is added as the proof that *Great grace was upon them all*. And it was the immediate, necessary consequence of it: Yea, and must be, to the end of the world. In all ages and nations, the same cause, the same degree of grace, could not but in like circumstances, produce the same effect. *For whosoever were possessors of houses or lands sold them*—Not that there was any particular command for this. But there was great grace and great love; of which this was the natural fruit.

V. 35. *And distribution was made*—At first, by the apostles themselves; afterwards by them whom they appointed.

V. 36. *A son of consolation*—Not only on

account of his so largely assisting the poor with his fortune; but also of those peculiar gifts of the spirit, whereby he was so well qualified, both to comfort and to exhort.

V. 37. *Having an estate*—Probably of a considerable value. It is not unlikely, that it was in *Cyprus*. Being a *Levite*, he had *no portion*, no distinct inheritance, in *Israel*.

V. 1. *But a certain man named Ananias*—It is certain, not a believer; for all that believed *were of one heart and of one soul*: probably, not baptized; but intending now to offer himself for baptism.

V. 2. *And bringing a certain part*—As if it had been the whole: perhaps, saying it was so.

V. 3. *To lie to the Holy Ghost*—Who is in us. *And to keep back*—Here was the first instance of it. This was the first attempt to bring propriety of goods into the Christian church.

4 Holy Ghost? And to keep back *part* of the price of the land? While it remained, did it not remain thine? And when it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou
 5 hast not lied to men, but to God. And Ananias hearing these words, fell down and expired; and great fear came on all that heard these
 6 things. And the young men rising up, wound him up, and carrying
 7 him out, buried him. And it was about the space of three hours
 8 after, when his wife, not knowing what was done, came in. And Peter said to her, Tell me, if ye sold the land for so much? And
 9 she said, Yea, for so much. And Peter said to her, Why have ye agreed together, to tempt the Spirit of the Lord? Behold the feet of them that have buried thy husband *are* at the door and shall carry thee out.
 10 And immediately she fell at his feet and expired; and the young men coming in, found her dead, and carrying *her* out, buried her by
 11 her husband. And great fear came upon all the church, and upon all that heard these things.

V. 4. *While it remained, did it not remain thine?*—It is true, *Whoever* among the Christians (not one excepted) *had houses or lands sold them, and laid the price at the feet of the apostles.* But it was in his own choice, to be a Christian or not: and consequently either to sell his land or keep it. *And when it was sold, was it not in thy power?*—For it does not appear, that he professed himself a Christian, when he sold it. *Why hast thou conceived this thing in thy heart?*—So profanely to dissemble on so solemn an occasion? *Thou hast not lied to men only, but to God* also. Hence the Godhead of the Holy Ghost evidently appears: since lying to him (ver. 3.) is lying to God.

V. 5. *And Ananias fell down and expired*—And this severity was not only just, considering that complication of vain-glory, covetousness, fraud, and impiety, which this action contained; but it was also wise and gracious, as it would effectually deter any others from following his example. It was likewise a

convincing proof of the upright conduct of the apostles, in managing the sums with which they were intrusted: and in general of their divine mission. For none could imagine that *Peter* would have had the assurance to pronounce, and much less the power to execute such a sentence, if he had been guilty himself of a fraud of the same kind; or had been belying the Holy Ghost in the whole of his pretensions to be under his immediate direction.

V. 7. *About the space of three hours*—How precious a space! The woman had a longer time for repentance.

V. 8. *If ye sold the land for so much*—Naming the sum.

V. 11. *The church*—This is the first time it is mentioned: and here is a native specimen of a New Testament church; which is, a company of men, called by the gospel, grafted into *Christ* by baptism, animated by love, united by all kind of fellowship, and disciplined by the death of *Ananias* and *Sapphira*.

V. 12. *And*

12 And many signs and wonders were wrought among the people
by the hands of the apostles: (and they were all with one accord in
13 Solomon's portico: And none of the rest durst join themselves to
14 them; but the people magnified them, And the more were multitudes
15 both of men and women believing added to the Lord :) So that they
brought out the sick along the streets, and laid *them* on beds and couches
that even the shadow of Peter coming by, might overshadow some of
16 them. And multitudes also of the cities round about, came together to
Jerusalem, bringing persons sick and troubled by unclean spirits, and they
were all healed.

17 But the high priest arising, and all that were with him, which was
18 the sect of the Sadducees, were filled with zeal, And laid their hands
19 on the apostles, and put them into the common prison. But an angel of
the Lord opened the prison doors, by night, and leading them out,
20 said, Go, stand and speak in the temple the words of this life. And
21 hearing this, they went into the temple early in the morning and taught.
But the high priest being come, and they that were with him, called
together the council, even the whole senate of the children of Israel,
22 and sent to the prison, to have them brought. But when the officers
came, they found them not in the prison; and returning they said,
23 Truly we found the prison shut with all safety, and the keepers standing
before the doors; but having opened *them*, we found no man within.
24 When the captain of the temple, and the chief priests heard these things,
25 they doubted of them, what this should be? Then came one and told
them, Behold the men whom ye put in prison, are standing in the
26 temple, and teaching the people. Then the captain going with the

V. 12. *And they were all*—All the believers. *None of the rest*—No formalists or hypocrites, *durst join themselves*—In an outward shew only, like *Ananias and Sapphira*.

V. 14. But so much *the more* were true believers *added*, because unbelievers kept at a distance.

V. 17. *The high priest—and the sect of the Sadducees*—A goodly company for the priest! He, and these deniers of any angel or resur-

rection, *were filled with zeal*—Angry, bitter, persecuting zeal.

V. 20. *The words of this*—That is, these words of life: words which shew the way to life everlasting.

V. 23. *We found the prison shut*—The angel probably had shut the doors again.

V. 24. *They doubted what this should be*—They were even at their wits end. The world in persecuting the children of God, entangle themselves in numberless difficulties.

V. 28. *Did*

officers brought them, not with violence, for they feared the people,
 27 lest they should be stoned. And having brought them, they set *them*
 28 before the council. And the high priest asked them, Did not we strictly
 command you, Not to teach in this name? And lo, ye have filled
 Jerusalem with your doctrine, and would bring the blood of this
 29 man upon us. Then Peter and the *other* apostles answering said,
 30 We ought to obey God rather than men. The God of our
 fathers hath raised up Jesus, whom ye slew, hanging *him* on a tree.
 31 Him hath God exalted, a Prince and a Saviour with his right-hand,
 32 to give repentance to Israel, and forgiveness of sins. And we are
 witnesses of these things, and also the Holy Ghost, whom God hath
 33 given to them that obey him. When they heard this, they were
 34 cut *to the heart*, and took counsel to slay them. But a certain
 Pharisee, named Gamaliel, a doctor of the law, had in honour by all
 the people, rising up in the council, ordered, to put the men out
 35 a little space: And said to them, Ye men of Israel, take heed to
 36 yourselves, what ye are about to do, touching these men. For

V. 28. *Did we not strictly command you, Not to teach?*—See the poor cunning of the enemies of the gospel. They make laws and interdicts at their pleasure, which those who obey God cannot but break: and then take occasion thereby, to censure and punish the innocent, as guilty.—*Ye would bring the blood of this man upon us*—An artful and invidious word. The apostles did not desire to accuse any man. They simply declared the naked truth.

V. 29. *Then Peter, in the name of all the apostles, said*—He does not now give them the titles of honour, which he did before, (ch. iv. 8.) but enters directly upon the subject, and justifies what he had done. This is as it were, a continuation of that discourse, but with an increase of severity.

V. 30. *Hath raised up Jesus*—Of the seed of *David*, according to the promises made to our fathers.

V. 31. *Him hath God exalteth*—From the grave to heaven; *To give repentance*—Whereby *Jesus* is received as a prince; *and forgiveness of sins*—Whereby he is received as a Saviour. Hence some infer, that repentance and faith are as mere gifts as remission of sins. Not so: for man co-operates in the former but not in the latter. God alone forgives sins.

V. 32. *And also the Holy Ghost*—A much greater witness.

V. 34. *But a certain Pharisee*—And as such, believing the resurrection of the dead; *a doctor, or teacher, of the law*—That is a Scribe, and indeed one of the highest rank; *Had in honour by all the people*—Except the Sadducees; *rising up in the council*—So God can raise defenders of his servants, whensoever and wheresoever he pleases.

V. 36. *Before these days*—He prudently mentions the facts first, and then makes the inference.

V. 38. *Let*

before these days rose up Theudas, boasting himself to be somebody, to whom was joined a number of men, about four hundred, who was slain, and all who hearkened to him, were scattered and came to
 37 nothing. After this man rose up Judas of Galilee, in the days of the enrolment, and drew away much people after him; he also
 38 perished, and all who had hearkened unto him, were dispersed. And now I say to you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought.
 39 But if it be of God, ye cannot overthrow it, *and take heed lest ye be*
 40 found even fighting against God. And to him they agreed. And having called the apostles, and scourged *them*, they charged *them* not
 41 to speak in the name of Jesus, and dismissed them. And they departed from the presence of the council, rejoicing that they were
 42 counted worthy to suffer shame for his name. And they ceased not to teach and preach Jesus Christ daily, in the temple, and from house to house.

VI. Now in these days, the disciples multiplying, there arose a murmuring of the Hellenists against the Hebrews, because their widows

V. 38. *Let them alone*—In a cause, which is manifestly good, we should immediately join. In a cause, on the other hand, which is manifestly evil, we should immediately oppose. But in a sudden, new, doubtful occurrence, this advice is eminently useful. *If this counsel or this work*—He seems to correct himself, as if it were some sudden *work*, rather than a *counsel* or design. And so it was. For the apostles had no *counsel*, plan, or design of their own; but were mere instruments in the hand of God, *working* just as he led them, from day to day.

V. 41. *Rejoicing—to suffer shame*—This is a sure mark of the truth; joy in affliction, such is true, deep, pure.

V. 1. *There arose a murmuring*—Here was the first breach made, on those who were before of *one heart, and of one soul*. Partiality crept in unawares on some and murmuring on others. Ah Lord! how

short a time did pure, genuine, undefiled Christianity remain in the world! O the depth! How unsearchable are thy counsels! Marvellous are thy ways, O king of saints! The *Hellenists* were *Jews* born out of *Palestine*. They were so called, because they used the *Greek* as their mother tongue.

In this partiality of the *Hebrews*, and murmuring of the *Hellenists*, were the seeds of a general persecution sown. Did God ever in any age or country, withdraw his restraining providence, and let loose the world upon the *Christians*, till there was a cause among themselves? Is not an open, general persecution, always both penal and medical? A punishment of those that will not accept of milder reproofs, as well as a medicine to heal their sickness? And at the same time a means both of purifying and strengthening those whose heart is still right with God?

2 were neglected in the daily ministration. Then the twelve calling the multitude of the disciples together, said, It is not right, that we 3 should leave the word of God, and serve tables. Therefore, brethren, look out from among you seven men of good report, full of the Holy Ghost, and wisdom, whom we will set over this business. 4 But we will constantly attend to prayer, and to the ministry of the 5 word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, 6 and Nicolas, a proselyte of Antioch: Whom they set before the 7 apostles, and having prayed, they laid their hands upon them. And the word of God grew, and the number of disciples was multiplied in Jerusalem greatly: and a great company of the priests were obedient to the faith.

8 And Stephen, full of grace and power, did great wonders and 9 miracles among the people. But there arose certain of the synagogue,

V. 2. *It is not right that we should leave the word of God and serve tables*—In the first church, the primary business of apostles, evangelists, and bishops, was to preach the word of God; the secondary, to take a kind of paternal care (the church being then like a family,) for the food, especially of the poor, the strangers, and the widows. Afterwards, the deacons of both sexes, were constituted for this latter business. And whatever time they had to spare from this, they employed in works of spiritual mercy. But their proper office was, to take care of the poor. And when some of them afterwards preached the gospel, they did this not by virtue of the deaconship, but of another commission, that of evangelists, which they probably received, not before, but after they were appointed deacons. And it is not unlikely, that others were chosen deacons, or stewards, in their room, when any of these commenced evangelists.

V. 3. *Of good report*—That there may be no room to suspect them of partiality or

injustice. *Full of the Holy Ghost and wisdom*—For it is not a light matter, to dispense even the temporal goods of the church. To do even this well, a large measure both of the gifts and grace of God is requisite. *Whom we will set over this business*—It would have been happy for the church, had its ordinary ministers in every age, taken the same care to act in concert with the people committed to their charge, which the apostles themselves, extraordinary as their office was, did on this and other occasions.

V. 4. *We will constantly attend to prayer, and to the ministry of the word*—This is doubtless the proper business of a Christian bishop: to speak to God, in prayer; to men, in preaching his word, as an ambassador for Christ.

V. 5. *And they chose*—It seems seven Hellenists, as their names shew. *And Nicolas a proselyte*—To whom the proselytes would the more readily apply.

V. 7. *And the word of God grew*—The hinderances being removed.

V. 9. *There arose certain of the synagogue*
which

which is called *that* of the Libertines, and Cyrenians, and Alexandrians; and of them of Cilicia and Asia, disputing with Stephen.
 10 And they were not able to withstand the wisdom and the spirit by
 11 which he spake. Then they suborned men who said, We have heard
 him speaking blasphemous words against Moses and against God.
 12 And they stirred up the people, and the elders, and the scribes, and
 coming upon *him*, dragged him away, and brought *him* to the coun-
 13 cil, And set up false witnesses who said, This man ceaseth not to speak
 14 words against the holy place and the law. For we have heard him
 say, That this Jesus of Nazareth will destroy this place, and change
 15 the rites which Moses delivered us. And all that were sitting in
 the council, looking stedfastly on him, saw his face, as the face
 of an angel.

VII. Then said the high priest, Are these things so? And he said, Men,
 2 brethren, and fathers, hearken. The God of glory appeared to our

which is called—It was one of the same synagogue which consisted of these several nations. *Saul of Cilicia* was doubtless a member of it; whence it is not at all improbable, that *Gamaliel* presided over it. *Libertines*—So they were stiled, whose fathers were once slaves, and afterwards made free. This was the case of many *Jews*, who had been taken captive by the *Romans*.

V. 14. *We have heard him say*—So they might. But yet the consequence they drew would not follow.

V. 15. *As the face of an angel*—Covered with supernatural lustre. They reckoned his preaching of *Jesus* to be the *Christ*, was destroying *Moses* and the law; and God bears witness to him, with the same glory as he did to *Moses*, when he gave the law by him.

V. 2. *And he said*—St. *Stephen* had been accused of blasphemy against *Moses*, and even against God; and of speaking against the temple and the law, threatening that *Jesus* would destroy the one, and change

the other. In answer to this accusation, rehearsing as it were the articles of his historical creed, he speaks of God with high reverence, and a grateful sense of a long series of acts of goodness to the *Israelites*, and of *Moses* with great respect, on account of his important and honourable employments under God: of the temple, with regard, as being built to the honour of God; yet not with such superstition as the *Jews*; putting them in mind, that no temple could comprehend God. And he was going on, no doubt, when he was interrupted by their clamour, to speak to the last point, the destruction of the temple, and the change of the law by *Christ*. *Men, brethren, and fathers, hearken*—The sum of his discourse is this; I acknowledge the glory of God revealed to the fathers, ver. 2; the calling of *Moses*, ver. 34. &c. the dignity of the law, ver. 8, 38, 44; the holiness of *this place*, ver. 7, 45, 47. And indeed the law is more antient than the temple; the promise more antient than the law. For God shewed himself the God of

Abraham,

Father Abraham, * being in Mesopotamia, before he dwelt in Haran,
 3 And said to him, Come out of thy country, and from thy kindred,
 4 and come into a land, which I will shew thee. And coming out
 of the land of the Chaldeans, he dwelt in Haran. And from thence,
 after his father was dead, he removed him into this land, wherein
 5 ye now dwell. And he gave him no inheritance in it, no, not to
 set his foot on; yet he promised to give it him for a possession, even
 6 to his seed after him, when he had no child. And God spake thus:
 That † his seed should sojourn in a strange land (and they will in-
 7 slave them and treat *them* evil) four hundred years. And the

Abraham, Isaac, and Jacob, and their children freely (ver. 2. &c. 9, &c. 17, &c. 32, 34, 45.) and they shewed faith and obedience to God, (ver. 4, 20, &c. 23.) particularly by their regard for the law, (ver. 8.) and the promised land, ver. 16.) Meantime God never confined his presence to this one place or to the observers of the law. For he hath been acceptably worshipped, before the law was given, or the temple built, and out of this land. (ver. 2, 9, 33, 44.) And that our fathers and their posterity were not tied down to this land, their various sojournings (ver. 4, &c. 14, 29, 44.) and exile (ver. 43.) shew. But you and your fathers have always been evil; (ver. 9.) have withstood Moses, (ver. 25, &c. 39, &c.) have despised the land, (ver. 39.) forsaken God, (ver. 40, &c.) superstitiously honoured the temple, (ver. 48.) resisted God and his Spirit, (ver. 50.) killed the prophets and the Messiah himself, (ver. 51.) and kept not the law for which ye contend. (ver. 53.) Therefore God is not bound to you; much less to you alone. And truly this solemn testimony of Stephen, is most worthy of his character, as a man full of the Holy Ghost, and of faith, and power: in which though he does not advance so many regular propositions, contradictory to those of his adversaries, yet he closely and nervously answers them all.

Nor can we doubt but he would, from these premises, have drawn inferences touching the destruction of the temple, the abrogation of the *Mosaic* law, the punishment of that rebellious people, and above all, touching *Jesus of Nazareth*, the true *Messiah*, had not his discourse been interrupted by the clamours of the multitude, stopping their ears, and rushing upon him. *Men, brethren, and fathers*—All who are here present, whether ye are my equals in years, or of more advanced age. The word which in this and many other places is rendered *men* is a mere expletive. *The God of glory*—The glorious God appeared to *Abraham*, before he dwelt in *Haran*.—Therefore *Abraham* knew God, long before he was in this land.

V. 3. *Which I will shew thee*—*Abraham* knew not where he went.

V. 4. *After his father was dead*—While *Terah* lived, *Abraham* lived partly with him, partly in *Canaan*: but after he died, altogether in *Canaan*.

V. 5. *No, not to set his foot on*—For the field mentioned, ver. 16. he did not receive by a divine donation, but bought it; even thereby shewing that he was a stranger in the land.

V. 7. *They shall serve me*—Not the *Egyptians*.

V. 8. *And*

* Gen. xii. 1. † Gen. xv. 13.

nation to whom they shall be in bondage, will I judge, said God. And
 8 after that, they shall come forth, and serve me in this place. † And
 he gave him the covenant of circumcision, and so he begat Isaac,
 and circumcised him the eighth day, and Isaac Jacob, and Jacob the
 9 twelve patriarchs. * And the patriarchs moved with envy, sold Joseph
 10 into Egypt; but God was with him, And delivered him out of all
 his afflictions, and gave him favour and wisdom in the sight of
 Pharaoh king of Egypt, and he appointed him governor over Egypt,
 11 and all his house. Now there came a famine over all the land of
 12 Egypt and Canaan, and great affliction, and our fathers found no
 13 sustenance. But Jacob hearing there was corn in Egypt, sent our
 fathers first. And the second time, Joseph was made known to his
 14 brethren, and Joseph's kindred was made known to Pharaoh. Then
 Joseph sending, called thither his father Jacob and all his kindred,
 15 seventy-five souls. So Jacob went down into Egypt, and died, he
 16 and our fathers. And were carried over to Shechem, and laid in

V. 8. *And so he begat Isaac*—After the covenant was given, of which circumcision was the seal.

V. 9. *But God was with him*—Though he was not in this land.

V. 12. *Sent our fathers first*—Without Benjamin.

V. 14. *Seventy-five souls*—So the seventy interpreters (whom St. Stephen follows) one son and a grandson of Manasseh, and three children of Ephraim, being added to the seventy persons, mentioned, Gen. xlv. 27.

V. 16. *And were carried over to Shechem*—It seems, that St. Stephen rapidly running over so many circumstances of history, has not leisure, nor was it needful where they were so well known, to recite them all distinctly. Therefore he here contracts into one, two different sepulchres, places and purchases, so as in the former history, to name the buyer, omitting the seller; in the latter to name the seller, omitting the buyer. Abraham bought a burying-place of the

children of Heth, Gen. xxiii. There Jacob was buried. Jacob bought a field of the children of Hamor. There Joseph was buried. You see here how St. Stephen contracts these two purchases into one. This concise manner of speaking, strange as it seems to us, was common among the Hebrews: particularly when in a case notoriously known, the speaker mentioned but part of the story, and left the rest, which would have interrupted the current of his discourse, to be supplied in the mind of the hearer. *And laid in the sepulchre that Abraham bought*—The first land which these strangers bought was for a sepulchre. They sought for a country in heaven. Perhaps the whole sentence might be rendered thus: *So Jacob went down into Egypt and died, he and our fathers, and were carried over to Shechem, and laid by the son (that is, descendants) of Hamor the father of Shechem, in the sepulchre that Abraham bought for a sum of money.*

4 A 2

V. 18. *Another*

† Gen. xvii. 10. * Gen. xxxvii. 28.

the sepulchre that Abraham bought for a sum of money, of the
 17 sons of Hamor, *the father* of Shechem. † And when the time of
 the promise which God hath sworn to Abraham, drew near, the people
 18 increased and multiplied in Egypt, Till another king arose, who had not
 19 known Joseph. He dealing subtilely with our kindred, evil intreated
 our fathers, by causing their *male* infants to be exposed, that they might
 20 not live. ‡ In which time Moses was born, and was exceeding
 21 beautiful, who was nursed three months in his father's house. And
 when he was exposed, Pharaoh's daughter took him up, and brought
 22 him up for her own son. And Moses was educated in all the wisdom
 23 of the Egyptians, and was mighty in words and in deeds. But
 24 when he was full forty years old, it came into his heart to visit
 his brethren, the children of Israel. And seeing one wronged, he de-
 25 fended and avenged him that was oppressed, smiting the Egyptian. For
 he supposed his brethren would have understood, that God would de-
 26 liver them by his hand; but they understood *it* not. And the next day
 he shewed himself to them, as they were quarrelling, and would have
 27 persuaded them to peace, saying, Men, ye are brethren: why do ye
 wrong one another? But he that wronged his neighbour, thrust him
 28 away, saying, Who appointed thee a prince and a judge over us? Wilt
 29 thou kill me, as thou didst the Egyptian yesterday? And Moses fled at
 that saying, and was a sojourner in the land of Midian, where he begat
 30 two sons. * And forty years being expired, the angel of the Lord ap-

V. 18. *Another king*—Probably of another family.

V. 19. *Exposed*—Cast out to perish by hunger, or wild beasts.

V. 20. *In which time*—A sad, but a reasonable time.

V. 21. *Pharaoh's daughter took him*—By which means, being designed for a kingdom, he had all those advantages of education, which he could not have had, if he had not been exposed.

V. 22. *In all the wisdom of the Egyptians*—Which was then celebrated in all the world, and for many ages after. *And mighty in words*—Deep, solid, weighty, though not of a ready utterance.

V. 23. *It came into his heart*—Probably by an impulse from God.

V. 24. *Seeing one wronged*—Probably by one of the task-masters.

V. 25. *They understood it not*—Such was their stupidity and sloth: which made him afterwards unwilling to go to them.

V. 26. *He shewed himself*—Of his own accord unexpectedly.

V. 27. *Who appointed thee*—"Under the pretence of the want of a call by man, the instruments of God are often rejected."

V. 30. *The angel*—The Son of God; as appears from his styling himself *Jehovah*. *In a flame of fire*—Signifying the majesty of God then present.

V. 33. *Then*

- 31 peared to him, in the wilderness, in a flame of fire in a bush. And Moses
seeing it, wondered at the sight. But as he drew near to behold it, the
32 voice of the Lord came to him, *I am* the God of thy fathers, the God of
Abraham, and the God of Isaac, and the God of Jacob. And Moses
33 trembled, and durst not behold. Then said the Lord to him, Loose thy
shoes from thy feet; for the place where thou standest is holy ground.
34 I have surely seen the evil treatment of my people which is in Egypt,
and have heard their groaning, and am come down to deliver them.
35 And now come; I will send thee into Egypt. This Moses, whom they
refused, saying, Who appointed thee a prince and a judge, the same did
God send, *to be* a ruler and a deliverer, by the hand of the angel, who
36 appeared to him in the bush. He brought them out, doing wonders and
signs, in the land of Egypt, and in the Red Sea, and in the wilderness
forty years.
37 This is that Moses who said to the children of Israel, † The Lord
your God will raise you up, out of your brethren, a prophet like me:
38 him shall ye hear. ‡ This is he that was in the church in the wilder-
ness, with the angel who spoke to him in mount Sinai, and *with* our
39 fathers; who received the living oracles to give to us: § Whom our

V. 33. *Then said the Lord, Loose thy shoes*—An antient token of reverence; *for the place is holy ground*—The holiness of places depends on the peculiar presence of God there.

V. 35. *This Moses whom they refused*—Namely, forty years before. Probably, not they, but their fathers did it, and God imputes it to them. So God frequently imputes the sins of the fathers, to those of their children who are of the same spirit: *Him did God send to be a deliverer*—Which is much more than a judge; *by the hand of*—That is, by means of *the angel*—This angel who spake to Moses on mount Sinai expressly called himself *Jehovah*, a name which cannot, without the highest presumption, be assumed by any created angel, since *he whose name alone is Jehovah, is the Most High over all the earth* (Psalm

lxxxiii. 18.) It was therefore the Son of God who delivered the law to Moses, under the character of *Jehovah*, and who is here spoken of, as the angel of the covenant, in respect of his mediatorial office.

V. 37. *The Lord will raise you up a prophet*—St. Stephen here shews, that there is no opposition between *Moses* and *Christ*.

V. 38. *This is he—Moses. With the angel, and with our fathers*—As a mediator between them. *Who received the living oracles*—Every period beginning with, *And the Lord said unto Moses*, is properly an oracle. But the oracles here intended are chiefly, the ten commandments. These are termed, *living*, because all the word of God, applied by his spirit, is *living and powerful*, Heb. iv. 12. enlightening the eyes, rejoicing the heart, converting the soul, raising the dead.

V. 40. *Make*

† Deut. xviii. 15. ‡ Exod. xix. 3. § Exod. xxxiii. 1.

- 40 fathers would not obey, but thrust *him* from them; and in their hearts turned back into Egypt, Saying to Aaron, Make us gods to go before us; for this Moses, who brought us out of the land of Egypt, we know
 41 not what is become of him. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their hands.
 42 And God turned and gave them up, to worship the host of heaven; as it is written in the book of the prophets, * Have ye offered victims and sacrifices to me, for forty years in the wilderness, O house of Israel?
 43 Yea, ye took up the shrine of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you
 44 away beyond Babylon. Our fathers had the tabernacle of the testimony in the wilderness, as he had appointed who spake to Moses, to make
 45 it according to the model which he had seen; † Which also our fathers having received, brought in with Joshua into the possession of the Gentiles, whom God drove out from the face of our fathers, till the

V. 40. *Make us gods to go before us*—Back into *Egypt*.

V. 41. *And they made a calf*—In imitation of *Apis*, the Egyptian God: *and rejoiced in the works of their hands*—In the God they had made.

V. 42. *God turned*—From them in anger; *and gave them up*—Frequently, from the time of the golden calf, to the time of *Amos*, and afterwards. *The host of heaven*—The stars are called an army or host, because of their number, order, and powerful influence. *In the book of the prophets*—Of the twelve prophets, which the *Jews* always wrote together in one book. *Have ye offered*—The passage of *Amos* referred to (ch. v. 25, &c.) consists of two parts; of which the former confirms ver. 41. of the sin of the people, the latter, the beginning of ver. 42. concerning their punishment. *Have ye offered to me*—They had offered many sacrifices; but God did not accept them as offered to him; because they sacrificed to idols also; and did not sacrifice to him with an upright heart.

V. 43. *Ye took up*—Probably not long after the golden calf: but secretly; else *Moses* would have mentioned it. *The shrine*—A small portable chapel, in which was the image of their God. *Moloch* was the planet *Mars*, which they worshipped under an human shape. *Remphan*, that is, *Saturn*, they represented by a star. *And I will carry you beyond Babylon*—That is, *beyond Damascus* (which is the word in *Amos*) and *Babylon*. This was fulfilled by the king of *Assyria*, 2 Kings xvii. 6.

V. 44. *Our fathers had the tabernacle of the testimony*—The testimony was properly, The two tables of stone, on which the ten commandments were written. Hence the ark which contained them, is frequently called *the ark of the testimony*: and the whole tabernacle in this place. *The tabernacle of the testimony—according to the model which he had seen*—When he was caught up in the visions of God, on the mount.

V. 45. *Which our fathers having received*—From their ancestors; *brought into the possession of the Gentiles*—Into the land, which

* Amos v. 25. † Josh. iii. 14.

46 days of David : Who found favour in the sight of God, and petitioned
 47 to find an habitation for the God of Jacob. But Solomon built him
 48 a house. Yet the Most High dwelleth not in temples made with hands.
 as saith the prophet, * Heaven is my throne, and earth my footstool,
 49 What house will ye build me, saith the Lord : or what is the place of my
 50 rest? Hath not my hand made all these things? Ye stiff-necked and un-
 51 circumcised in heart and ears, ye always resist the Holy Ghost : as your
 52 fathers, so do ye. Which of the prophets have not your fathers per-
 secuted? And they have slain them that foretold the coming of the just
 53 one, of whom ye have now been the betrayers and murderers : Who
 have received the law by the administration of angels, and have not kept
 54 it And hearing these things they were cut to the heart, and gnashed
 55 their teeth upon him. But he being full of the Holy Ghost, looking sted-
 fastly up to heaven, saw the glory of God, and Jesus standing on the
 56 right-hand of God : And said, Behold I see the heavens opened, and the

which the *Gentiles* possess before. So that God's favour is not a necessary consequence of inhabiting this land. All along St. Stephen intimates two things, 1. That God always loved good men in every land: 2. That he never loved bad men even in this.

V. 46. *Who petitioned to find an habitation for the God of Jacob*—But he did not obtain his petition. For God remained without any temple, till Solomon built him a house. Observe how wisely the word is chosen, with respect to what follows.

V. 48. *Yet the Most High dwelleth not in temples made with hands*—As Solomon declared at the very dedication of the temple, 1 Kings viii. 27. *The Most High*—Whom as such no building can contain.

V. 49. *What is the place of my rest?*—Have I need to rest?

V. 51. *Ye stiff-necked*—Not bowing the neck to God's yoke; and *uncircumcised in heart*—So they shewed themselves, ver. 54. and ears—As they shewed, ver. 57. So far were they from receiving the word of God into their hearts, that they would not hear

it even with their ears. Ye—and your fathers, *always*—As often as ever ye are called, *resist the Holy Ghost*—Testifying by the prophets of Jesus, and the whole truth. This is the sum of what he had shewn at large.

V. 53. *Who have received the law, by the administration of angels*—God, when he gave the law on mount Sinai, was attended with thousands of his angels, Gal. iii. 19. Psalm lxviii. 17.

V. 55. *But he, looking stedfastly up to heaven, saw the glory of God*—Doubtless he saw such a glorious representation, God miraculously operating on his imagination, as on Ezekiel's, when he sat in his house at Babylon, and saw Jerusalem, and seemed to himself transported thither, ch. viii. 1—4. And probably other martyrs, when called to suffer the last extremity, have had extraordinary assistance of some similar kind.

V. 56. *I see the son of man standing*—As it were just ready to receive him. Otherwise he is said to sit at the right-hand of God.

V. 57. *They*

* Isaiah lxvi. 1.

57 Son of man standing on the right hand of God. Then they cried with
a loud voice, and stopped their ears, and rushed upon him with one
58 accord, And casting *him* out of the city, stoned *him*: and the witnesses
laid down their clothes at the feet of a young man, whose name was
59 Saul. And they stoned Stephen, invoking and saying, Lord Jesus, re-
60 ceive my spirit. And kneeling down, he cried with a loud voice, Lord,
lay not this sin to their charge. And having said this, he fell asleep:
And Saul was consenting to his death.

VIII. And at that time there arose a great persecution against the church
which was in Jerusalem. And they were all dispersed through the countries
2 of Judea and Samaria, except the apostles. And devout men buried
3 Stephen, and made great lamentation over him. But Saul made havock
of the church, entering into every house, and haling men and women,
4 committed *them* to prison. Therefore they that were dispersed went
every where, preaching the word.

V. 57. *They rushed upon him*—Before any sentence passed.

V. 58. *The witnesses laid down their clothes at the feet of a young man, whose name was Saul*—O Saul, couldst thou have believed, if one had told thee, that thou thyself shouldst be stoned in the same cause? And shouldst triumph in committing thy soul likewise to that Jesus whom thou art now blaspheming? His dying prayer reached thee, as well as many others. And the martyr Stephen and Saul the persecutor (afterwards his brother both in faith and martyrdom) are now joined in everlasting friendship, and dwell together in the happy company of those, who *have made their robes white in the blood of the Lamb*.

V. 59. *And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit*—This is the literal translation of the words, the name of God not being in the original. Nevertheless such a solemn prayer to Christ, in which a departing soul is thus committing into his hands, is such an act of worship, as no good man could have paid to

a mere creature: Stephen here worshipping Christ, in the very same manner in which Christ worshipped the father on the cross.

V. 1. *At that time there arose a great persecution against the church*—Their adversaries having tasted blood, were the more eager. *And they were all dispersed*—Not all the church: if so, who would have remained, for the apostles to teach, or Saul to persecute? But *all* the teachers *except the apostles*, who, though in the most danger, staid with the flock.

V. 2. *Devout men*—Who feared God more than persecution. And yet, were they not of little faith? Else they would not have *made so great lamentation*.

V. 3. *Saul made havock of the church*—Like some furious beast of prey. So the Greek word properly signifies. *Men and women*—Regarding neither age nor sex.

V. 4. *Therefore they that were dispersed went every where*—These very words are re-assumed, after as it were a long parenthesis, ch. xi. 19. and the thread of the story continued.

V. 5. Stephen

5 And Philip coming down to a city of Samaria, preached Christ to
 6 them. And the people with one accord gave heed to the things which
 7 Philip spoke, hearing and seeing the miracles which he did. For unclean
 spirits, crying with a loud voice, came out of many that had them, and
 8 many sick of the palsy and lame were healed. And there was great joy
 9 in that city. But a certain man, named Simon, had been before in the
 city, using magic, and astonishing the Samaritans, saying, that he was
 10 some great one. To whom they all gave heed, from the least to the
 11 greatest, saying, this man is the great power of God. They gave heed to
 12 him, because he had a long time astonished them with witchcraft. But
 when they believed Philip, preaching the things of the kingdom of God,
 and the name of Jesus Christ, they were baptized, both men and women.
 13 And Simon himself believed also: and being baptized, he continued with
 Philip, and was astonished, beholding the signs and mighty miracles
 14 which were done. And the apostles who were at Jerusalem, hearing
 that Samaria had received the word of God, sent to them Peter and
 15 John: Who being come down, prayed for them, that they might
 16 receive the Holy Ghost. For as yet he was fallen upon none of them:
 17 only they had been baptized in the name of the Lord Jesus. Then they
 18 laid hands on them, and they received the Holy Ghost. And Simon
 19 seeing that through laying on of the hands of the apostles the Holy
 Ghost was given, offered them money, Saying, Give me also this power,
 20 that on whomsoever I lay hands, he may receive the Holy Ghost. But
 Peter said to him, Thy money perish with thee, because thou hast thought

V. 5. *Stephen*—Being taken away, Philip his next colleague, (not the apostle) rises in his place.

V. 9. *A certain man—using magic*—So there was such a thing as witchcraft once! In Asia at least, if not in Europe or America.

V. 12. *But when they believed*—What Philip preached, they then saw and felt the real power of God, and submitted thereto.

V. 13. *And Simon believed*—That is, was convinced of the truth.

V. 14. *And the apostles hearing that Samaria*—The inhabitants of that country,

had received the word of God—By faith, sent Peter and John—He that sends must be either superior, or at least equal to him that is sent. It follows, that the college of the apostles was equal, if not superior to Peter.

V. 15. *The Holy Ghost*—In his miraculous gifts? Or his sanctifying graces? Probably in both.

V. 18. *Simon offered them money*—And hence the procuring any ministerial function, or ecclesiastical benefice by money is termed *Simony*.

21 to purchase the gift of God with money. Thou hast neither part nor
 22 lot in this matter: for thy heart is not right in the sight of God. Repent
 therefore of this thy wickedness, and pray God, if perhaps the thought
 23 of thy heart may be forgiven thee. For I see thou art in the gall of
 24 bitterness, and the bond of iniquity. And Simon answering said, Pray
 ye to the Lord for me, that none of these things which ye have spoken,
 25 may come upon me. They then, having testified and spoken the word
 of the Lord, returned toward Jerusalem, and preached the gospel in many
 villages of the Samaritans.

26 And an angel of the Lord spake to Philip, saying, Arise, and go
 toward the south by the way leading down from Jerusalem to Gaza,
 27 which is desert. And he arose and went. And lo an Ethiopian, an
 eunuch of great authority under Candace, queen of the Ethiopians,
 who was over all her treasure, and had come to Jerusalem to worship,
 28 Was returning, and sitting in his chariot, read the prophet Isaiah. Then
 29 the Spirit said to Philip, Go near and join thyself to this chariot. And
 30 Philip running to him, heard him read the prophet Isaiah, and said,

V. 21. *Thou hast neither part—By purchase, nor lot—Given gratis, in this matter—This gift of God. For thy heart is not right before God—Probably St. Peter discerned this, long before he declared it; although it does not appear, that God gave to any of the apostles an universal power of discerning the hearts of all they conversed with; any more than an universal power of healing all the sick they came near. This we are sure Paul had not; though he was not inferior to the chief of the apostles. Otherwise he would not have suffered the illness of Epaphroditus to have brought him so near to death (Phil. ii. 25—27.) Nor have left so useful a fellow-labourer as Trophimus sick at Miletus, 2 Tim. iv. 20.*

V. 22. *Repent—if perhaps the thought of thy heart may be forgiven thee—Without all doubt if he had repented, he would have been forgiven. The doubt was, Whether he would repent? Thou art in the gall of bitterness—In the highest degree of wickedness, which is bitterness, that is, misery to*

the soul; and in the bond of iniquity—Fast bound therewith.

V. 26. *The way which is desert—There were two ways from Jerusalem to Gaza; one desert, the other through a more populous country.*

V. 27. *An eunuch—Chief officers were antiently called eunuchs, though not always literally such; because such used to be chief ministers in the eastern courts. Candace, queen of the Ethiopians—So all the queens of Ethiopia were called.*

V. 28. *Sitting in his chariot, he read the prophet Isaiah—God meeteth those that remember him in his ways. It is good to read, hear, seek information even in a journey. Why should we not redeem all our time?*

V. 30. *And Philip running to him, said, Understandest thou what thou readest?—He did not begin about the weather, news, or the like. In speaking for God, we may frequently come to the point at once, without circumlocution.*

V. 31. *He*

31 Understandest thou what thou readeſt? And he ſaid, How can I, unleſs ſome one guide me? And he deſired Philip to come up, and ſit with him.
 32 The portion of ſcripture which he was reading was this, * He was led as a ſheep to the ſlaughter, and like a lamb dumb before his ſhearer, ſo he
 33 opened not his mouth. In his humiliation his judgment was taken away; and who ſhall declare his generation? For his life is taken from the
 34 earth. And the eunuch answering Philip, ſaid, I pray thee, of whom
 35 ſpeaketh the prophet this? Of himſelf, or of ſome other man? Then Philip opening his mouth, and beginning from this ſcripture, preached
 36 Jeſus to him, And as they went on the way, they came to a certain water. And the eunuch ſaid, Behold water: what hindereth me to be
 37 baptized? And Philip ſaid, If thou believeſt with all thy heart, thou mayeſt. And he answered and ſaid, I believe that Jeſus is the Son of
 38 God. And he commanded the chariot to ſtop, and they both went down into the water, both Philip and the eunuch; and he baptized
 39 him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch ſaw him no more;
 40 and he went on his way rejoicing. But Philip was found at Azotus: and paſſing through, he preached in all the cities, till he came to Cefarea.

V. 31. *He deſired Philip to come up and ſit with him*—Such was his modeſty, and thirſt after instruction.

V. 32. *The portion of ſcripture*—By reading that very chapter, the fifty-third of *Iſaiah*, many *Jews*, yea, and *Atheiſts* have been converted. Some of them hiſtory records. God knoweth them all.

V. 33. *In his humiliation his judgment was taken away*—That is, when he was a man, he had no juſtice ſhewn him. To *take away* a perſon's judgment, is a proverbial phraſe for oppreſſing him. And *who ſhall declare*, or count, *his generation*—That is, who can number *his ſeed*, (*Iſaiah* liii. 10.) which he hath purchaſed by laying down his life?

V. 36. *And as they went on the way, they came to a certain water*—Thus even the circumſtances of the journey, were under the direction of God. The kingdom of God

ſuits itſelf to external circumſtances, without any violence, as air yields to all bodies, and yet pervades all. *What hindereth me to be baptized?*—Probably he had been circumciſed: otherwiſe *Cornelius* would not have been the firſt fruits of the *Gentiles*.

V. 38. *And they both went down*—Out of the chariot. It does not follow that he was baptized by immerſion. The text neither affirms nor intimates any thing concerning it.

V. 39. *The Spirit of the Lord caught away Philip*—Carried him away with a miraculous ſwiftness, without any action or labour of his own. This had befallen ſeveral of the prophets.

V. 40. *But Philip was found at Azotus*—Probably none ſaw him, from his leaving the eunuch, till he was there.

IX. But * Saul still breathing threatening and slaughter against the disciples of the Lord, going to the high priest, desired of him letters to Damascus to the synagogue, that if he found any of this way, he might bring both men and women bound to Jerusalem. And as he journeyed, he drew near Damascus; and suddenly there shone about him a light from heaven. And falling to the earth, he heard a voice saying to him, Saul, Saul, why persecutest thou me? And he said, who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. *It is hard for thee to kick against the goads.* And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* to him, Arise, and go into the city, and it shall be told thee, what thou must do. And the men that journeyed with him stood astonished, hearing the noise, but seeing no man. And Saul arose from the earth; and his eyes being opened, he saw no man; but they led him by the hand, and brought *him* into Damascus. And he was three days without sight, and neither ate nor drank. And there was a certain disciple at Damascus, named Ananias, And the Lord said to him in a vision, Ananias; And he said,

V. 2. *Bound*—By the connivance, if not authority, of the governor, under *Aretas* the King. See ver. 14, 24.

V. 3. *And suddenly*—When God suddenly and vehemently attacks a sinner, it is the highest act of mercy. So *Saul*, when his rage was come to the height, is taught not to breath slaughter. And what was wanting in time to confirm him in his discipleship, is compensated by the inexpressible terror he sustained. By this also the suddenly constituted apostle, was guarded against the grand snare into which novices are apt to fall.

V. 4. *He heard a voice*—Severe, yet full of grace.

V. 5. *To kick against the goads*—Is a Syriac proverb, expressing an attempt that brings nothing but pain.

V. 6. *It shall be told thee*—So God himself sends *Saul* to be taught by a man, as the angel does *Cornelius*, ch. x. 5. Admirable condescension! That the Lord deals with us by men, like ourselves.

V. 7. *The men—stood*—Having risen before *Saul*; for they also fell to the ground, ch. xxvi. 14. It is probable they all journeyed on foot. *Hearing the noise*—But not an articulate voice. And seeing the light, but not *Jesus* himself, ch. xxvi. 13, &c.

V. 9. *And he was three days*—An important season! So long he seems to have been in the pangs of the new birth. *Without sight*—By scales growing over his eyes, to intimate to him the blindness of the state he had been in, to impress him with a deeper sense of the almighty power of *Christ*, and to turn his thoughts inward, while he was less capable of conversing with outward objects. This was likewise a manifest token to others, of what had happened to him in his journey, and ought to have humbled and convinced those bigoted *Jews*, to whom he had been sent from the *Sanhedrim*.

V. 11. *Behold, he is praying*—He was shewn thus to *Ananias*.

V. 12. *A man*

Behold I *am here*, Lord. And the Lord *said* to him, Arise, go into the street called Straight, and enquire in the house of Judas, for *one* named
 12 Saul of Tarsus; for behold, he is praying. And he hath seen in a vision
 a man named Ananias, coming in, and putting his hand on him, that he
 13 may recover his sight. But Ananias answered, Lord, I have heard by
 many of this man, how much evil he hath done to thy saints at Jerusalem.
 14 And here also he hath authority from the chief priests to bind all that
 15 call on thy name. But the Lord said unto him, Go: for he is a chosen
 vessel to me, to bear my name before nations and kings, and the chil-
 16 dren of Israel. For I will shew him how great things he must suffer for
 17 my name's sake. And Ananias went and entered into the house, and
 putting his hands on him, said, Brother Saul, the Lord hath sent me,
 Jesus who appeared to thee in the way thou camest, that thou mayest
 18 recover thy sight, and be filled with the Holy Ghost. And imme-
 19 diately as it were scales fell from his eyes, and he recovered his
 sight, and arose and was baptized. And having received food he was
 strengthened.

20 And he was certain days with the disciples in Damascus: And straight-
 way he preached Jesus in the synagogues, that he is the Son of God.
 21 But all that heard were amazed, and said, Is not this he who destroyed
 those that call on this name at Jerusalem? And came hither for this
 22 intent, that he might bring them bound to the chief priests? But Saul
 increased the more in strength, and confounded the Jews who dwelt at
 23 Damascus, proving that this is the Christ. And when many days were
 24 fulfilled, the Jews consulted together to kill him, But their lying in wait
 was known by Saul: and they guarded the gates day and night to kill.

V. 12. *A man called Ananias*—His name also was revealed to Saul.

V. 13. *But he answered*—How natural is it to *reason* against God!

V. 14. *All that call on thy name*—That is, all Christians.

V. 15. *He is a chosen vessel to bear thy name*—That is, to testify of me. It is undeniable, that some men are unconditionally chosen or elected, to do some works for God.

V. 16. *For I*—Do thou as thou art commanded, I will take care of the rest; *will*

shew him—In fact, through the whole course of his ministry. *How great things he must suffer*—So far will he be now from persecuting others.

V. 17. *The Lord hath sent me*—Ananias does not tell Saul all which *Christ* had said concerning him. It was not expedient, that he should know yet to how great a dignity he was called.

V. 24. *They guarded the gates day and night*—That is, the governor did, at their request, 2 Cor. xi. 32.

V. 26. *And*

25 him. Then the disciples taking him by night, let *him* down the wall in
 26 a basket. And coming to Jerusalem, he endeavoured to join himself to
 the disciples; but they were all afraid of him, not believing that he was
 27 a disciple. But Barnabas taking him, brought *him* to the apostles, and
 declared to them, How he had seen the Lord in the way, and that he had
 spoken to him, and how he had preached boldly at Damascus, in the
 28 name of Jesus. And he was with them, coming in and going out at
 29 Jerusalem. And preaching boldly in the name of the Lord Jesus, he
 spake and disputed with the Hellenists: but they attempted to kill him:
 30 Which the brethren knowing, brought him down to Cesarea, and sent
 31 him forth to Tarsus. Then the church through all Judea, and Galilee,
 and Samaria had peace: and being built up, and walking in the fear of
 God, and the comfort of the Holy Ghost, *was* multiplied.

32 And as Peter passed through all *parts*, he came down also to the saints
 33 that dwelt at Lydda. And he found there a certain man named Eneas,
 34 who had kept his bed eight years, being ill of a palsy. And Peter said
 to him, Eneas, Jesus Christ healeth thee, Arise, and make thy bed.
 35 And he arose immediately. And all that dwelt in Lydda and Sharon
 saw *him*, and turned to the Lord.

36 Now there was at Joppa, a certain disciple named Tabitha, which
 is by interpretation Dorcas; this woman was full of good works and
 37 alms-deeds which she did. And in those days she was sick and died;
 38 whom having washed, they laid in an upper chamber. And Lydda

V. 26. *And coming to Jerusalem*—Three years after, Gal. i. 18. These three years St. Paul passes over, ch. xxii. 17. likewise.

V. 27. *To the apostles*—Peter and James, Gal. i. 18, 19. *And declared*—He who has been an enemy to the truth, ought not to be trusted, till he gives proof that he is changed.

V. 31. *Then the church*—The whole body of Christian believers *had peace*—Their bitterest persecutor being converted. *And being built up*—In holy, loving faith continually increasing, *and walking in*—That is, speaking and acting only from this principle, *the fear of God, and the comfort of the Holy Ghost*—An excellent mixture of inward

and outward peace, tempered with filial fear.

V. 35. *Lydda* was a large town, one day's journey from Jerusalem. It stood in the plain or valley of Sharon, which extended from Cesarea to Joppa, and was noted for its fruitfulness.

V. 36. *Tabitha, which is by interpretation Dorcas*—She was probably an Hellenist Jew, known among the Hebrews by the Syriac name *Tabitha*, while the Greeks called her in their own language, *Dorcas*. They are both words of the same import, and signify a roe or fawn.

V. 38. *The disciples sent to him*—Probably none of those at Joppa had the gift of miracles.

being near Joppa, the disciples hearing Peter was there, sent him two
 39 men, desiring that he would not delay to come to them. Then Peter
 arose and went with them; whom being come, they brought into the
 upper chamber: and all the widows stood by him weeping, and shewing
 the coats and garments which Dorcas had made, while she was with them.
 40 But Peter having put them all out, kneeled down and prayed; and
 41 turning to the body, said, Tabitha, arise. And she opened her eyes,
 and seeing Peter, sat up. And giving her his hand, he lifted her up,
 and having called the saints and widows, he presented her alive.
 42 And it was known through all Joppa, and many believed on the Lord.
 43 And he tarried many days in Joppa, with one Simon, a tanner.

X. And there was a certain man in Cesarea, named Cornelius, a centurion
 2 of that called the Italian band, A devout man, and fearing God with all
 his house, who gave much alms to the people, and prayed to God always.
 3 He saw plainly in a vision, about the ninth hour of the day, an angel of
 4 God coming in to him, and saying to him, Cornelius. And looking

miracles. Nor is it certain, that they expected a miracle from him.

V. 39. *While she was with them*—That is, before she died.

V. 40. *Peter having put them all out*—That he might have the better opportunity of wrestling with God in prayer, *Said, Tabitha, arise. And she opened her eyes, and seeing Peter, sat up*—Who can imagine the surprize of *Dorcas*, when called back to life? Or of her friends, when they saw her alive? For the sake of themselves, and of the poor, there was cause of rejoicing; and much more, for such a confirmation of the gospel. Yet to herself it was a matter of resignation, not joy, to be called back to these scenes of vanity: But doubtless her remaining days were still more zealously spent in the service of her Saviour and her God. Thus was a richer treasure laid up for her in heaven, and she afterwards returned to a more exceeding weight of glory, than that from which so astonishing a providence had recalled her for a season.

V. 1. *And there was a certain man*—The first fruits of the *Gentiles in Cesarea*—Where *Philip* had been before. (ch. viii. 40.) So that the doctrine of salvation by faith in *Jesus*, was not unknown there. *Cesarea* was the seat of the civil government, as *Jerusalem* was of the ecclesiastical. It is observable, that the gospel made its way first through the metropolitan cities. So it first seized *Jerusalem* and *Cesarea*: afterwards *Philippi*, *Athens*, *Corinth*, *Ephesus*, *Rome* itself. *A centurion*, or captain, of that called the *Italian band*—That is, troop or company.

V. 2. *Who gave much alms to the people*—That is, to the *Jews*, many of whom were at that time extremely poor.

V. 3. *He saw a vision*—Not in a trance, like *Peter*; plainly, so as to leave one not accustomed to things of this kind, no room to suspect any imposition.

V. 4. *Thy prayers and thine alms are come up for a memorial before God*—Dare any man say, These were only splendid sins? Or that they were an abomination before God?

stedfastly on him, and being affrighted, he said, What is it, Sir? And he said to him, Thy prayers and thine alms are come up for a memorial
 5 before God. And now send men to Joppa; and call hither Simon, who is
 6 surnamed Peter. He lodgeth with one Simon a tanner, whose house is
 7 by the sea. And when the angel who spake to him was departed, he
 8 called two of his household-servants, and a devout soldier, of them that
 9 waited on him continually: And having declared all things to them, he
 10 sent them to Joppa. On the morrow, as they journeyed and drew nigh to
 the city, Peter went up on the house-top, to pray about the sixth hour.
 11 And he became very hungry, and would have eaten; but while they
 12 made ready, he fell into a trance. And saw heaven opened, and a
 certain vessel like a great sheet, tied at the four corners, descending,
 13 and let down on the earth: Wherein were all four-footed creatures,
 14 and creeping things of the earth, and fowls of the air. And a voice
 15 came to him, Rise, Peter, kill and eat. But Peter said, In no wise, Lord:
 16 for I have never eaten any thing common or unclean. And the voice
 17 came to him again, the second time, What God hath purified, call not
 thou common. This was done thrice, and the vessel was taken up again
 to heaven. Now while Peter doubted in himself, what the vision he had

God? And yet it is certain, in the *Christian* sense, *Cornelius* was then an unbeliever. He had not then faith in *Christ*. So certain it is, that every one who seeks faith in *Christ*, should seek it in prayer, and doing good to all men: Though in strictness, what is not exactly according to the divine rule, must stand in need of divine favour and indulgence.

V. 8. *A devout soldier*—How many such attendants have our modern officers? *A devout soldier* would now be looked upon as little better than a deserter from his colours.

V. 10. *And he became very hungry*—At the usual meal-time. The symbols in visions and trances, it is easy to observe, are generally suited to the state of the natural faculties.

V. 11. *Tied at the corners*—Not all in one knot, but each fastened as it were up to heaven.

V. 14. *But Peter said, In no wise, Lord*—When God commands a strange, or seemingly improper thing, the first objection frequently finds pardon. But it ought not to be repeated. This doubt and delay of *St. Peter*, had several good effects. Hereby the will of God in this important point, was made more evident and incontestable. And *Peter* also, having been so slow of belief himself, could the more easily bear the doubting of his brethren, ch. xi. 2, &c.

V. 15. *What God hath purified*—Hath made and declared clean. Nothing but what is clean can come down from heaven. *St. Peter* well remembered this saying, in the council at *Jerusalem*, ch. xv. 9.

V. 16. *This was done thrice*—To make the deeper impression.

V. 17. *While Peter doubted in himself, behold the men*—Frequently the things which befall us *within* and from *without* at the same time.

seen should mean, behold the men sent by Cornelius, having enquired
 18 out Simon's house, stood at the gate, And calling asked, Whether
 19 Simon, surnamed Peter lodged there? While Peter was musing on the
 20 vision, the Spirit said to him, Behold, three men seek thee. Arise there-
 fore and go down, and go with them, doubting nothing; for I have sent
 21 them. Then Peter going down to the men, said, Behold, I am he whom
 22 ye seek: for what cause are ye come? And they said, Cornelius a
 centurion, a just man, and fearing God, and of good report among
 all the nation of the Jews, was warned of God by an holy angel, to send
 23 for thee to his house, and to hear words from thee. And he invited
 them in and lodged *them*. And the next day, rising up, he went away
 24 with them; and certain brethren from Joppa went with him. And the
 day following they entered into Cesarea. And Cornelius was waiting
 25 for them, having called together his kinsmen and near friends. And as
 26 Peter was coming in, Cornelius met him, and falling down at his feet,
 worshipped *him*. But Peter raised him up, saying, Arise: I myself also
 27 am a man. And as he talked with him, he went in and found many
 28 come together. And he said to them, Ye know it is unlawful for a Jew
 to join with or come to one of another nation; but God hath shewed me
 29 to call no man common or unclean. Therefore being sent for, I came
 without gainsaying. I ask therefore, for what intent ye have sent for
 30 me? And Cornelius said, Four days ago I was fasting till this hour,

time, are a key to each other. The things which thus concur and agree together, ought to be diligently attended to.

V. 19. *Behold three men seek thee, arise therefore and go down, and go with them, doubting nothing*—How gradually was St. Peter prepared, to receive this new admonition of the Spirit! Thus God is wont to lead on his children by degrees, always giving them light for the present hour.

V. 24. *Cornelius was waiting for them*—Not engaging himself in any secular business, during that solemn time, but being altogether intent on this one thing.

V. 26. *I myself am a man*—And not God, who alone ought to be worshipped. *Matt.*
 vi. 10.

V. 28. *But God hath shewed me*—He speaks sparingly to *them*, of his former doubt, and his late vision.

V. 29. *I ask, for what intent ye have sent for me?*—St. Peter knew this already. But he puts *Cornelius* on telling the story, both that the rest might be informed, and *Cornelius* himself more impressed by the narration: the repetition of which, even as we read it, gives a new dignity and spirit, to *Peter's* succeeding discourse.

V. 30. *Four days ago I was fasting*—The first of these days he had the vision; the second, his messengers came to *Joppa*; on the third, St. *Peter* set out; and on the fourth, came to *Cesarea*.

and at the ninth hour I was praying in my house, and behold a man
 31 stood before me in bright clothing, And said, Cornelius, thy prayer is
 32 heard, and thine alms are remembered before God. Send therefore
 to Joppa, and call hither Simon, who is surnamed Peter: he lodgeth in
 the house of Simon, a tanner, by the sea, who being come, shall speak to
 33 thee. Immediately therefore I sent to thee, and thou hast done well in
 coming. Now therefore we are all present before God, to hear all things
 that are commanded thee by God.

34 Then Peter opening *his* mouth, said, I perceive of a truth that God
 35 is not a respecter of persons: But in every nation, he that feareth him,
 36 and worketh righteousness, is accepted by him. *This is the word*
 which he sent to the children of Israel, preaching the glad tidings of
 37 peace through Jesus Christ; He is Lord of all. Ye know the word
 which was published through all Judea, beginning from Galilee, after
 38 the baptism which John preached: How God anointed Jesus of Nazareth

V. 31. *Thy prayer is heard*—Doubtless he had been praying for instruction, how to worship God in the most acceptable manner.

V. 33. *Now therefore we are all present before God*—The language of every truly Christian congregation.

V. 34. *I perceive of a truth*—More clearly than ever, from such a concurrence of circumstances: *That God is not a respecter of persons*—Is not partial in his love. The words mean, in a particular sense, That he does not confine his love to one nation: in a general, that he is loving to every man, and willeth all men should be saved.

V. 35. *But in every nation, he that feareth God and worketh righteousness*—He that, first, reverences God, as great, wise, good, the cause, end, and governor of all things, and secondly, from this awful regard to him, not only avoids all known evil, but endeavours, according to the best light he has, to do all things well; *is accepted of him*—Through *Christ*, though he knows him not. The assertion is express, and admits of no exception. He is in the favour of God, whether enjoying his written word and ordinances or not. Nevertheless the addition

of these is an unspeakable blessing, to those who were before in some measure accepted. Otherwise God would never have sent an angel from heaven, to direct *Cornelius* to *St. Peter*.

V. 36. *This is the word which God sent*—When he sent his son into the world, *preaching*—Proclaiming by him—*Peace* between God and man, whether *Jew* or *Gentile*—By the God-man. *He is Lord of both; yea Lord of and over all*.

V. 37. *Ye know the word which was published*—You know the facts in general, the meaning of which I shall now more particularly explain and confirm to you. *The baptism which John preached*—To which he invited them by his preaching, in token of their repentance. This began in *Galilee*, which was near *Cesarea*.

V. 38. *How God anointed Jesus*—Particularly at his baptism, thereby inaugurating him to his office: *With the Holy Ghost and with power*—It is worthy our remark, that frequently when the Holy Ghost is mentioned, there is added a word particularly adapted to the present circumstance. So the deacons were to be *full of the*

- with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed by the devil ; for God was with him.
- 39 And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem ; whom yet they slew, having hanged him
- 40 on a tree. Him God raised up the third day, and shewed him
- 41 openly ; (Not to all the people, but to witnesses, chosen before of God, even to us, who did eat and drink with him) after he rose from the dead.
- 42 And he commanded us, to proclaim to the people, and to testify, that it
- 43 is he who is ordained by God the judge of the living and the dead. To him give all the prophets witness, that every one who believeth in him, receiveth forgiveness of sins through his name.
- 44 While Peter was yet speaking these words, the Holy Ghost fell on all
- 45 that were hearing the word. And the believers of the circumcision, as many as came with Peter, were amazed, that the gift of the Holy
- 46 Ghost was poured out on the Gentiles also. For they heard them speaking with tongues and magnifying God. Then Peter answered,
- 47 Can any man forbid water, that these should not be baptized, who have

the Holy Ghost and wisdom, ch. vi. 3. Barnabas was full of the Holy Ghost and faith, ch. xi. 24. the disciples were filled with joy, and with the Holy Ghost, ch. xiii. 52. And here, where his mighty works are mentioned, Christ himself is said to be anointed with the Holy Ghost, and with power. For God was with him—He speaks sparingly here of the majesty of Christ, as considering the state of his hearers.

V. 41. *Not now to all the people—As before his death ; to us who did eat and drink with him—That is, conversed familiarly and continually, with him, in the time of his ministry.*

V. 42. *It is he who is ordained by God, the judge of the living and the dead—Of all men, whether they are alive at his coming, or had died before it. This was declaring to them in the strongest terms, How entirely their happiness depended, on a timely and humble subjection to him, who was to be their final judge.*

V. 43. *To him give all the prophets witness*

—Speaking to heathens, he does not quote any in particular ; *that every one who believeth in him—Whether he be Jew or Gentile ; receiveth remission of sins—Though he had not before either feared God, or worked righteousness.*

V. 44. *The Holy Ghost fell on all that were hearing the word—Thus were they consecrated to God, as the first-fruits of the Gentiles. And thus did God give a clear and satisfactory evidence, that he had accepted them, as well as the Jews.*

V. 45. *The believers of the circumcision—The believing Jews.*

V. 47. *Can any man forbid water, that these should not be baptized, who here received the Holy Ghost ?—He does not say, They have the baptism of the spirit ; therefore they do not need baptism with water. But just the contrary : If they have received the spirit, then baptize them with water.*

How easily is the question decided, if we will take the word of God for our rule ? Either men have received the Holy Ghost

48 received the Holy Ghost, even as we? And he commanded them to be baptized in the name of the Lord. Then they prayed him to tarry certain days.

XI. Now the apostles and brethren who were in Judea heard, that the
 2 Gentiles also had received the word of God. And when Peter was
 come up to Jerusalem, they of the circumcision debated with him,
 3 saying, Thou wentest in to men uncircumcised, and didst eat with
 4 them. Then Peter beginning, laid *all things* before them in order,
 5 saying, I was praying in the city of Joppa, and *being* in a trance, I saw a
 vision, a certain vessel descending, as it were a great sheet, let down
 6 from heaven by the four corners, and it came even to me: On which
 looking stedfastly, I observed, and saw four-footed creatures of the earth,
 7 and creeping things, and fowls of the air. And I heard a voice saying
 8 to me, Rise, Peter, kill and eat. But I said, In no wise, Lord: for nothing
 9 common or unclean hath ever entered into my mouth. And the voice
 10 from heaven answered me again, What God hath purified, call not thou
 common. This was done thrice, and all were drawn up again into
 11 heaven. And behold immediately three men stood at the house where I
 12 was, sent from Cesarea to me. And the Spirit bad me go with them,
 doubting nothing: these six brethren also went with me, and we entered
 13 into the man's house. And he told us, how he had seen an angel stand-
 ing in his house, and saying to him, Send men to Joppa, and call hither
 14 Simon, surnamed Peter, Who shall tell thee words, whereby thou and all

or not. If they have not, *repent*, saith God, *and be baptized, and ye shall receive the gift of the Holy Ghost*. If they have, if they are already baptized with the Holy Ghost, then *who can forbid water?*

V. 48. *In the name of the Lord*—Which implies the Father who anointed him, and the Spirit, with which he was anointed to his office. But as these *Gentiles* had before believed in God the father, and could not but now believe in the Holy Ghost, under whose powerful influence they were at this very time, there was the less need of taking notice, that they were baptized into the belief and profession of the sacred Three;

though doubtless the apostle administered the ordinances in that very form which *Christ* himself had prescribed.

V. 4. *Peter laid all things before them*—So he did not take it ill to be questioned, nor desire to be treated as infallible. And he answers the more mildly, because it related to a point, which he had not readily believed himself.

V. 5. *Being in a trance*—Which suspends the use of the outward senses.

V. 14. *Saved*—With the full Christian salvation, in this world, and the world to come.

15 thy family may be saved. And as I began to speak the Holy Ghost fell
 16 on them, even as on us at the beginning. Then I remembered the word
 of the Lord, how he said, John indeed baptized with water, but ye
 17 shall be baptized with the Holy Ghost. If then God gave to them the
 same gift as even to us, when we believed on the Lord Jesus Christ,
 18 who was I that could withstand God? When they heard these things,
 they were quiet, and glorified God, saying, Then God hath given to the
 19 Gentiles also repentance unto life. Now they who had been dispersed
 by the distress which arose about Stephen, travelled as far as Phenicia,
 and Cyprus, and Antioch, speaking the word to none but Jews only.
 20 And some of them were men of Cyprus and Cyrene, who coming into
 21 Antioch, spake to the Greeks, preaching the Lord Jesus. And the hand
 of the Lord was with them; and a great number believed and turned to
 22 the Lord. And tidings of these things came to the ears of the church
 that was in Jerusalem, and they sent forth Barnabas, to go as far as

V. 17. *To us, when we believed*—The sense is, because we believed, not because we were circumcised, was the Holy Ghost given to us. *What was I*—A mere instrument in God's hand. They had enquired only concerning his *coming with the Gentiles*. He satisfies them likewise concerning his baptizing them, and shews that he had done right in going to *Cornelius*, not only by the command of God, but also by the event, the descent of the Holy Ghost.

And *who are we, that we should withstand God?* Particularly by laying down rules of Christian communion, which exclude any whom he has admitted into the church of the first-born, from worshipping God together. O that all church-governors would consider, how bold an usurpation this is, on the authority of the supreme Lord of the church! O that the sin of thus *withstanding* God, may not be laid to the charge of those, who perhaps with a good intention, but in an over-fondness for their own forms, have done it, and are continually doing it!

V. 18. *They glorified God*—Being thoroughly

satisfied. *Repentance unto life*—True repentance is a change from spiritual death to spiritual life, and leads to life everlasting.

V. 19. *They who had been dispersed*—St. Luke here resumes the thread of his narration, in the very words wherewith he broke it off, ch. viii. 4. *As far as Phenicia* north, *Cyprus* to the west, and *Antioch* to the east.

V. 20. *Some of them were men of Cyprus and Cyrene*—Who were more accustomed to converse with the *Gentiles*. *Who coming into Antioch*—Then the capital of Syria, and next Rome and Alexandria, the most considerable city of the empire. *Spake to the Greeks*—As the Greeks were the most celebrated of the *Gentile* nations near Judea, the Jews called all the *Gentiles* by that name. Here we have the first account, of the preaching the gospel to the idolatrous *Gentiles*. All those to whom it had been preached before, did at least worship one God, the God of Israel.

V. 21. *And the hand of the Lord*—That is, the power of his Spirit.

V. 26. *And*

23 Antioch: Who coming and seeing the grace of God, was glad, and exhorted *them* all, to cleave unto the Lord with full purpose of heart.
 24 For he was a good man, and full of the Holy Ghost and faith. And
 25 a considerable multitude was added to the Lord. Then went he to Tarsus to seek Saul, and having found him, he brought him to Antioch.
 26 And a whole year they assembled themselves with the church, and taught a considerable multitude; and the disciples were first called Christians at Antioch.

27 In those days prophets came from Jerusalem to Antioch. And
 28 one of them, named Agabus rising up, signified by the Spirit, that there would be a great famine through all the world; which also
 29 came to pass under Claudius Cæsar. Then the disciples determined to send relief, every one according to his ability, to the brethren who dwelt
 30 in Judea: Which also they did, sending *it* to the elders, by the hand of Barnabas and Saul.

XII. About that time Herod the king stretched forth his hands to afflict
 2 certain of the church. And he slew James the brother of John, with the
 3 sword. And perceiving it pleased the Jews, he proceeded to take Peter
 4 also: (Then were the days of unleavened bread.) Whom having appre-

V. 26. *And the disciples were first called Christians at Antioch*—Here it was that they first received this standing appellation. They were before termed *Nazarenes* and *Galileans*.

V. 28. *Agabus rising up*—In the congregation. *All the world*—The word generally signifies all the *Roman* empire. And so it is doubtless to be taken here.

V. 29. *Then*—Understanding the distress they would otherwise be in, on that account. *The disciples determined to send relief to the brethren in Judea*—Who herein received a manifest proof, of the reality of their conversion.

V. 30. *Sending it to the elders*—Who gave it to the deacons, to be distributed by them, as every one had need.

V. 1. *At that time*—So wisely did God mix rest and persecution in due time and measure succeeding each other. *Herod*—

Agrippa; the latter was his *Roman*, the former his *Syrian* name. He was the grandson of *Herod the Great*, nephew to *Herod Antipas*, who beheaded *John the Baptist*, brother to *Herodias*, and father to that *Agrippa* before whom *St. Paul* afterward made his defence. *Caligula* made him king of the tetrarchy of his uncle *Philip*, to which he afterward added the territories of *Antipas*. *Claudius* made him also king of *Judea*, and added thereto the dominions of *Lysanias*.

V. 2. *James, the brother of John*—So one of the brothers went to God the first, the other, the last of the apostles.

V. 3. *Then were the days of unleavened bread*—At which the *Jews* came together from all parts.

V. 4. *Four quaternions*—Sixteen men, who watched by turns, day and night.

V. 5. *Continual*

hended, he put him in prison, delivering him to four quaternions of soldiers to keep him, intending to bring him forth to the people after the
 5 passover. So Peter was kept in the prison; but continual prayer was made to God by the church for him.

6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the guards
 7 before the door were keeping the prison. And behold, an angel of the Lord stood over him, and light shined in the house: and smiting Peter
 8 on the side waked him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said to him, Gird thyself, and bind on thy sandals; and he did so. And he saith to him, Throw thy garment
 9 about thee, and follow me. And going out, he followed him. And he knew not that it was real which was done by the angel, but thought he
 10 saw a vision. When they passed through the first and second ward, they came to the iron gate that leadeth to the city, which opened to them of its own accord: and going out, they went on through one street; and
 11 immediately the angel departed from him. And Peter coming to himself said, Now I know of a truth, that the Lord hath sent his angel, and delivered me out of the hand of Herod, and *from* all the expectation
 12 of the people of the Jews. And having considered, he went to the house of Mary, the mother of John surnamed Mark, where many were gathered
 13 together praying. And as he knocked at the door of the gate, a damsel came to hearken, named Rhoda. And knowing Peter's voice, she opened
 14

V. 5. *Continual prayer was made for him*—Yet when their prayer was answered, they could scarce believe it! (ver. 15.) But why had they not prayed for St. James also? Because he was put to death as soon as apprehended.

V. 6. *Peter was sleeping*—Easy and void of fear: *Between two soldiers*—Sufficiently secured, to human appearance.

V. 7. *His chains*—With which his right-arm was bound to one of the soldiers, and his left-arm to the other.

V. 8. *Gird thyself*—Probably he had put off his girdle, sandals, and upper garment, before he lay down to sleep.

V. 10. *The first and second ward*—At each of which doubtless was a guard of

soldiers. *The gate opened of its own accord*—Without either Peter or the angel touching it. *And they went on through one street*—That Peter might know which way to go. *And the angel departed from him*—Being himself sufficient for what remained to be done.

V. 11. *Now I know of a truth*—That this is not a vision, ver. 9.

V. 12. *And having considered*—What was best to be done. *Many were gathered together*—At midnight.

V. 13. *The gate*—At some distance from the house; *to hearken*—If any knocked.

V. 14. *And knowing Peter's voice*—Bidding her open the door.

V. 15. *They*

not the gate for joy, but running in, told *them*, that Peter stood before
 15 the gate. And they said to her, Thou art mad. But she constantly
 16 affirmed, it was so. Then they said, It is his angel. But Peter continued
 knocking. And opening *the door*, they saw him, and were astonished.
 17 But he beckoning to them with his hand, to be silent, declared to them,
 How the Lord had brought him out of the prison. And he said shew
 these things to James, and to the brethren. And going out he went to
 18 another place. Now when it was day, there was no small stir among
 19 the soldiers, What was become of Peter? And Herod having sought for
 him, and not found *him*, examined the keepers, and commanded *them*
 20 to be put to death. And going down from Judea to Cesarea, he abode
there. And he was highly incensed against them of Tyre and Sidon:
 but they came with one accord to him, and having gained Blastus, the
 king's chamberlain, sued for peace; because their country was nourished
 by the king's *country*.

21 And on a set day, Herod arrayed in royal apparel, and sitting on his
 22 throne, made an oration to them. And the people shouted, *It is the voice*

V. 15. *They said, Thou art mad*—As we say, Sure you are not in your senses to talk so. *It is his angel*—It was a common opinion among the *Jews*, that every man had his particular guardian angel who frequently assumed both his shape and voice. But this is a point on which the scriptures are silent.

V. 17. *Beckoning to them*—Many of whom being amazed, were talking together. *And he said, Shew these things to James*—The brother or kinsman of our Lord, and author of the epistle which bears his name. He appears to have been a person of considerable weight and importance, probably the chief overseer of that province, and of the church in *Jerusalem* in particular. *He went into another place*—Where he might be better concealed, till the storm was over.

V. 19. *Herod commanded them to be put to death*—And thus the wicked suffered, in the room of the righteous. *And going down*

from Judea—With shame, for not having brought forth *Peter*, according to his promise.

V. 20. *Having gained Blastus*—To their side, *they sued for and obtained peace*—Reconciliation with *Herod*. And so the Christians of those parts, were by the providence of God, delivered from scarcity. *Their country was nourished*—Was provided with corn; *by the king's country*—Thus *Hiram* also king of Tyre, desired of *Solomon*, food or corn for his household, 1 Kings v. 9.

V. 21. *And on a set day*—Which was solemnized yearly, in honour of *Claudius Cæsar*. *Herod arrayed in royal apparel*—In a garment so wrought with silver, that the rays of the rising sun, striking upon, and being reflected from it, dazzled the eyes of the beholders. *The people shouted, It is the voice of a god*—Such profane flattery they frequently paid to princes. But the commonness of a wicked custom, rather increases than lessens the guilt of it.

V. 23. *And*

23 of a God, and not of a man. And immediately an angel of the Lord
 smote him, because he gave not glory to God; and being eaten by
 24 worms, he expired. But the word of God grew and multiplied.
 25 And Barnabas and Saul, having fulfilled their service, returned from
 Jerusalem, taking with them John, surnamed Mark.

XIII. Now there were in the church that was at Antioch, prophets
 and teachers, Barnabas and Simeon called Niger, and Lucius of
 Cyrene and Manaen, who had been brought up with Herod the tetrarch,
 2 and Saul. And as they were ministering to the Lord and fasting, the
 Holy Ghost said, Separate me Barnabas and Saul, for the work to which
 3 I have called them. Then having fasted and prayed, and laid their
 4 hands on them, they sent *them* away. So being sent forth by the Holy
 Ghost, they went down to Seleucia, and from thence sailed to Cyprus.
 5 And being at Salamis, they preached the word of God in the synagogues
 6 of the Jews; and they had also John for *their* attendant. And having
 gone through the whole isle as far as Paphos, they found a certain
 7 magician, a false prophet, a Jew, whose name was Bar-jesus, Who was

V. 23. *And immediately*—God does not delay to vindicate his injured honour: *An angel of the Lord smote him*—Of this, other historians say nothing: so wide a difference there is, between divine and human history! An angel of the Lord brought out *Peter*: An angel smote *Herod*. Men did not see the instruments in either case. These were only known to the people of God. *Because he gave not glory to God*—He willingly received it to himself, and by this sacrilege filled up the measure of his iniquities. So then vengeance tarried not. *And he was eaten by worms, or vermin*—How changed! *And on the fifth day expired* in exquisite torture. Such was the event! The persecutor perished, and the gospel grew and multiplied.

V. 25. *Saul returned*—To *Antioch*; taking *John surnamed Mark*—The son of *Mary*, (at whose house the disciples met, to pray for *Peter*) who was sister to *Barnabas*.

V. 1. *Manaen, who had been brought up*

with Herod—His foster brother, now freed from the temptations of a court.

V. 2. *Separate me Barnabas and Saul for the work to which I have called them*—This was not ordaining them. *St. Paul* was ordained long before, and that *not of men, neither by men*: it was only inducting him to the province for which our Lord had appointed him from the beginning, and which was now revealed to the prophets and teachers. In consequence of this they fasted, prayed, and laid their hands upon them; a rite which was used not in ordination only, but in blessing, and on many other occasions.

V. 3. *Then having fasted*—Again. Thus they did also, ch. xiv. 23.

V. 5. *In the synagogues*—Using all opportunities that offered.

V. 6. *Paphos* was on the western, *Salamis* on the eastern parts of this island.

V. 7. *The proconsul*—The Roman governor of Cyprus, a prudent man—And therefore not overawayed

- with the Proconsul, Sergius Paulus, a prudent man. He calling to him
 8 Barnabas and Saul, desired to hear the word of God, but Elymas the
 Magician (so is his name by interpretation) withstood them, seeking to
 9 turn away the Proconsul from the faith. Then Saul (who is also called
 10 Paul) filled with the Holy Ghost, fixing his eyes upon him, said, O full
 of all guile and mischief, thou Son of the devil, thou enemy of all right-
 teousness, wilt thou not cease to pervert the right ways of the Lord?
 11 And now behold the hand of the Lord is upon thee; and thou shalt be
 blind, not seeing the sun for a season. And immediately a mist and dark-
 12 ness fell upon him, and going about, he sought some to lead him. Then
 the Proconsul, seeing what was done, believed, being astonished at the
 doctrine of the Lord.
 13 And Paul and those with him loosing from Paphos, came to Perga
 in Pamphylia; but John withdrawing from them, returned to Jerusalem.
 14 And departing from Perga, they came to Antioch in Pisidia; and going
 15 into the synagogue on the sabbath-day, they sat down. And after the
 reading of the law and the prophets, the chief of the synagogue sent to
 them, saying, Brethren, if ye have any word of exhortation to the

overswayed by *Elymas*, but desirous to enquire farther.

V. 9. *Then Saul, who is also called Paul*—It is not improbable, that coming now among the Romans, they would naturally adapt his name to their own language, and so called him *Paul* instead of *Saul*. Perhaps the family of the proconsul might be the first, who addressed to or spoke of him by this name. And from this time, being the apostle of the *Gentiles*, he himself used the name which was more familiar to them.

V. 10. *O full of all guile*—As a false prophet, and all mischief—As a magician. *Thou son of the devil*—A title well suited to a magician; and one who not only was himself unrighteous, but laboured to keep others from all goodness. *Wilt thou not cease to pervert the ways of the Lord?*—Even now thou hast heard the truth of the gospel.

V. 11. *And immediately a mist*—Or dim-

ness within, and darkness without, fell upon him.

V. 12. *Being astonished at the doctrine of the Lord*—Confirmed by such a miracle.

V. 13. *John withdrawing from them returned*—Tired with fatigue, or shrinking from danger.

V. 14. *Antioch in Pisidia*—Different from the *Antioch* mentioned ver. 1.

V. 15. *And after the reading of the law and the prophets, the chief of the synagogue sent to them*—The law was read over once every year, a portion of it every sabbath; to which was added a lesson taken out of the prophets. After this was over, any one might speak to the people, on any subject he thought convenient. Yet it was a circumstance of decency which *Paul* and *Barnabas* would hardly omit, to acquaint their rulers with their desire of doing it: probably by some message before the service began.

V. 16. *Ye*

16 people, speak. Then Paul standing, and waving his hand, said, Ye men
 17 of Israel, and ye that fear God, hearken. * The God of this people
 chose our fathers, and raised the people, while sojourning in the land of
 18 Egypt, and brought them out of it with an uplifted arm. † And he
 suffered their manners in the wilderness about the space of forty years.
 19 And having destroyed seven nations in the land of Canaan, he divided
 20 their land to them by lot, about four hundred and fifty years. And
 21 after that, he gave *them* judges, until Samuel the prophet. And after-
 ward they desired a king: and God gave them Saul the son of Kish,
 22 a man of the tribe of Benjamin, forty years. And having removed him,
 ‡ he raised up to them David for their king, to whom also bearing wit-
 ness, he said, I have found David, the *son* of Jesse, a man after mine
 own heart, who will do all my will.
 23 Of this man's seed hath God, according to *his* promise, raised unto
 24 Israel a Saviour, Jesus; John having first preached before his coming,

V. 16. *Ye that fear God*—Whether profes-
 sytes or heathens.

V. 17. *The God*—By such a commemora-
 tion of God's favours to their fathers, at
 once their minds were conciliated to the
 speaker, they were convinced of their duty
 to God, and invited to believe his promise,
 and the accomplishment of it. The six
 verses, 17—22, contain the whole sum of
 the Old Testament. *Of this People*—Paul
 here chiefly addresses himself to those
 whom he styles, *Ye that fear God*: he speaks
 of *Israel* first; and ver. 26. speaks more
 directly to the *Israelites* themselves. *Chose*
 —And this exalted the people; not any
 merit or goodness of their own, *Ezek. xx. 5.*
Our fathers—*Abraham* and his posterity.

V. 19. *Seven nations*—Enumerated *Deut.*
vii. 1. about four hundred and fifty years—
 That is, from the choice of the fathers to
 the dividing of the land; it was about four
 hundred and fifty years.

V. 21. *He gave them Saul forty years*—
 Including the time wherein *Samuel* judged
Israel.

V. 22. *Having removed him*—Hence they

might understand, that the dispensations
 of God admit of various changes. *I have*
found David a man after mine own heart—
 This expression is to be taken in a limited
 sense. *David* was such at *that time*, but not
 at all times. And he was so, in *that respect*,
 as he performed *all God's will*, in the par-
 ticulars there mentioned. But he was not a
man after God's own heart in other respects,
 wherein he performed his own will. In
 the matter of *Uriah*, for instance, he was
 as far from being a *man after God's heart*
 as *Saul* himself was. It is therefore a very
 gross, as well as dangerous mistake, to
 suppose this is the character of *David* in
 every part of his behaviour. We must
 beware of this, unless we would recommend
 adultery and murder as *things after God's*
own heart.

V. 24. *John having first preached*—He
 mentions this as a thing already known to
 them. And so doubtless it was. For it
 gave so loud an alarm to the whole *Jewish*
 nation, as could not be heard in foreign
 countries; at least as remote as *Pisidia*.

V. 25. *His*

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* *Isaiah i. 2.* † *Deut. i. 31.* ‡ *1 Sam. xvi. 12, 13.*

the baptism of repentance to all the people of Israel. * And as John
 25 was fulfilling his course, he said, Whom think ye that I am? I am not
 he. But behold one cometh after me, the shoes of whose feet I am not
 worthy to loose.

26 Men, brethren, children of the stock of Abraham, and those among
 27 you who fear God, to you is the word of this salvation sent. For they
 that dwell at Jerusalem, and their rulers, neither knowing him, nor the
 sayings of the prophets, which are read every sabbath-day, have fulfilled
 28 them, in condemning him. And though they found no cause of death
 29 in him, yet desired they Pilate, that he might be put to death. And
 when they had fulfilled all things that were written of him, taking him
 30 down from the tree, they laid him in a sepulchre. But God raised him
 31 from the dead. And he was seen many days by them who came up with
 him from Galilee to Jerusalem, who are his witnesses to the people.

32 And we declare to you glad tidings, that the promise which was
 33 made to the fathers, God hath fulfilled this to us their children, in raising
 up Jesus: as it was written also in the second Psalm, † Thou art my
 34 Son, this day have I begotten thee. And because he raised him up from
 the dead, no more to return to corruption, he spake thus, ‡ I will give

V. 25. *His course*—His work was quickly finished, and might there well be termed a course or race.

V. 27. *For they that dwell at Jerusalem, and their rulers*—He here anticipates a strong objection, "Why did not they at Jerusalem, and especially their rulers, believe?" They *knew not him*, because they understood not those very prophets whom they read or heard continually. Their very condemning him, innocent as he was, proves that they understood not the prophecies concerning him.

V. 29. *They fulfilled all things that were written of him*—So far could they go, but no farther.

V. 31. *He was seen many days, by them who came up with him from Galilee to Jerusalem*—This last journey both presupposes all the rest, and was the most important of all.

V. 33. *Thou art my son: this day have I begotten thee*—It is true, he was the Son of God from eternity. The meaning therefore is, I have this day declared thee to be my son. As St. Paul elsewhere, *Declared to be the Son of God with power, by the resurrection from the dead.* (Rom. i. 4.) And it is with peculiar propriety and beauty, that God is said to *have begotten him*, on the day when he raised him from the dead, as he seemed then to be born out of the earth anew.

V. 34. *No more to return to corruption*—That is, to die no more. *I will give you the sure mercies of David*—The blessings promised to David in Christ. These are sure, certain, firm, solid, to every true believer in him. And hence the resurrection of Christ, necessarily follows: for without this, those blessings could not be given.

V. 35. *He*

* Luke iii. 16. † Psalm ii. 7. ‡ Isaiah lv. 3.

35 you the sure mercies of David, Wherefore he saith also in another
 36 Psalm, || Thou wilt not suffer thy holy one to see corruption. Now
 David having served the will of God in his generation, fell asleep, and
 37 was added to his fathers, and saw corruption. But he whom God raised
 38 did not see corruption. Be it known unto you therefore, men *and*
 brethren, that through this man is preached to you the forgiveness of
 39 sins. And by him every one that believeth is justified from all things,
 40 from which ye could not be justified by the law of Moses. Beware there-
 41 fore, lest that come upon you, which is spoken in the prophets, * Behold,
 ye despisers, and wonder and perish, For I work a work in your days,
 a work which ye will in no wise believe, though a man declare it unto
 you.

42 And when the Jews were going out of the synagogue, the Gentiles
 besought *them*, that these words might be spoken on the sabbath
 43 between. And when the congregation was broken up, many of the

V. 35. *He saith—David in the name of the Messiah.*

V. 36. *David, having served the will of God in his generation, fell asleep—*So his service extended not itself beyond the bounds of the common age of man: but the service of the *Messiah* to all generations, as his kingdom to all ages. *Served the will of God—*Why art thou here, thou who art yet in the world? Is it not, that thou also mayest *serve the will of God*? Art thou serving it now? Doing *all his will*? And *was added to his fathers*—Not only in body. This expression refers to the soul also, and supposes the immortality of it.

V. 39. *Every one that believeth is justified from all things—*Has the actual forgiveness of all his sins, at the very time of his believing; *From which ye could not be justified*—Not only ye cannot now; but ye never could. For it afforded no expiation for presumptuous sins. *By the law of Moses—*The whole *Mosaic* institution. The division of the law into moral and ceremonial, was not so common among the *Jews*, as it is among us. Nor does the apostle here con-

sider it at all: but *Moses* and *Christ* are opposed to each other.

V. 40. *Beware—*A weighty and seasonable admonition. No reproof is as yet added to it.

V. 41. *I work a work which ye will in no wise believe—*This was originally spoken to those, who would not believe that God would ever deliver them from the power of the *Chaldeans*. But it is applicable to any who will not believe the promises or the works of God.

V. 42. *When the Jews were going out—*Probably many of them, not bearing to hear him, went out before he had done. *The sabbath between—*So the *Jews* call to this day the sabbath between the first day of the month *Tisri* (on which the civil year begins) and the tenth of the same month, which is the solemn day of expiation.

V. 43. *Who speaking to them—*More familiarly, *persuaded them to continue—*For trials were at hand, *in the grace of God—*That is, to adhere to the gospel or Christian faith.

V. 46. *Then*

Jews and religious profelytes followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath almost the whole city was gathered together
45 to hear the word of God. But the Jews seeing the multitudes, were
filled with zeal, and spake against the things spoken by Paul, con-
46 tradicting and blaspheming. Then Paul and Barnabas speaking boldly,
said, It was necessary that the word of God should be spoken to you
first; but seeing you thrust it from you, and judge yourselves unworthy
47 of eternal life, behold! we turn to the Gentiles. For so hath the Lord
commanded us, *saying*, * I have set thee for a light of the Gentiles,
48 that thou mightest be for salvation to the ends of the earth. And the
Gentiles hearing *it* were glad, and glorified the word of the Lord: and
49 as many as were ordained to eternal life believed. And the word of
50 the Lord was published through all that country. But the Jews stirred
up the devout, honourable women, and the chief men of the city, and
raised a persecution against Paul and Barnabas, and cast them out of

V. 46. *Then Paul and Barnabas speaking boldly, said*—Those who hinder others must be publicly reproved. *It was necessary*—Though ye are not worthy: he shews that he had not preached to *them*, from any confidence of their believing, *But seeing ye judge yourselves unworthy of eternal life*—They indeed judged none but themselves worthy of it. Yet their rejecting of the gospel was the same as saying, “We are unworthy of eternal life.” *Behold!*—A thing now present! An astonishing revolution! *We turn to the Gentiles*—Not that they left off preaching to the *Jews* in other places. But they now determined to lose time no more at *Antioch* on their ungrateful countrymen, but to employ themselves wholly in doing what they could, for the conversion of the *Gentiles* there.

V. 47. *For so hath the Lord commanded us*—By sending us forth, and giving us an opportunity of fulfilling what he had foretold. *I have set thee*—The Father speaks to *Christ*.

V. 48. *As many as were ordained to eternal life*—St. Luke does not say *fore-ordained*. He is not speaking of what was done from eternity, but of what was then done, thro’ the preaching of the gospel. He is describing that *ordination*, and that only, which was at the very time of hearing it. During this sermon those *believed*, says the apostle, to whom God then gave power to believe. It is as if he had said, “They believed, whose *hearts the Lord opened*,” as he expresses it in a clearly parallel place, speaking of the same kind of *ordination*, (*Acts* xvi. 14, &c.) It is observable, the original word is not once used in scripture to express eternal predestination of any kind. The sum is, all those, and those only, who were now *ordained*, now *believed*. Not that God rejected the rest: it was his will, that they also should have been saved: but they thrust salvation from them. Nor were they who then believed, constrained to believe. But grace was then first copiously offered them. And they did not thrust

* *Isaiah* xlix. 6.

51 their coats. And they shook off the dust of their feet against them, and
52 went to Iconium. And the disciples were filled with joy and with the Holy Ghost.

XIV. And in Iconium they went together into the synagogue of the Jews, and so spake that a great multitude both of the Jews and Greeks
2 believed. But the unbelieving Jews stirred up the Gentiles, and made
3 their minds evil-affected against the brethren. Yet they abode a long time speaking boldly in the Lord, who bare witness to the word of his
5 grace, and granted signs and wonders to be done by their hands.
4 But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was an assault both of the Gentiles and Jews with their rulers, to use *them* despitefully, and
6 to stone them, Being aware of it, they fled to Lystra and Derbe,
7 cities of Lycaonia and the country round about, And preached the gospel there.

8 And there sat a certain man at Lystra, impotent in his feet, having
9 been a cripple from his mother's womb, who had never walked. This man heard Paul speaking; who fixing his eyes upon him, and per-
10 ceiving that he had faith to be healed, Said with a loud voice, Stand
11 upright on thy feet. And he leaped and walked. But the multitude, seeing what Paul had done, lifted up their voices, saying, in the Lycaonian language, The gods are come down to us, in the likeness of men.
12 And they called Barnabas, Jupiter, and Paul, Mercurius, because he
13 was the chief speaker. Then the priest of Jupiter, which was before

thrust it away, so that a great multitude even of *Gentiles* were converted. In a word the expression properly implies, a present operation of divine grace, working faith in the hearers.

V. 1. *They so spake*—Persecution having increased their strength.

V. 9. *He had faith to be healed*—He felt the power of God in his soul; and thence knew it was sufficient to heal his body also.

V. 11. *The gods are come down*—Which the heathens supposed they frequently did;

Jupiter especially. But how amazingly does the prince of darkness blind the minds of them that believe not? The *Jews* would not own *Christ's* godhead, though they saw him work numberless miracles. On the other hand, the heathens seeing mere man work one miracle, were for deifying them immediately.

V. 13. *The priest of Jupiter*—Whose temple and image were just without the gate of the city, brought garlands—To put on the victims, and bulls—The usual offerings to *Jupiter*.

V. 14. *They*

their city, brought bulls and garlands to the gates, and with the mul-
 14 titude would have sacrificed. But when the apostles, Barnabas and
 Paul heard *it*, they rent their clothes, and sprang in among the people,
 15 crying out, and saying, Men, why do ye these things? We also are men
 of like passions with you, and preach to you, to turn from these vanities
 unto the living God, who made the heaven and the earth, the sea, and
 16 all things that are therein: Who, in times past, suffered all nations to
 17 walk in their own ways: Yet he left not himself without witness, in that
 he did good, giving rain from heaven and fruitful seasons, filling your
 18 hearts with food and gladness. And with these sayings scarce restrained
 they the multitude from sacrificing to them.

19 But there came thither Jews from Antioch and Iconium, who per-
 suaded the multitude, and having stoned Paul, dragged *him* out of
 20 the city, supposing he had been dead. But as the disciples stood round
 about him, he rose and went into the city: and the next day he departed
 21 with Barnabas to Derbe. And having preached the gospel to that city,
 and made many disciples, they returned to Lystra, and Iconium, and

V. 14. *They sprang in among the people, crying out*—As in a fire, or other sudden and great danger.

V. 15. *To turn from these vanities*—From worshipping any but the true God. He does not deign to call them gods: *unto the living God*—Not like these dead idols: *who made the heaven and the earth, the sea*—Each of which they supposed to have its own gods.

V. 16. *Who in times past*—He prevents their objecting, "But if these things are so, we should have heard them from our fathers." *Suffered*—An awful judgment, *all nations*—The multitude of them that err, does not turn error into truth, *to walk in their own ways*—The idolatries which they had chosen.

V. 17. *He left not himself without witness*—For the heathens had always from God himself a testimony both of his existence and of his providence; *in that he did good*—Even by punishments he testifies of himself; but more peculiarly by benefits; *giving*

rain—By which air, earth, and sea, are as it were all joined together, *from heaven*—The seat of God; to which St. Paul probably pointed while he spoke, *filling the body with food, the soul with gladness*.

V. 19. *Who persuaded the multitude*—Moved with equal ease either to adore or murder him.

V. 20. *But as the disciples stood round*—Probably after sun-set. The enraged multitude would scarce have suffered it in the day-time: *He rose and went into the city*—That he should be able to do this, just after he had been left for dead, was a miracle little less than a resurrection from the dead. Especially considering the manner wherein the *Jewish* malefactors were stoned. The witnesses first threw as large a stone as they could lift, with all possible violence upon his head, which alone was sufficient to dash the skull in pieces. All the people then joined, as long as any motion or token of life remained.

V. 23. *When*

22 Antioch : Confirming the souls of the disciples, and exhorting them to
 23 continue in the faith ; and that we must through many tribulations
 24 enter into the kingdom of God. And when they had ordained them
 25 presbyters in every church, and had prayed with fasting, they commended
 26 them to the Lord, on whom they had believed. And having passed
 27 through Pisidia they came to Pamphylia, and having spoken the word in
 28 Perga, they went down to Attalia. And thence sailed back to Antioch,
 from whence they had been recommended to the grace of God, for the
 work which they had fulfilled. And being come and having gathered
 the church together, they related all that God had done with them, and
 that he had opened the door of faith to the Gentiles. And they abode
 there a long time with the disciples.

XV. But certain men coming down from Judea taught the brethren,
 Except ye be circumcised, after the manner of Moses, ye cannot
 2 be saved. When therefore Paul and Barnabas had had no small
 contention and debate with them, they determined, that Paul and
 Barnabas and certain others of them, should go up to the apostles

V. 23. *When they had ordained them presbyters in every church*---Out of those who were themselves but newly converted. So soon can God enable even a babe in *Christ* to build up others in the common faith : *They commended them to the Lord*---An expression implying faith in *Christ*, as well as love to the brethren.

V. 25. *Perga and Attalia* were cities of *Pamphylia*.

V. 26. *Recommended to the grace*---Or favour of God, for the work which they had fulfilled---This shews the nature and design of that laying on of hands, which was mentioned, ch. xiii. 3.

V. 1. *Coming down from Judea*---Perhaps to supply what they thought Paul and Barnabas had omitted.

V. 2. *They (the brethren) determined that Paul and Barnabas, and certain others, should go up to Jerusalem about this question*---

This is the journey, to which St. Paul refers, (*Gal. ii. 1, 2.*) when he says, he *went up by revelation* : which is very consistent with this ; for the church in sending them might be directed by a revelation, made either immediately to St. Paul, or some other person, relating to so important an affair. Important indeed it was, that these *Jewish* impositions should be solemnly opposed in time ; because multitudes of converts were still *zealous for the law*, and ready to contend for the observance of it. Indeed many of the Christians of *Antioch* would have acquiesced in the determination of Paul alone. But as many others might have prejudices against him, for his having been so much concerned for the *Gentiles*, it was highly expedient to take the concurrent judgment of all the apostles on this occasion.

- 3 and elders at Jerusalem about this question. And being brought on their way by the church, they passed through Phenicia and Samaria, declaring the conversion of the Gentiles; and they caused
 4 great joy to all the brethren. And being come to Jerusalem, they were received by the church, and the apostles and elders; and they declared
 5 all things which God had done with them. But there rose up, *said they*, certain of the sect of the pharisees, who believed, saying, That we ought to circumcise them, and command them to keep the law of Moses.
 6 And the apostles and elders came together, to consider of this matter.
 7 And after much debate Peter rose up and said to them, Brethren, ye know that God long ago made choice among us, that the Gentiles
 8 should by my mouth hear the word of the gospel and believe. And God who knoweth the heart, bare them witness, giving the Holy Ghost
 9 to them also, even as to us; And put no difference between us and
 10 them, purifying their hearts by faith. Now therefore why tempt ye God to put a yoke on the neck of the disciples, which neither our
 11 fathers nor we were able to bear? But we believe, that through the grace of the Lord Jesus, we shall be saved even as they.
 12 Then all the multitude kept silence, and hearkened to Barnabas and Paul, declaring what miracles and wonders God had wrought by them

V. 4. *They were received*---That is solemnly welcomed.

V. 5. *But certain Pharisees*---For even believers are apt to retain their former turn of mind, and prejudices derived therefrom. *The law of Moses*---The whole law, both moral and ritual.

V. 7. *After much debate*---It does not appear, that this was among the apostles themselves. But if it had, if they themselves had debated at first, yet might their final decision be from an unerring direction. For how really soever they were inspired, we need not suppose their inspiration was always so instantaneous and express, as to supersede any deliberation in their own minds, or any consultation with each other. *Peter rose up*---This is the last time he is mentioned in the *Acts*.

V. 8. *God bare them witness*---That he had

accepted them, by giving them the Holy Ghost.

V. 9. *Purifying*---This word is repeated, from ch. x. 15. *their hearts*---The heart is the proper seat of purity; *by faith*---Without concerning themselves with the *Mosaic law*.

V. 10. *Now therefore*---Seeing these things are so: *Why tempt ye God?*---Why do ye provoke him to anger, by putting so heavy a yoke on their neck?

V. 11. *The Lord Jesus*---He does not here say *Our Lord*: because in this solemn place he means, the Lord of all. *We*---Jews, *shall be saved even as they*---Gentiles, namely, *through the grace of the Lord Jesus*, not by our observance of the ceremonial law.

V. 12. *Miracles and wonders*---By which also what St. Peter had said was confirmed.

V. 14. *Simon*

13 among the Gentiles. And when they held their peace, James answered,
 14 saying, Brethren, hearken to me. Simon hath declared, how God at
 first visited the Gentiles, to take out of them a people for his name.
 15 And to this agree the words of the prophets, as it is written, * After
 16 this I will return and build again the fallen tabernacle of David;
 17 I will build again the ruins thereof, and will set it up, That the residue
 of men may seek the Lord, and all the Gentiles on whom my name is
 18 called, faith the Lord, who doth these things. Known unto God are all
 19 his works from eternity. Wherefore I judge, That we trouble not them
 20 who from among the Gentiles turn to God. But that we write to them,

V. 14. *Simon hath declared*---James the apostle of the *Hebrews*, calls *Peter* by his *Hebrew* name. *To take out of them a people for his name*---That is, to believe in him, to be called by his name.

V. 15. *To this agree*---St. Peter had urged the plain fact, which St. James confirms by scripture prophecy, *the words of the prophets*---One of whom is immediately cited.

V. 16. *After this*---After the *Jewish* dispensation expires. *I will build again the fallen tabernacle of David*---By raising from his seed the *Christ*, who shall build on the ruins of his fallen tabernacle a spiritual and eternal kingdom.

V. 17. *The Gentiles on whom my name is called*---That is, who are called by my name; who are my people.

V. 18. *Known unto God are all his works from eternity*---Which the apostle infers from the prophecy itself, and the accomplishment of it. And this conversion of the *Gentiles* being known to him from eternity, we ought not to think a new or strange thing.

It is observable, he does not speak of God's works in the natural world (which had been nothing to his present purpose) but of his dealing with the children of men. Now he could not know these, without knowing the characters and actions of par-

ticular persons, on a correspondence with which the wisdom and goodness of his providential dispensations is founded. For instance, he could not know, how he would deal with heathen idolaters (whom he was now calling into his church) without knowing there would be heathen idolaters: and yet this was a thing purely contingent, a thing as dependent on the freedom of the human mind, as any we can imagine. This text therefore, among a thousand more, is an unanswerable proof, that God foreknows future contingencies, though there are difficulties relating hereto which men cannot solve.

V. 20. *To abstain from fornication*---Which even the philosophers among the heathens did not account any fault. It was particularly frequent in the worship of their idols; on which account they are here named together: *And from things strangled*---That is, from whatever had been killed, without pouring out the blood. When God first permitted man to eat flesh, he commanded *Noah*, and in him all his posterity, whenever they killed any creature for food, to abstain from the blood thereof. It was to be poured upon the ground as water; doubtless in honour of that blood which was in due time poured out for the sin of the world.

V. 21. Perhaps

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* Amos ix. 11.

to abstain from things offered to idols, and fornication, and things
 21 strangled and blood. For Moses hath of old time them that preach him
 in every city, being read in the synagogues every sabbath-day.

22 Then it seemed good to the apostles, and elders with the whole church,
 to send chosen men from among them to Antioch with Paul and Barnabas,
 Judas, surnamed Barsabas, and Silas, chief men among the brethren,
 23 Writing thus by their hand, The apostles, and elders, and the brethren
 salute the brethren who are of the Gentiles, in Antioch, and Syria, and
 24 Cilicia. Forasmuch as we have heard, that some who came from us have
 troubled you with words, unsettling your minds, saying, *Ye must* be
 25 circumcised, and keep the law, whom we commanded not; It seemed
 good to us, being assembled with one accord, to send to you chosen men,
 26 with our beloved Barnabas and Paul, Men that have hazarded their
 27 lives, for the name of our Lord Jesus Christ. We have sent therefore
 28 Judas and Silas, who will also tell *you* the same things by mouth. For
 it seemed good to the Holy Ghost and to us, that no further burden be
 29 laid upon you than these necessary things, To abstain from meats offered

V. 21. Perhaps the connexion is, to the
Jews we need write nothing on these heads.
 For they hear the law continually.

V. 22. *With the whole church*—Which
 therefore had a part therein; *to send chosen*
men—Who might put it beyond all dispute,
 that this was the judgment of the apostles
 and all the brethren.

V. 23. *Writing thus* and sending it by their
hand—The whole conduct of this affair
 plainly shews, that the church in those
 days, had no conception of St. *Peter's* pri-
 macy, or of his being the chief judge in
 controversies. For the decree is drawn
 up, not according to his, but the apostle
James's proposal and direction: and that
 in the name, not of St. *Peter*, but of all the
 apostles and elders, and of the whole
 church. Nay, St. *Peter's* name is not men-
 tioned at all, either in the order for send-
 ing to *Jerusalem* on the question, (ver. 2.)
 or in the address of the messengers con-
 cerning it, (ver. 4.) or in the letter which
 was written in answer.

V. 24. *Forasmuch as*, &c. The simplicity,
 weightiness, and conciseness of this letter,
 are highly observable.

V. 26. *Men that have hazarded their lives*—
 This is spoken of *Paul* and *Barnabas*.

V. 27. *Who will tell you the same things*—
 Which we have written.

V. 28. *These necessary things*—All of these
 were necessary for that time. But the first
 of them was not necessary long: and the
 direction concerning it was therefore re-
 pealed by the same Spirit, as we read in the
 former epistle to the *Corinthians*.

V. 29. *Blood*—The eating which was
 never permitted the children of God, from
 the beginning of the world. Nothing can
 be clearer than this. For 1. From *Adam* to
Noah no man ate flesh at all; consequently
 no man then ate blood. 2. When God
 allowed *Noah* and his posterity to eat flesh,
 he absolutely forbade them to eat blood;
 and accordingly this, with the other six
 precepts of *Noah*, was delivered down from
Noah to *Moses*. 3. God renewed this pro-
 hibition

to idols and blood, and things strangled and fornication: from which keeping yourselves, ye will do well. Fare ye well.

30 So being dismissed they came to Antioch, and having assembled the
31 multitude, they delivered the epistle: *Which* having read, they rejoiced
32 for the consolation. And Judas and Silas, being themselves also prophets,
33 exhorted and confirmed the brethren with many words. And after they
34 had tarried a space, they were dismissed with peace by the brethren to the
35 apostles. But it seemed good to Silas to remain there. Paul also and
Barnabas abode in Antioch, teaching and preaching with many others
also the word of the Lord.

36 And after certain days Paul said to Barnabas, Let us go again and
visit the brethren in every city, where we have preached the word
37 of the Lord, *and see* how they do. And Barnabas counselled to take
38 with them John, surnamed Mark. But Paul thought it not right to take
with them him, who had departed from them from Pamphylia, and went

hibition by *Moses*, which was not repealed from the time of *Moses*, till *Christ* came. 4. Neither after his coming did any presume to repeal this decree of the Holy Ghost, till it seemed good to the Bishop of Rome so to do, about the middle of the eighth century. 5. From that time those churches which acknowledged his authority, held the eating of blood to be an indifferent thing. But, 6. in all those churches which never did acknowledge the Bishop of Rome's authority, it never was allowed to eat blood; nor is it allowed at this day. This is the plain fact; let men *reason* as plausibly as they please, on one side or the other. *From which keeping yourselves, ye will do well*—That is, ye will find a blessing. This gentle manner of concluding, was worthy the apostolical wisdom and goodness. But how soon did succeeding councils of inferior authority, change it into the stile of Anathemas! Forms which have proved an occasion of consecrating some of the most devilish passions under the most sacred names: and like some ill-adjusted weapons

of war, are most likely to hurt the hand from which they are thrown.

V. 35. *Paul and Barnabas abode in Antioch*—And it was during that time, that *Peter* came down from *Jerusalem*, and that *St. Paul* withstood him to the face, for separating himself from the *Gentiles*, Gal. ii. 11, &c.

V. 36. *Let us go and visit the brethren in every city where we have preached*—This was all that *St. Paul* designed at first. But it was not all that God designed by his journey, whose providence carried him much farther than he intended: *And see how they do*—How their souls prosper; how they grow in faith, hope, love: what else ought to be the grand and constant enquiry, in every ecclesiastical visitation? Reader, how dost thou do?

V. 37. *Barnabas counselled to take John*—His kinsman.

V. 38. *But Paul thought it not right*—To trust him again, who had deserted them before: who had shrunk from the labour and danger of converting those, they were now going to confirm.

V. 39. *And*

39 not with them to the work. And there was a sharp contention, so that they parted from each other: and Barnabas taking Mark with him, 40 sailed away to Cyprus; But Paul having chose Silas, departed, being 41 recommended by the brethren to the grace of God. And he went through Syria and Cilicia, confirming the churches.

XVI. And he came down to Derbe and Lystra. And behold a certain disciple was there, named Timotheus, the son of a certain Jewess that believed; 2 but his father *was* a Greek: Who was well reported of by the brethren 3 in Lystra and Iconium. Him Paul would have to go forth with him; and he took and circumcised him, because of the Jews who were in those places; for they all knew his father, that he was a Greek. 4 And as they went through the cities, they gave them the decrees, which were made by the apostles and elders that were at Jerusalem to keep. 5 And the churches were established in the faith, and increased in number daily. 6 And having gone through Phrygia and the region of Galatia, being 7 forbid by the Holy Ghost to preach the word in Asia, Coming to

V. 39. *And there was a sharp contention*—Literally, a *Paroxysm*, or fit of a fever. But nothing in the text implies, that the sharpness was on both sides. It is far more probable, that it was not; that St. Paul who had the right on his side (as he undoubtedly had) maintained it with love. *And Barnabas, taking Mark with him, sailed away to Cyprus*—Forsaking the work in which he was engaged, he went away to his own country.

V. 40. *But Paul departed*—Held on his intended course; *being recommended by the brethren to the grace of God*—We do not find that Barnabas staid for this: O how mighty is the grace of God! Which in the midst of the world, in the midst of sin, among so many snares of Satan, and in spite of the incredible weakness and depravity of nature; yet overcomes all opposition, sanctifies, sustains, and preserves us to the end!

It appears not only that Paul and Barnabas were afterwards thoroughly reconciled

(1 Cor. ix. 6. Gal. ii. 9.) but also that John was again admitted by St. Paul, as a companion in his labours, Col. iv. 10. Phil. ii. 24. 2 Tim. iv. 11.

V. 3. *He took and circumcised him, because of the Jews*—The unbelieving Jews, to whom he designed he should preach. For they would not have conversed with him at all, so long as he was uncircumcised.

V. 6. *And having gone through Phrygia*—And spoken there what was sufficient, as well as in the region of Galatia, *being forbid by the Spirit* (probably by an inward dictate) *to speak* as yet in the proconsular Asia, the time for it not being come.

V. 7. *Coming to Mysia, and passing it by*, as being a part of Asia, *they attempted to go into Bythia*; but the spirit suffered them not—Forbidding them as before. Sometimes a strong impression, for which we are not able to give any account, is not altogether to be despised.

V. 9. *A vision*

Myſia, they attempted to go to Bithynia; but the ſpirit ſuffered them
 8 not. And paſſing by Myſia, they came down to Troas. And a viſion
 9 appeared to Paul by night: a man of Macedonia ſtood and intreated
 10 him, ſaying, Come over into Macedonia, and help us. And as ſoon as he
 had ſeen the viſion, immediately we ſought to go into Macedonia,
 affuredly inferring that the Lord called us to preach the goſpel to them.
 11 Sailing therefore from Troas, we ran with a ſtrait courſe to Samothracia,
 12 and the next day to Neapolis: And from thence to Philippi, which is
 the firſt city of that part of Macedonia, and a colony.
 13 And we abode in that city certain days. And on the ſabbath we
 went out of the gate, by a river ſide, where prayer was wont to be
 made; and ſitting down, we ſpoke to the women who were come
 14 together. And a certain woman named Lydia, a ſeller of purple,
 of the city of Thyatira, a worſhipper of God, heard; whoſe heart
 the Lord opened to attend to the things which were ſpoken by Paul.

V. 9. *A viſion appeared to Paul by night*—It was not a dream, though it was by night. No other dream is mentioned in the New Teſtament, than that of *Joſeph* and of *Pilate's* wife. *A man of Macedonia*—Probably an angel clothed in the *Macedonian* habit, or uſing the language of the country, and repreſenting the inhabitants of it. *Help us*—Againſt Satan, ignorance, and ſin.

V. 10. *We ſought to go into Macedonia*—This is the firſt place in which St. *Luke* intimates his attendance on the apoſtle. And here he does it only in an oblique manner. Nor does he throughout the hiſtory, once mention his own name, or any one thing, which he did or ſaid for the ſervice of Chriſtianity. Though *Paul* ſpeaks of him in the moſt honourable terms, (*Col.* iv. 14. *2 Tim.* iv. 11.) and probably, as the brother, *whoſe praiſe in the goſpel went through all the churches*, (*2 Cor.* viii. 18.) The ſame remark may be made on the reſt of the ſacred hiſtorians, who every one of them ſhew the like amiable modeſty.

V. 11. *We ran with a ſtrait courſe*—Which

increaſed their confidence that God had called them.

V. 12. *The firſt city*—*Neapolis* was the firſt city they came to in that part of Macedonia, which was neareſt to *Aſia*: in that part which was fartheſt from it, *Philippi*. The river *Strymon* ran between them. *Philippi* was a Roman colony.

V. 13. *We went out of the gate*—The Jews uſually held their religious aſſemblies (either by choice or constraint) at a diſtance from the Heathens: *by a river ſide*—Which was alſo convenient for purifying themſelves. *Where prayer was wont to be made*—Though it does not appear, there was any houſe built there. *We ſpoke*—At firſt in a familiar manner. *Paul* did not immediately begin to preach.

V. 14. *A worſhipper of God*—Probably acquainted with the prophetic writings, *whoſe heart the Lord opened*—The Greek word properly refers to the opening of the eyes. And the heart has its eyes, (*Eph.* i. 18.) Theſe are cloſed by nature. And to open them is the peculiar work of God.

V. 15. *She*

15 And when she was baptized and her family, she intreated *us* saying,
 Since ye have judged me to be faithful to the Lord, come into my
 16 house and abide *there*. And she constrained us. And as we were
 going to prayer, a certain damsel possessed by a spirit of divination
 17 met us, who brought her masters much gain by divining. She fol-
 lowing after Paul and us, cried out, saying, These men are servants
 of the Most High God, who declare to you the way of salvation.
 18 And this she did for many days. But Paul being grieved, turned and
 said to the spirit, I command thee in the name of Jesus Christ, to come
 19 out of her. And he came out the same hour. But when her masters
 saw, that the hope of their gain was gone, laying hold of Paul and
 Silas, they dragged *them* into the Market-place to the magistrates,
 20 And having brought them to the pretors, they said, These men, being
 21 Jews, exceedingly trouble our city, And teach customs, which it is not
 22 lawful for us, being Romans, to receive, neither to observe. And the
 multitude rose up together against them; and the pretors tearing off
 23 their garments, commanded to beat *them* with rods. And when they
 had laid many stripes upon them, they cast *them* into prison, charging
 24 the jailor to keep them safely: Who having received such a charge,
 thrust them into the inner prison, and secured their feet in the stocks.

V. 15. *She was baptized and her family*—Who can believe, that in so many families, there was no infant? Or, that the *Jews* who were so long accustomed to circumcise their children, would not now devote them to God by baptism? *She intreated us*—The souls of the faithful cleave to those, by whom they were gained to God. *She constrained us*—By her importunity. They did not immediately comply, lest any should imagine they sought their own profit, by coming into Macedonia.

V. 17. *These men are*—A great truth: but St. Paul did not need, nor would accept of such testimony.

V. 19. *The magistrates*—The supreme magistrates of the city. In the next verse they are called by a title, which often signifies *pretors*. These officers exercised both the military and civil authority.

V. 20. *Being Jews*—A nation peculiarly despised by the *Romans*.

V. 21. *And teach customs which it is not lawful for us to receive*—The world has received all the rules and doctrines of all the philosophers that ever were. But this is a property of gospel-truth; it has something in it peculiarly intolerable to the world.

V. 23. *They laid many stripes upon them*—Either they did not immediately say, they were *Romans*; or in the tumult, it was not regarded. *Charging the jailor*—Perhaps rather to quiet the people, than because they thought them criminal.

V. 24. *Secured their feet in the stocks*—These were probably those large pieces of wood, in use among the *Romans*, which not only loaded the legs of the prisoner, but also kept them extended in a very painful manner.

V. 25. *Paul*

25 But at midnight Paul and Silas having prayed, sung a hymn to God :
 26 and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed.
 27 And the jailor awaking out of his sleep, and seeing the doors of the prison opened, drew his sword, and was going to kill himself, supposing
 28 the prisoners were fled. But Paul cried with a loud voice, saying, Do
 29 thyself no harm ; for we are all here. Then he called for lights, and
 30 sprang in, and trembling, fell down before Paul and Silas. And having
 31 brought them out, he said, Sirs, what must I do to be saved ? And they
 said, believe in the Lord Jesus, and thou shalt be saved, and thy household.
 32 And they spake the word of the Lord to him and to all that were in his
 33 house. And taking them that very hour of the night, he washed their stripes, and was immediately baptized, he and all his household.
 34 And having brought them up into his house, he set a table before them, and rejoiced, believing in God with his whole family.
 35 And when it was day, the pretors sent the serjeant, saying, Let those
 36 men go. And the jailor told Paul, The magistrates have sent to let you

V. 25. *Paul and Silas sung a hymn to God*—Notwithstanding weariness, hunger, stripes and blood. *And the prisoners heard*—A song with which they were not accustomed.

V. 28. *But Paul cried*—As they were all then in the dark, it is not easy to say, how Paul knew of the jailor's purpose ; unless it were by some immediate notice from God, which is by no means incredible. *With a loud voice*—Through earnestness, and because he was at some distance. *Do thyself no harm*—Although the Christian faith opens the prospect into another life, yet it absolutely forbids and effectually prevents a man's discharging himself from this.

V. 30. *Sirs*—He did not stile them so the day before. *What must I do to be saved ?*—From the guilt I feel, and the vengeance I fear. Undoubtedly God then set his sins in array before him, and convinced him in the clearest and strongest man-

ner, that the wrath of God abode upon him.

V. 31. *Thou shalt be saved, and thy household*—If ye believe. They did so, and were saved.

V. 33. *He washed their stripes*—It should not be forgot, that the apostles had not the power of working miraculous cures when they pleased, either on themselves, or their dearest friends. Nor was it expedient they should ; since it would have frustrated many wise designs of God, which were answered by their sufferings.

V. 34. *He set a table before them and rejoiced*—Faith makes a man joyful, prudent, liberal.

V. 35. *The pretors sent*—Being probably terrified by the earthquake ; *saying, Let those men go*—How different from the charge given a few hours before ? And how great an ease to the mind of the jailor ?

37 go: now therefore depart, and go in peace. But Paul said to them, They have beaten us publickly, uncondemned, and have cast us into prison, who are Romans: and do they now thrust us out privately?
 38 Nay verily: but let them come themselves and conduct us out. And the serjeants reported these words to the pretors; and they were afraid
 39 when they heard that they were Romans. And they came and comforted them; and conducting *them* out, requested that they would depart
 40 from the city. And coming out of the prison, they entered into *the house* of Lydia; and when they had seen the brethren, they comforted them and departed.

XVII. And having journeyed through Amphipolis and Apollonia, they
 2 came to Thessalonica, where there was a synagogue of the Jews. And Paul, according to his custom, went in to them, and three sabbath days
 3 discoursed with them from the Scriptures. Opening *them* and evincing, That Christ ought to suffer, and to rise from the dead, and that this is
 4 the Christ, *even* Jesus, whom I declare unto you. And some of them believed, and were joined to Paul and Silas, and a great number of the

V. 37. *They have beaten us publickly, who are Romans*—St. Paul does not always plead this privilege. But in a country where they were entire strangers, such treatment might have brought upon them a suspicion of having been guilty of some uncommon crime, and so have hindered the course of the gospel.

V. 40. *When they had seen the brethren, they comforted them and departed*—Though many circumstances now invited their stay, yet they wisely complied with the request of the magistrates, that they might not seem to express any degree of obstinacy or revenge, or give any suspicion of a design to stir up the people.

V. 1. *And taking their journey through Amphipolis and Apollonia*—St. Luke seems to have been left at *Philippi*, and to have continued in those parts, travelling from place to place among the churches, till St. Paul returned thither. For here he leaves off speaking of himself as one of St. Paul's

company; neither does he resume that stile, till we find them together there. (ch. xx. 5, 6.) After this he constantly uses it to the end of the history. *Amphipolis* and *Apollonia* were cities of Macedonia.

V. 2. *And Paul, according to his custom*—Of doing all things, as far as might be in a regular manner, *went in to them three sabbath days*—Not excluding the days between.

V. 4. *Of the principal women not a few*—Our free-thinkers pique themselves, upon observing, That women are more religious than men; and this, in compliment both to religion and good manners, they impute to the weakness of their understandings. And indeed as far as nature can go, in imitating religion by performing the outward acts of it, this picture of religion may make a fairer show in women than in men, both by reason of their more tender passions, and their modesty, which will make those actions appear to more advantage.

5 devout Greeks, and not a few of the principal women. But the Jews who believed not, filled with zeal, taking to them some of the mean and profligate fellows, and making a mob, set all the city in an uproar; and assailing the house of Jason, sought to bring them out to the 6 people. But not finding them, they dragged Jason and certain brethren to the rulers of the city, crying aloud, These men, that have turned 7 the world upside down, are come hither also: Whom Jason hath privately received; and all these men act contrary to the decrees of 8 Cæsar, saying that there is another king, *one* Jesus. And they alarmed the multitude and the rulers of the city, when they heard these 9 things. However having taken security of Jason, and of the rest, they let them go.

10 But the brethren immediately sent away Paul and Silas by night to 11 Berea, who coming *thither*, went into the synagogue of the Jews. These were more ingenuous than those of Thessalonica, receiving the word with all readiness of mind, *and* daily searching the Scriptures, whether 12 those things were so? Therefore many of them believed, and of the Grecian women of considerable rank, and of the men not a few. 13 But when the Jews of Thessalonica knew that the word of God was preached by Paul at Berea also, they came thither likewise, and stirred 14 up the multitude. Then the brethren sent away Paul immediately, to go as it were to the sea; but Silas and Timothy continued 15 there. And they that conducted Paul, brought him as far as Athens, and having received an order to Silas and Timothy, to come to him with all speed, they departed.

16 Now, while Paul was waiting for them at Athens, his spirit was

rage. But in the case of true religion, which always implies taking up the cross, especially in time of persecution, women lie naturally under a great disadvantage, as having less courage than men. So that their embracing the gospel was a stronger evidence of the power of him whose strength is perfected in weakness, as a stronger assistance of the holy spirit was needful for them to overcome their natural fearfulness.

V. 11. *These were more ingenuous*—or generous. To be teachable in the things of

God, 'is true generosity of soul. The *receiving the word with all readiness of mind*, and the most accurate search into the truth are well consistent.

V. 12. *Many of them*—Of the Jews. *And of the Grecian women*—Who were followed by their husbands.

V. 16. *While Paul was waiting for them*—Having no design, as it seems, to preach at Athens. But his zeal for God drew him into it unawares, without staying till his companions came.

- 17 provoked within him, seeing the city wholly given to idolatry. He therefore discoursed in the synagogue to the Jews and the devout persons, and in the Market-place daily to those whom he met with.
- 18 Then some of the Epicurean and Stoic philosophers encountered him; and some said, What would this babler say? Others, he seemeth to be a proclaimer of strange gods; because he preached to them Jesus, and the resurrection. And they took him and brought him to the Areopagus, saying, May we know what this new doctrine is, which is spoken by thee?
- 20 For thou bringest certain strange things to our ears; we would therefore know, what these things mean? (For all the Athenians, and strangers sojourning there, spent their time in nothing else, but telling or hearing some new thing.)
- 22 Then Paul standing in the midst of the Areopagus, said, Ye men

V. 18. *Some of the Epicurean and Stoic philosophers*—The Epicureans entirely denied a providence, and held the world to be the effect of mere chance; asserting sensual pleasure to be man's chief good, and that the soul and body died together. The Stoics held, that matter was eternal; that all things were governed by irresistible fate; that virtue was its own sufficient reward, and vice its own sufficient punishment. It is easy to see, how happily the apostle levels his discourse at some of the most important errors of each, while, without expressly attacking either, he gives a plain summary of his own religious principles. *What would this babler say?*—Such is the language of natural reason, full of, and satisfied with itself. Yet even here St. Paul had some fruit; though no where less than at Athens. And no wonder, since this city was a seminary of philosophers, who have ever been the pest of true religion. *He seemeth to be a proclaimer*—This he returns upon them at the 23d verse: *of strange Gods*—Such as are not known even at Athens. *Because he preached to them Jesus and the resurrection*—A god and a goddess. And as stupid as this mistake was, it is the less to be wondered at, since the Athenians

might as well count the resurrection a deity, as shame, famine, and many others.

V. 19. *The Areopagus*, or hill of Mars, (dedicated to Mars, the Heathen god of war) was the place where the Athenians held their supreme court of judicature. But it does not appear he was carried thither as a criminal. The original number of its judges was twelve; but afterwards it increased to three hundred. These were generally men of the greatest families in Athens, and were famed for justice and integrity.

V. 21. *And the strangers sojourning there*—And catching the distemper of them. *Some new thing*—The Greek word signifies some newer thing. New things quickly grew cheap, and they wanted those that were newer still.

V. 22. *Then Paul standing in the midst of the Areopagus*—An ample theatre! *Said*—Giving them a lecture of natural divinity, with admirable wisdom, acuteness, fulness, and courtesy. They enquire after new things: Paul, in his divinely-philosophical discourse, begins with the first and goes on to the last things, both which were new things to them. He points out the origin and end of all things, concerning which they

23 of Athens, I perceive that ye are greatly addicted to the worship of invisible powers. For as I passed along and beheld the objects of your worship, I found an altar, on which was inscribed, TO THE UNKNOWN GOD: him therefore whom ye worship without know-
 24 ing him, I proclaim unto you. God who made the world and all things therein, being the Lord of heaven and earth, dwelleth not in
 25 temples made with hands: Neither is he served by men's hands, as though he needed any thing, he himself giving to all life, and
 26 breath, and all things. And he hath made of one blood the whole nation of men, to dwell on all the face of the earth, having determined the times before appointed, and the bounds of their habitation:
 27 That they might seek God, if haply they might feel after him and find
 28 him, though he be not far from every one of us. For in him we live,

they had so many disputes, and equally refutes both the *Epicurean* and *Stoic*. *I perceive*—With what clearness and freedom does he speak! *Paul against Athens!*

V. 23. *I found an altar*—Some suppose this was set up by *Socrates*, to express in a covert way, his devotion to the only true God, while he derided the plurality of the Heathen gods, for which he was condemned to death: and others, that whoever erected this altar, did it in honour to the God of *Israel*, of whom there was no image, and whose name *Jehovah* was never made known to the idolatrous *Gentiles*. *Him proclaim I unto you*—Thus he fixes the wandering attention of these blind philosophers: proclaiming to them an *unknown*, and yet not a new God.

V. 24. *God who made the world*—Thus is demonstrated even to reason, the one, true, good God; absolutely different from the creatures, from every part of the visible creation.

V. 25. *Neither is he served as though he needed any thing* or person—The Greek word equally takes in both. *To all*—That live and breathe; *life*—In him we live; and *breathe*—In him we move. By breathing, life is continued. I breathe this moment:

the next is not in my power: *and all things*—For in him we are. So exactly do the parts of this discourse answer each other.

V. 26. *He hath made of one blood the whole nation of men*—By this expression the apostle shewed them in the most unaffected manner, that though he was a *Jew*, he was not enslaved to any narrow views, but looked on all mankind as his brethren: *Having determined the times*—That it is God who gave men the earth to inhabit, *Paul* proves from the order of times and places, shewing the highest wisdom of the disposer, superior to all human counsels. *And the bounds of their habitation*—By mountains, seas, rivers, and the like.

V. 27. *If haply*—The way is open; God is ready to be found. But he will lay no force upon man; *They might feel after him*.—This is in the midst between seeking and finding. Feeling being the lowest and grossest of all our senses, is fitly applied to that low knowledge of God; *Though he be not far from every one of us*—We need not go far to seek or find him. He is very near us; in us. It is only perverse reason which thinks he is afar off.

V. 28. *In him*—Not in ourselves, *we live and move, and have our being*—This denotes his

and move, and have our being; as certain likewise of your own poets
 29 have said, For we are also his offspring. Being then the offspring of
 God, we ought not to think the Godhead is like gold, or silver, or
 30 stone, graven by art and contrivance of man. The times of ignorance
 indeed God overlooked; but he now commandeth all men every
 31 where to repent, Because he hath appointed a day, in which he
 will judge the world righteously, by the man whom he hath ordained,
whereof he hath given assurance to all men, in that he hath
 32 raised him from the dead. And when they heard of the resurrection
 from the dead, some mocked: but others said, We will hear thee

his necessary, intimate, and most efficacious presence. No words can better express the continual and necessary dependence of all created beings, in their existence and all their operations, on the first and almighty cause, which the truest philosophy as well as divinity teaches. *As certain also of your own poets have said—Aratus*, whose words these are, was an *Athenian*, who lived almost three hundred years before this time. They are likewise to be found with the alteration of one letter only, in the hymn of *Cleanthes to Jupiter*, or the Supreme Being, one of the purest and finest pieces of natural religion in the whole world of Pagan antiquity.

V. 29. *We ought not to think*—A tender expression; especially in the first person plural. As if he had said, Can God himself be a less noble Being, than we who are his offspring? Nor does he only here deny, That these are like God, but that they have any analogy to him at all, so as to be capable of representing him.

V. 30. *The times of ignorance*—What! Does he object ignorance to the knowing *Athenians*? Yes, and they acknowledged it by this very altar. *God overlooked*—As one paraphrases it, “The beams of his eye did in a manner shoot over it.” He did not appear to take any notice of them, by sending express messages to them, as he did to the *Jews*. *But now*—This day, this

hour, saith *Paul*, puts an end to the divine forbearance, and brings either greater mercy or punishment. Now *he commandeth all men every where to repent*—There is a dignity and grandeur in this expression, becoming an ambassador from the king of heaven. And this universal demand of repentance, declared universal guilt in the strongest manner, and admirably confronted the pride of the haughtiest Stoic of them all. At the same time it bore down the idle plea of fatality. For how could any one repent of doing, what he could not but have done?

V. 31. *He hath appointed a day in which he will judge the world*—How fitly does he speak this, in their supreme court of justice? *By the man*—So he speaks, suiting himself to the capacity of his hearers. *Whereof he hath given assurance to all men, in that he hath raised him from the dead*—God raising *Jesus*, demonstrated hereby, That he was to be the glorious judge of all. We are by no means to imagine, that this was all, which the apostle intended to have said. But the indolence of some of his hearers, and the petulancy of others cut him short.

V. 32. *Some mocked*—Interrupting him thereby. They took offence at that which is the principal motive of faith, from the pride of reason. And having once stumbled at this, they rejected all the rest.

V. 33. So

33 again concerning this. So Paul departed from among them. Howbeit,
 34 some clave to him and believed: among whom *was* even Dionysius the
 Areopagite, and a woman named Damaris, and others with them.

XVIII. After these things, Paul departing from Athens, came to Corinth.
 2 And finding a certain Jew named Aquila, born in Pontus, lately come
 from Italy, with Priscilla his wife (because Claudius had commanded all
 3 the Jews to depart from Rome) he went to them. And as he was of the
 same trade, he abode with them and wrought, for they were tent-makers
 4 by trade. And he discoursed in the synagogue every sabbath, and per-
 suaded the Jews and Greeks.
 5 And when Silas and Timotheus were come from Macedonia, Paul
 was pressed in spirit, and testified to the Jews, that Jesus was the Christ.
 6 But when they set themselves in opposition and blasphemed, he shook
 his raiment, and said to them, Your blood *is* upon your own head; I am
 7 pure: from henceforth I will go to the Gentiles. And going thence he

V. 33. *So Paul departed*—Leaving his hearers divided in their judgment.

V. 34. *Among whom was even Dionysius the Areopagite*—One of the judges of that court: on whom some spurious writings have been fathered in later ages, by those who were fond of high-sounding nonsense.

V. 1. *Paul departing from Athens*—He did not stay there long. The philosophers there were too easy, too indolent, and too wise in their own eyes to receive the gospel.

V. 2. *Claudius, the Roman emperor, had commanded all the Jews to depart from Rome*—All who were Jews by birth. Whether they were Jews or Christians by religion, the Romans were too stately to regard.

V. 3. *They were tent-makers by trade*—For it was a rule among the Jews (and why is it not among the Christians?) to bring up all their children to some trade, were they ever so rich or noble.

V. 5. *And when Silas and Timotheus were come from Macedonia*—Silas seems to have staid a considerable time at Berea; but Timotheus had come to the apostle while he was at Athens, and been sent by him to com-

fort and confirm the church at *Thessalonica*. (1 *Thessal.* iii. 1—5.) But now at length both Silas and Timotheus came to the apostle at Corinth. *Paul was pressed in spirit*—The more, probably, from what Silas and Timotheus related. Every Christian ought diligently to observe any such pressure in his own spirit, and if it agree with Scripture, to follow it: if he does not, he will feel great heaviness.

V. 6. *He shook his raiment*—To signify he would from that time, refrain from them; and to intimate, That God would soon shake them off as unworthy to be numbered among his people. *I am pure*—None can say this, but he that has borne a full testimony against sin. *From henceforth I will go to the Gentiles*—But not to them altogether. He did not break off all intercourse with the Jews even at Corinth. Only he preached no more in their synagogue.

V. 7. *He went into the house of one named Justus*—A Gentile, and preached there: though probably he still lodged with Aquila.

V. 8. *And*

went into the house of one named Justus, *one* that worshipped God,
 8 whose house was adjoining to the synagogue. And Crispus, the ruler of
 the synagogue, believed on the Lord with all his house, and many of the
 9 Corinthians, hearing, believed and were baptized. Then the Lord said
 to Paul by a vision, in the night, Fear not, but speak, and hold not thy
 10 peace: For I am with thee, and no man shall set on thee to hurt thee;
 11 for I have much people in this city. And he continued there a year and
 six months teaching the word of God among them.
 12 But when Gallio was proconsul of Achaia, the Jews made an assault
 with one consent upon Paul, and brought him to the judgment-seat,
 13 Saying, This *fellow* persuaded men to worship God contrary to the law.
 14 And when Paul was about to open his mouth, Gallio said to the Jews,
 If it were an act of injustice, or wicked licentiousness, O ye Jews, reason
 15 would that I should bear with you. But if it be a question of words
 and names, and of your law, look ye *to it*; for I will be no judge of
 16 these matters. And he drove them away from the judgment-seat.
 17 Then they all took Sosthenes, the ruler of the synagogue, and beat
 him before the judgment-seat. And Gallio cared for none of these
 things.

V. 8. *And many hearing*—The conversion of *Crispus*, and the preaching of *Paul*.

V. 10. *I am with thee*: therefore *fear not* all the learning, grandeur, or power, of the inhabitants of this city. *Speak, and hold not thy peace*—For thy labour shall not be in vain. *For I have much people in this city*—So he prophetically calls them that afterwards believed.

V. 11. *He continued there a year and six months*—A long time! But how few souls are now gained, in a longer time than this? Who is in the fault? Generally both teachers and hearers.

V. 12. *When Gallio was proconsul of Achaia*—Of which *Corinth* was the chief city. This *Gallio*, the brother of the famous *Seneca*, is much commended both by him and by other writers, for the sweetness and generosity of his temper, and easiness of his

behaviour. Yet one thing he lacked! but he knew it not, and had no concern about it.

V. 15. *But if it be*—He speaks with the utmost coolness and contempt, *a question of names*—The names of the heathen gods were fables and shadows. But the question concerning the name of *Jesus* is of more importance than all things else under heaven. Yet there is this singularity (among a thousand others) in the Christian religion, that human reason, curious as it is in all other things, abhors to enquire into it.

V. 17. *Then they all took Sosthenes*—The successor of *Crispus*, and probably *Paul's* chief accuser, *and beat him*—It seems because he had occasioned them so much trouble to no purpose, *before the judgment seat*—One can hardly think in the sight of *Gallio*, though at no great distance from him.

18 And Paul still continued many days; and *then* taking leave of the brethren, sailed thence for Syria, and with him Priscilla and Aquila, 19 having shaved his head at Cenchrea: for he had a vow. And he came to Ephesus and left them there; but he himself going into the synagogue, 20 reasoned with the Jews. But though they intreated *him* to tarry longer with them, he consented not: But took his leave of them, saying, I must by all means keep the approaching feast at Jerusalem, but I will return to 22 you again, if God will. And he set sail for Ephesus. And landing at Cesarea, he went up and saluted the church, and went down to Antioch. 23 And having spent some time *there*, he departed and went through the country of Galatia and Phrygia, in order, confirming all the disciples. 24 Now a certain Jew, Apollos by name, born at Alexandria, an eloquent 25 man, mighty in the Scriptures, came to Ephesus. This man had been instructed in the way of the Lord, and being fervent in spirit he spake and taught diligently the things of Jesus, knowing only the baptism of 26 John. And he spake boldly in the synagogue. And Aquila and Priscilla

him. And it seems to have had a happy effect. For *Sosthenes* himself was afterwards a Christian. 1 Cor. i. 1.

V. 18. *Paul continued many days*—After the year and six months to confirm the brethren. *Aquila having shaved his head*—As was the custom in a vow. (ch. xxi. 24. Numb. vi. 18.) *At Cenchrea*—sea-port town, at a small distance from Corinth.

V. 21. *I must by all means keep the feast at Jerusalem*—This was not from any apprehension, that he was obliged in conscience to keep the *Jewish* feasts: but to take the opportunity of meeting a great number of his countrymen to whom he might preach *Christ*, or whom he might farther instruct, or free from the prejudices they had imbibed against him. *But I will return to you*—So he did, ch. xix. 1.

V. 22. *And landing at Cesarea he went up*—Immediately to *Jerusalem*; and *saluted the church*—Eminently so called, being the mother-church of Christian believers: *And having kept the feast there, he went down from thence to Antioch*.

V. 23. *He went over the country of Galatia*

and *Phrygia*—It is supposed, spending about four years therein, including the time he staid at *Ephesus*.

V. 24. *An eloquent man, mighty in the Scriptures*—Of the Old Testament. Every talent may be of use in the kingdom of God, if joined with knowledge of the Scriptures and fervor of spirit.

V. 25. *This man had been instructed*—Though not perfectly, *in the way of the Lord*—In the doctrine of *Christ*. *Knowing only the baptism of John*—Only what *John* taught those whom he baptized, namely, To repent and believe in a *Messiah* shortly to appear.

V. 26. *He spake*—Privately; and *taught*—Publickly. Probably he returned to live at *Alexandria*, soon after he had been baptized by *John*; and so had no opportunity of being fully acquainted with the doctrines of the gospel, as delivered by *Christ* and his apostles. *And explained to him the way of God more perfectly*—He who knows *Christ*, is able to instruct even those that are *mighty in the scripture*.

V. 27. *Who*

cilla hearing him, took him to their house, and explained to him the way of God more perfectly. And when he was desirous to go over to Achaia, the brethren wrote, exhorting the disciples to receive him: who being come thither, greatly helped through grace them that had believed. For he earnestly debated with the Jews in publick, shewing by the Scriptures, that Jesus was the Christ.

XIX. Now while Apollos was at Corinth, Paul having passed through the upper parts, came to Ephesus; and finding certain disciples, He said to them, Have ye received the Holy Ghost, since ye believed? And they said to him, Nay we have not so much as heard, Whether there be any Holy Ghost. He said to them, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, telling the people to believe on him that was to come after him, that is, on Jesus. And hearing this, they were baptized in the name of the Lord Jesus. And Paul laying his hands on them, the Holy Ghost came upon them, and they spake with tongues and prophesied. And they were in all about twelve men. And going into the synagogue, he spake boldly, for three months discoursing and persuading the things concerning the kingdom of God.

V. 27. *Who greatly helped through grace*—It is through grace only that any gift of any one is profitable to another. *Them that had believed*—Apollos did not plant, but water. This was the peculiar gift which he had received. And he was better able to convince the *Jews*, than to convert the Heathens.

V. 1. *Having passed through Galatia and Phrygia, which were termed The upper parts of Asia Minor*—*Certain disciples*—Who had been formerly baptized by *John the Baptist*, and since imperfectly instructed in Christianity.

V. 2. *Have ye received the Holy Ghost?*—The extraordinary gifts of the spirit, as well as his sanctifying graces? *We have not so much as heard*—Whether there be any such gifts.

V. 3. *Into what were ye baptized?*—Into what dispensation? To the sealing of what doctrine? *Into John's baptism*—We were baptized by *John*, and believe what he taught.

V. 4. *John baptized*—That is, the whole baptism and preaching of *John* pointed at *Christ*. After this, *John* is mentioned no more in the New Testament. Here he gives way to *Christ* altogether.

V. 5. *And hearing this, they were baptized*—By some other. *Paul only laid his hands upon them. They were baptized*—They were baptized twice; but not with the same baptism. *John* did not administer that baptism, which *Christ* afterwards commanded, that is, in the name of the Father, Son, and Holy Ghost.

V. 9. *The*

- 9 But when some were hardened and believed not, but spake reproachfully of the way before the multitude, he departed from them, and separated
 10 the disciples, discoursing daily in the school of one Tyrannus. And this was done for the space of two years, so that all the inhabitants of Asia, both Jews and Greeks, heard the word of the Lord.
- 11, 12 And God wrought special miracles by the hands of Paul, So that handkerchiefs or aprons were carried from his body to the sick, and the diseases departed from them, and the evil spirits came out of them.
- 13 And some of the vagabond Jews, exorcists, undertook to name the name of the Lord Jesus, over those who had evil spirits, saying, We
 14 adjure you by Jesus, whom Paul preacheth. And there were seven
 15 sons of one Sceva, a Jewish chief priest, who did this. But the evil spirit answering said, Jesus I know, and Paul I know; but who are ye?
 16 And the man in whom the evil spirit was, leaping upon them, and getting the mastery of them, prevailed against them, so that they fled out
 17 of that house naked and wounded. And this was known to all both Jews and Greeks dwelling at Ephesus, and fear fell on them all, and
 18 the name of the Lord Jesus was magnified. And many of those who
 19 believed came, confessing and openly declaring their deeds. Many also

V. 9. *The way*—The Christian way of worshipping God: *He departed*—Leaving them their synagogue to themselves; *Discoursing daily*—Not on the sabbath only, in the school of one Tyrannus—Which we do not find was any otherwise consecrated, than by preaching the gospel there.

V. 10. *All who desired it among the inhabitants of the proconsular Asia*, now heard the word: St. Paul had been forbidden to preach it in Asia before; (ch. xvi. 6.) But now the time was come.

V. 11. *Special miracles*—Wrought in a very uncommon manner.

V. 12. *Evil spirits*—Who also occasioned many of those diseases, which yet might appear to be purely natural.

V. 13. *Exorcists*—Several of the Jews about this time pretended to a power of casting out devils, particularly by certain arts or charms, supposed to be derived

from Solomon. *Undertook to name*—Vain undertaking! Satan laughs at all those, who attempt to expel him either out of the bodies or the souls of men but by divine faith. All the light of reason is nothing, to the craft and strength of that subtle spirit. His craft cannot be known but by the spirit of God; nor can his strength be conquered, but by the power of faith.

V. 17. *And the name of the Lord Jesus was magnified*—So that even the malice of the devil wrought for the furtherance of the gospel.

V. 18. *Many came, confessing*—Of their own accord, and openly declaring their deeds—The efficacy of God's word, penetrating the inmost recesses of their soul, wrought that free and open confession to which perhaps even torments would not have compelled them.

V. 19. *Curious arts*—Magical arts, to which

of those who had practised curious arts, bringing their books together, burnt them before all men, and they computed the value of them, and
 20 found it fifty thousand *pieces* of silver. So powerfully did the word of God grow and prevail.

21 After these things were ended, Paul purposed in spirit, having passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have
 22 been there, I must see Rome also. And having sent two of those who ministered to him, Timotheus and Erastus, to Macedonia, he himself
 23 staid in Asia for a season. And about that time there arose no small
 24 tumult concerning the way. For a man named Demetrius, a silversmith, who made silver shrines of Diana, procured no small gain
 25 to the artificers: Whom having gathered together, with the workmen employed in such things, he said, Sirs, ye know that our maintenance
 26 arises from this occupation. But ye see and hear, that not at Ephesus only, but almost through all Asia, this Paul hath persuaded and turned
 27 aside much people, saying, that they are not gods, which are made with hands: So that there is danger not only that this our craft should come

which that soft appellation was given by those who practised them. *Ephesus* was peculiarly famous for these. And as these practices were of so much reputation there, it is no wonder the books which taught them should bear a great price. *Bringing their books together*—As it were by common consent, *burnt them*—Which was far better than selling them, even though the money had been given to the poor. *Fifty thousand pieces of silver*—If these pieces of silver be taken for *Jewish shekels*, the sum will amount to six thousand two hundred and fifty pounds.

V. 20. *So powerfully did the word of God grow*—In extent, and prevail—In power and efficacy.

V. 21. *After these things were ended*—Paul sought not to rest, but pressed on, as if he had yet done nothing. He is already possessed of *Ephesus* and *Asia*. He purposes for *Macedonia* and *Achaia*. He has his eye upon *Jerusalem*; then upon *Rome*; afterwards on *Spain*. (*Rom.* xv. 26.) No *Cæsar*,

no *Alexander the Great*, no other hero, comes up to the magnanimity of this little *Benjamite*.—Faith and love to God and man had enlarged his heart, even as the land of the sea.

V. 24. *Silver shrines*—Silver models of that famous temple, which were bought not only by the citizens, but by strangers from all parts. *The artificers*—The other silversmiths.

V. 25. *The workmen*—Employed by him and them.

V. 26. *Saying, that they are not gods, which are made with hands*—This manifestly shews, that the contrary opinion did then generally prevail, namely, that there was a real divinity in their sacred images. Though some of the latter heathens spoke of them just as the Romanists do now.

V. 27. *There is danger, not only that this our craft [trade] should come into disgrace, but also that the temple of the great goddess Diana should be despised*—No wonder a discourse should make so deep an impression, which

into disgrace, but also that the temple of the great goddess Diana should be despised, and her majesty destroyed, whom all Asia and the world
 28 worshippeth, And hearing *this*, they were filled with rage, and cried out,
 29 saying, Great is Diana of the Ephesians. And the whole city was filled with confusion; and they rushed with one accord into the theatre, dragging with them Caius and Aristarchus, men of Macedonia, Paul's
 30 fellow-travellers. And when Paul would have gone in to the people,
 31 the disciples would not suffer him. And some also of the principal officers of Asia, being his friends, sent to him and desired, that he would
 32 not venture himself into the theatre. Some therefore cried one thing, and some another; for the assembly was confused, and the greater part
 33 did not know for what they were come together. And they thrust Alexander forward from among the multitude, the Jews pushing him on; and Alexander, waving with his hand, would have made a defence to
 34 the people. But when they knew that he was a Jew, one voice arose from them all, crying out, for about two hours, Great is Diana of the
 35 Ephesians. But the register, having pacified the people, said, Ye men of Ephesus, what man is there who knoweth not, that the city of the

which was edged both by interest and superstition. *The great goddess* was one of the standing titles of *Diana*. *Her majesty destroyed*—Miserable majesty, which was capable of being thus destroyed! *Whom all Asia and the world*—That is, the Roman empire, *worshippeth*—Although under a great variety of titles and characters. But the multitude of those that err, does not turn error into truth.

V. 29. *They rushed with one accord*—Demetrius and his company, *into the theatre*—Where criminals were wont to be thrown to the wild beasts. *dragging with them Caius and Aristarchus*—When they could not find Paul. Probably they hoped to oblige them to fight with the wild beasts, as some think St. Paul had done before.

V. 30. *When Paul would have gone in to the people*—Being above all fear, to plead the cause of his companions, and prove they are not gods which are made with hands.

V. 31. *The principal officers of all Asia*—

The *Asian* priests, who presided over the public games, which they were then celebrating in honour of *Diana*.

V. 32. *The greater part did not know for what they were come together*—Which is commonly the case in such assemblies.

V. 33. *And they thrust forward*—Namely the artificers and workmen. *Alexander*—Probably some well-known Christian whom they saw in the crowd: *The Jews pushing him on*—To expose him to the more danger. *And Alexander waving with his hand*—In token of desiring silence, *would have made a defence*—For himself and his brethren.

V. 34. *But when they knew that he was a Jew*—And consequently an enemy to their worship of images.

V. 35. *The register*—Probably the chief governor of the public games. *The image which fell down from Jupiter*—They believed that very image of *Diana*, which stood in her temple, *fell down from Jupiter in heaven*. Perhaps he designed to insinuate, as if falling

Ephesians is a worshipper of the great Diana, and of the *image* which
 36 fell down from Jupiter? Seeing then these things cannot be denied,
 37 ye ought to be quiet, and to do nothing rashly. For ye have brought
 these men, who are neither robbers of temples, nor blasphemers of your
 38 goddesses. If then Demetrius and the artificers that are with him, have a
 charge against any one, the courts are held, and there are proconsuls : let
 39 them implead one another. But if ye enquire any thing concerning
 40 other matters, it shall be determined in a lawful assembly. And indeed
 we are in danger to be questioned for sedition, concerning this day ;
 41 there being no cause, whereby we can account for this concourse. And
 having said these things, he dismissed the assembly.

XX. And after the tumult was ceased, Paul having called the disciples
 2 to him, and exhorted *them*, departed to go into Macedonia. And having
 gone through those parts, and exhorted them with much discourse,
 3 he came into Greece. And having abode *there* three months, an ambush
 being laid for him by the Jews, as he was about to sail into Syria, he
 4 determined to return through Macedonia. And there accompanied him
 to Asia, Sopater of Berea, and of the Thessalonians, Aristarchus, and
 Secundus, and Caius of Derbe, and Timotheus ; and of Asia, Tychicus,
 5 and Trophimus, These going before, staid for us at Troas. And we set
 6 sail for Philippi, after the days of unleavened bread, and came to them
 7 at Troas in five days, where we abode seven days. And on the first day

ling down from *Jupiter*, it was not made
with hands, and so was not that sort of idols,
 which *Paul* had said were no gods.

V. 37. *Nor blasphemers of your goddesses*—
 They simply declared the One God, and
 the vanity of idols in general.

V. 38. *There are proconsuls*--One in every
 province. There was one at *Ephesus*.

V. 39. *In a lawful assembly*—In such a
 regular assembly as has authority to judge
 of religious and political affairs.

V. 40. *This concourse*—He wisely calls it
 by an inoffensive name.

V. 1. *After the tumult was ceased*—So
Demetrius gained nothing. *Paul* remained
 there till all was quiet.

V. 2. *He came into Greece*—That part of
 it, which lay between *Macedonia* and *Achaia*.

V. 3. *An ambush being laid for him*—In
 his way to the ship.

V. 4. *To Asia*—There some of them left
 him. But *Trophimus* went with him to
Jerusalem, (ch. xxi 29.) *Aristarchus*, even to
Rome, (ch. xxvii. 2.)

V. 6. *We set sail*—*St. Luke* was now with
St. Paul again, as we learn from his manner
 of expressing himself.

V. 7. *To break bread*—That is, to cele-
 brate the Lord's supper; *continued his*
discourse—Through uncommon fervor of
 spirit.

V. 8. *There*

of the week, when we were met together to break bread, Paul being to depart on the morrow, preached to them, and continued his discourse till midnight. And there were many lamps in the upper room where they were assembled. And a certain young man, named Eutychus, sitting in the window, fell into a deep sleep; and as Paul still continued his discourse, being overpowered with sleep, he fell down from the third story, and was taken up dead. And Paul went down and fell on him; and taking *him* in his arms said, Be not troubled; for his life is in him. And going up again, and having broken bread, he conversed long with them, even till break of day, and so departed. And they brought the young man alive, and were not a little comforted. But we going before into the ship, sailed to Assos, where we were to take up Paul; for so he had appointed, being himself to go on foot. And when he met us at Assos, we took him up, and came to Mitylene. And sailing thence, we came the following day over against Chios, and the next day we touched at Samos, and having tarried at Trogyllium, the day after came to Miletus. For Paul had determined to sail by Ephesus, that he might not spend any time in Asia; for he hastened, if it were possible, to be at Jerusalem on the day of Pentecost.

And sending to Ephesus from Miletus, he called thither the elders

V. 8. *There were many lamps in the room where they were assembled*—To prevent any possible scandal.

V. 9. *In the window*—Doubtless kept open, to prevent heat, both from the lamps, and the number of people.

V. 10. *Paul fell on him*—It is observable, our Lord never used this gesture. But *Elijah* and *Elisha* did as well as *Paul*. *His life is in him*—He is alive again.

V. 11. *So departed*—Without taking any rest at all.

V. 12. *And they brought the young man alive*—But alas! how many of those who have allowed themselves to sleep under sermons, or as it were, to dream awake, have slept the sleep of eternal death and fallen to rise no more!

V. 13. *Being himself to go on foot*—That he might enjoy the company of his Chris-

tian brethren a little longer: although he had passed the night without sleep, and though *Assos* was of difficult and dangerous access by land.

V. 14. *Mitylene*—Was a city and port of the isle of *Lesbos*, about seven miles distant from the *Asiatic* coast.

V. 16. *For Paul had determined to sail by Ephesus*—Which lay on the other side of the Bay. *He hastened to be at Jerusalem on the day of pentecost*—Because then was the greatest concourse of people.

V. 17. *Sending to Ephesus, he called the elders of the church*—These are called *Bishops* in the 28th verse. (rendered *overseers* in our translation.) Perhaps, *Elders* and *Bishops* then the same: or no otherwise different, than are the Rector of a parish and his Curates.

V. 18. *Ye*

18 of the church. And when they were come to him, he said to them,
 Ye know in what manner I have conversed among you, all the time from
 19 the first day I came into Asia, Serving the Lord with all humility, and
 with tears, and trials which befel me through the ambushes of the Jews:
 20 And that I have with-held nothing which was profitable, but have
 preached to you, and taught you publickly and from house to house:
 21 Testifying both to Jews and Greeks repentance toward God and faith
 in the Lord Jesus Christ.
 22 And now being bound by the spirit, I go to Jerusalem, not knowing
 23 the things that shall befall me there: Save that the Holy Ghost testifieth
 24 to me in every city, saying, that bonds and afflictions await me. But
 none of these things move me; nor do I count my life precious to
 myself, so I may finish my course with joy, and the ministry which I have
 received of the Lord Jesus, to testify the gospel of the grace of God.
 25 And now I know that ye all among whom I have conversed, pro-
 26 claiming the kingdom of God, shall see my face no more. Wherefore

V. 18. *Ye know*—Happy is he who can thus appeal to the conscience of his hearers.

V. 19. *Serving*—See the picture of a faithful servant! *The Lord*—Whose the church is, *with all humility, and with tears, and trials*—These are the concomitants of it. The service itself is described more particularly in the following verse. This humility he recommends to the *Ephesians* themselves, *Eph.* iv. 2. His tears are mentioned again, ver. 31. as also *2 Cor.* ii. 4. *Phil.* iii. 18. These passages laid together, supply us with the genuine character of St. Paul. Holy tears, from those who seldom weep on account of natural occurrences, are no mean specimen of the efficacy, and proof of the truth of Christianity. Yet joy is well consistent therewith (ver. 24.) The same person may be *sorrowful, yet always rejoicing*.

V. 20. *I have preached*—Publickly and taught—From house to house. Else he had not been pure from their blood. For even an apostle could not discharge his duty by public preaching only. How much less can an ordinary Pastor?

V. 21. *Repentance toward God*—The very first motion of the soul toward God, is a kind of repentance.

V. 22. *Bound by the spirit*—Strongly impelled by him.

V. 23. *Save that*—Only this I know in general; *The Holy Ghost witnesseth*—By other persons. Such was God's good pleasure, to reveal these things to him not immediately, but by the ministry of others.

V. 24. *Nor do I count my life precious*—It adds great force to this and all the other passages of scripture, in which the apostles express their contempt of the world, that they were not uttered by persons like *Seneca* and *Antonius*, who talked elegantly of despising the world, in the full affluence of all its enjoyments: but by men who daily underwent the greatest calamities, and exposed their lives in proof of their assertions.

V. 25. *Ye shall see my face no more*—He wisely inserts this, that what follows might make the deeper impression.

V. 27. *For*

I take you to record this day, that I *am* pure from the blood of all *men* :
 27 For I have not shunned to declare unto you all the counsel of God.
 28 Take heed therefore to yourselves and to the whole flock, in which the
 Holy Ghost hath made you overseers, to feed the church of God, which
 29 he hath purchased with his own blood. For I know this, that after my
 departure grievous wolves will enter in among you, not sparing the
 30 flock. Yea, from among yourselves men will arise, speaking perverse
 31 things, to draw away disciples after them. Therefore watch, remembering
 that for three years, I ceased not to warn every one, night and day, with
 tears.

32 And now, brethren, I commend you to God, and to the word of his
 grace, who is able to build you up, and to give you an inheritance
 33 among all them that are sanctified. I have coveted no man's silver,
 34 or gold, or apparel. Yea, you yourselves know, that these hands have
 35 ministered to my necessities, and to them that were with me. I have

V. 27. *For I have not shunned*—Otherwise if any had perished, their blood would have been on his head.

V. 28. *Take heed therefore*—I now devolve my care upon you; first *to yourselves*, then *to the flock in which the Holy Ghost hath made you overseers*—For no man or number of men upon earth can constitute an *overseer*, Bishop, or any other Christian minister. To do this, is the peculiar work of the Holy Ghost: *To feed the church of God*—That is, the believing, loving, holy children of God; *which he hath purchased*—How precious is it then in his sight! *With his own blood*—For it is the blood of the only-begotten Son of God, 1 John i. 7.

V. 29. *Grievous wolves*—From without, namely, false apostles. They had not yet broke in on the church at *Ephesus*.

V. 30. *Yea, from among yourselves men will arise*—Such were the *Nicolaitans*, of whom *Christ* complains, Rev. ii. 6. *To draw away disciples*—From the purity of the gospel, and the unity of the body.

V. 31. *I ceased not to warn every one night and day*—This was watching indeed! Who copies after this example?

V. 32. *The word of his grace*—It is the grand channel of it, to believers, as well as unbelievers. *Who is able to build you up*—To confirm and increase your faith, love, holiness. God *can* thus build us up, without any instrument. But he *does* build us up by them. O beware of dreaming, that you have less need of human teachers after you know *Christ* than before! *And to give you an inheritance*—Of eternal glory, *among them that are sanctified*—And so made meet for it. A large number of these *Paul* doubtless knew, and remembered before God.

V. 33. *I have coveted*—Here the apostle begins the other branch of his farewell discourse, like old *Samuel* (1 Sam. xii. 3.) taking his leave of the children of *Israel*.

V. 34. *These hands*—Callous, as you see, with labour. Who is he that envies such a Bishop or Archbishop as this?

V. 35. *I have shewed you*—Bishops, by my example; *all things*—And this among the rest; *that thus labouring*—So far as the labours of your office allow you time; *ye ought to help the weak*—Those who are disabled by sickness, or any bodily infirmity, from

shewed you all things, that thus labouring ye ought to help the weak, and to remember the word of the Lord Jesus, that he himself said,
 36 It is happier to give than to receive. And having said these things,
 37 he kneeled down, and prayed with them all. And they all wept fore,
 38 and falling on Paul's neck kissed him, Sorrowing most for that word which he spake, that they should see his face no more. And they conducted him to the ship.

XXI. And when we were torne away from them, and had set sail, we ran with a strait course to Coos, and the next day to Rhodes, and thence
 2 to Patara. And finding a ship passing over to Phenicia, we went aboard
 3 and set sail. And coming within sight of Cyprus, and leaving it on the left-hand, we sailed to Syria, and landed at Tyre; for there the ship was
 4 to unload her burden. And finding disciples, we tarried there seven
 5 days, who told Paul by the Spirit, not to go up to Jerusalem. But when we had finished these days, we departed and went our way; and they all attended us out of the city, with their wives and children:
 6 and kneeling down on the sea-shore we prayed. And having embraced
 7 each other we took ship, and they returned home. And having finished

from maintaining themselves by their own labour. *And to remember*—Effectually, so as to follow it; *the word which he himself said*—Without doubt his disciples remembered many of his words which are not recorded; *It is happier to give*—To imitate God, and have him as it were, indebted to us.

V. 37. *They all wept*—Of old, men, yea, the best and bravest of men, were easily melted into tears; a thousand instances of which might be produced from profane as well as sacred writers. But now, notwithstanding the effeminacy which almost universally prevails, we leave those tears to women and children.

V. 38. *Sorrowing most, for that word which he spake, That they should see his face no more*—What sorrow will be in the great day when God shall speak that word, to all who are found on the left-hand, that they shall see his face no more!

V. 1. *And when we were torne away from them*—Not without doing violence both to ourselves and them.

V. 3. *We landed at Tyre*—That there should be Christians there was foretold, *Psalms lxxxvii.* 4. What we read in that *Psalms* of the *Philistines* and *Ethiopians* also may be compared with *Acts viii.* 40. *xxvii.* 4.

V. 4. *And finding disciples, we tarried there seven days*—In order to spend the sabbath with them. *Who told Paul by the Spirit*—That afflictions awaited him at *Jerusalem*. This was properly what they said by the Spirit. They themselves advised him, *Not to go up*. The disciples seemed to understand their prophetic impulse, to be an intimation from the Spirit, that Paul, if he were so minded, might avoid the danger, by not going to *Jerusalem*.

V. 7. *Having finished our voyage*—From *Macedonia*, (ch. xx. 6. *we came to Ptolemais*: A celebrated

our voyage, we came from Tyre to Ptolemais, and saluting the brethren,
 8 we abode with them one day. And the next day, we departed and came
 to Cefarea: and entering into the house of Philip the Evangelist, who
 9 was *one* of the seven, we abode with him. And he had four daughters,
 10 virgins, who were prophetesses. And as we tarried many days, a certain
 11 prophet named Agabus, came down from Judea. And coming to us,
 he took up Paul's girdle, and binding his own feet and hands, said,
 Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the
 man whose girdle this is, and deliver *him* into the hands of the Gentiles.
 12 And when he heard these things, both we and they of the place, besought
 13 him, not to go up to Jerusalem. But Paul answered, What mean ye,
 weeping and breaking my heart? I am ready not only to be bound
 14 but also to die at Jerusalem, for the name of the Lord Jesus. And when
 he would not be persuaded, we ceased, saying, The will of the Lord be
 done.
 15 And after these days, we took up our carriages, and went up to

A celebrated city on the sea-coast, antiently called *Accos*. It is now, like many other once noble cities, only an heap of ruins.

V. 8. *We came to Cefarea*—So called from a stately temple, which *Herod the great* dedicated there to *Augustus Cesar*. It was the place where the Roman governor of *Judea* generally resided and kept his court. *Philip the evangelist, who was one of the seven deacons*—An evangelist is, a preacher of the gospel to those who had never heard it, as *Philip* had done to the *Samaritans*, to the *Ethiopian Eunuch* and to all the towns from *Azotus* to *Cefarea*. (ch. viii. 5, 26, 40.) It is not unlikely he spent the following years, preaching in *Tyre* and *Sidon*, and the other Heathen cities, in the neighbourhood of *Galilee*, his house being at *Cefarea*, a convenient situation for that purpose. *We abode with him*—We lodged at his house, during our stay at *Cefarea*.

V. 10. *A certain prophet came*—The nearer the event was, the more express were the predictions which prepared *Paul* for it.

V. 11. *Binding his own feet and hands*—

In the manner that malefactors were wont to be bound when apprehended. *So shall the Jews bind the man, whose girdle this is*—*St. Paul's* bonds were first particularly foretold at *Cefarea*, to which he afterwards came in bonds, ch. xxiii. 33.

V. 12. *Both we* (his fellow-travellers) *and they of the place besought him, Not to go up to Jerusalem*—*St. Paul* knew that this prediction had the force of a command. They did not know this.

V. 13. *Breaking my heart*--For the apostles themselves were not void of human affections. *I am ready not only to be bound, but to die*—And to him that is ready for it, the burden is light.

V. 14. *And when he would not be persuaded*—This was not obstinacy, but true Christian resolution. We should never be persuaded, either to do evil, or to omit doing any good which is in our power; saying, *the will of the Lord be done*—Which they were satisfied, *Paul* knew.

V. 15. *We took up our carriages*—Or baggage; which probably went by sea before.

What

16 Jerusalem, And *some* of the disciples also from Cefarea went with us, and brought us to one Mnafon, a Cyprian, an old disciple, with whom we should lodge.

17 And when we were come up to Jerusalem, the brethren received us
18 gladly. And the next day, Paul went in with us to James, and all the
19 elders were present. And having saluted them, he gave them a particular
account of those things which God had done among the Gentiles by
20 his ministry. And having heard *it*, they glorified God, and said to him,
thou seeft, brother, how many thousands of believing Jews there are,
21 and they are all zealous for the law. But they have been informed
concerning thee, that thou teachest the Jews who are among the Gentiles,
to apostatize from Moses, telling them, not to circumcise *their* children,
22 nor to walk after the customs. What is it therefore? The multitude
must needs come together; for they will hear that thou art come.
23 Therefore do this that we say to thee: there are with us four men, who
24 have a vow on them: Take them and purify thyself with them, and be at

What they took with them now in particular was, the alms they were carrying to Jerusalem, ch. xxiv. 17.

V. 16. *The disciples brought us to one Mnafon, a Cyprian, an old disciple*—He was a native of Cyprus, but an inhabitant of Jerusalem, and probably one of the first converts there.

V. 18. *Paul went in with us*—That it might appear, we are all of one mind, to James—Commonly called the Lord's brother; the only apostle then presiding over the churches in Judea.

V. 20. *They are all zealous for the law*—For the whole Mosaic dispensation. How astonishing is this! Did none of the apostles, beside St. Paul know, that this dispensation was now abolished? And if they did both know and testify this, how came their hearers not to believe them?

V. 21. *They have been informed concerning thee, that thou teachest the Jews—not to circumcise their children, nor to walk after the customs*—Of the Mosaic law. And so undoubtedly he did. And so he wrote to all the churches in Galatia, among whom were

many Jews. Yea, and James himself had long before assented to Peter, affirming before all the apostles and all the brethren, (ch. xv. 10.) That this very law was a yoke, which (said he) neither our fathers nor we are able to bear—Amazing! That they did not know this! Or, that if they did, they did not openly testify it at all hazards, to every Jewish convert in Jerusalem!

V. 22. *What is it therefore?*—What is to be done? *The multitude must needs come together*—They will certainly gather together, in a tumultuous manner, unless they be some way pacified.

V. 23. *Therefore*—To obviate their prejudice against thee: *Do this that we say to thee*—Doubtless they meant this advice well: but could Paul follow it in godly sincerity? Was not the yielding so far to the judgment of others, too great a deference to be paid to any mere men?

V. 24. *And all will know—that thou thyself walkest orderly, keeping the law*—Ought he not, without any reverence to man, where the truth of God was so deeply concerned, to have answered plainly, I do not keep the

charges with them, that they may shave their heads: and all will know, that there is nothing of those things which they have heard of thee;
 25 but *that* thou thyself walkest orderly, keeping the law. As touching the Gentiles that believe, we have written and determined, that they should observe no such thing; save only that they keep themselves from what is offered to idols, and from blood, and from what is strangled,
 26 and from fornication. Then Paul took the men, and the next day purifying himself with them, entered into the temple, declaring the accomplishment of the days of purification, till the offering should be
 27 offered for every one of them. And when the seven days were about to be accomplished, the Jews that were from Asia seeing him in the
 28 temple, stirred up all the multitude, and laid hands on him, Crying out, Men of Israel, help! This is the man, that teacheth all men every where against the people, and the law, and this place: yea and hath even
 29 brought Greeks into the temple, and polluted this holy place. For they had before seen Trophimus the Ephesian, with him in the city, whom
 30 they supposed Paul had brought into the temple. And the whole city was moved, and the people ran together; and laying hold on Paul, the dragged him out of the temple: and immediately the gates were shut.

31 And as they went about to kill him, word came to the tribune of

the *Mosaic* law: neither need any of you. Yea, *Peter* doth not keep the law. And God himself expressly commanded him not to keep it; ordering him to *go in to men uncircumcised, and to eat with them.* (ch. xi. 3.) which the law utterly forbids.

V. 26. *Then Paul took the men*—Yielding his own judgment to their advice, which seemed to flow not out of spiritual, but carnal wisdom; *seeming* to be what he really was not: making as if he believed the law still in force. *Declaring*—Giving notice to the priests in waiting, that he designed to accomplish the days of purification, till all the sacrifices should be offered, as the *Mosaic* law required, (*Numb.* vi. 13.)

V. 27. *And when the seven days were about to be accomplished*—When after giving notice to the priests, they were entering upon

the accomplishment of those days. It was toward the beginning of them that *Paul* was seized. *The Jews that were from Asia*—Some of those *Jews* who came from *Asia* to the feast.

V. 28. *Against the people*—The *Jewish* nation; and the law—Of *Moses*; and this place—The temple. Yea, and hath even brought Greeks into the temple—They might come into the outer court. But they imagined *Paul* had brought them into the inner temple, and had thereby polluted it.

V. 30. *And immediately the gates were shut*—Both to prevent any further violation of the temple; and to prevent *Paul's* taking sanctuary at the horns of the altar.

V. 31. *And as they went about to kill him*—It was a rule among the *Jews*, that any uncircumcised person who came into the inner

- 32 the cohort, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down to them; and when they
 33 saw the tribune and soldiers, they ceased from beating Paul. Then the tribune came near, and took him, and commanded *him* to be bound with two chains, and enquired, Who he was, and what he had done?
 34 But some among the multitude cried out one thing, some another; and when he could not know the certainty for the tumult, he commanded
 35 him to be carried into the castle. But when he came upon the stairs, he was borne of the soldiers, through the violence of the multitude.
 36 For the throng of people followed after, crying, Away with him. And
 37 as Paul was about to be brought into the castle, he said to the tribune,
 38 May I speak to thee? Who said, Canst thou speak Greek? Art not thou that Egyptian, who before these days madest an uproar, and leddest
 39 out four thousand murderers into the wilderness? But Paul said, I am a man who am a Jew of Tarsus in Cilicia, a citizen of no mean city:

inner temple, might be stoned without farther process. And they seemed to think, Paul who brought such in thither, deserved no better treatment. *Word came to the tribune*—A cohort or detachment of soldiers belonging to the Roman legion, which lodged in the adjacent castle of *Antonia*, were stationed on feast-days near the temple, to prevent disorders. It is evident *Lyfias* himself was not present, when the tumult began. Probably he was the oldest Roman tribune (or colonel) then at *Jerusalem*. And as such he was the commanding officer of the legion quartered at the castle.

V. 33. *Then the tribune*—Having made his way through the multitude, *came near and took him*—And how many great ends of Providence, were answered by this imprisonment? This was not only a means of preserving his life (after he had suffered severely for worldly prudence) but gave him an opportunity of preaching the gospel safely, in spite of all tumult; (ch. xxii. 22.) yea, and that in those places, to which otherwise he could have had no access,

(ver. 40.) *And commanded them to be bound with two chains*—Taking it for granted, he was some notorious offender. And thus the prophecy of *Agabus* was fulfilled, though by the hands of a Roman.

V. 35. *When he came upon the stairs*—The castle *Antonia* was situate on a rock fifty cubits high, at that corner of the outward temple, where the western and northern porticos joined, to each of which there were stairs descending from it.

V. 37. *As Paul was about to be brought into the castle*—The wisdom of God taught him, to make use of that very time and place.

V. 38. *Art thou that Egyptian*—Who came into *Judea*, when *Felix* had been some years governor there? Calling himself a prophet, he drew much people after him; and having brought them through the wilderness, led them to mount *Olivet*, promising that the walls of the city should fall down before them. But *Felix* marching out of *Jerusalem* against him, his followers quickly dispersed: many of whom were taken or slain: but he himself made his escape.

V. 40. *In*

40 and I beseech thee give me leave to speak to the people. And when he had given him leave, Paul standing on the stairs, waved *his* hand to the people: and a great silence being made, he spake to them in the Hebrew tongue, saying,

XXII. Brethren, and fathers, hear ye now my defence unto you. (And
2 when they heard that he addressed them in the Hebrew tongue, they kept
3 the more silence: and he saith) I am verily a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, accurately instructed in the law of our fathers, and was zealous toward God, as ye are
4 all this day. And I persecuted this way to the death, binding and delivering
5 into prisons both men and women: as likewise the high-priest is my witness, and all the estate of the elders: from whom also I received letters to the brethren, and went to Damascus; to bring them who were
6 there bound to Jerusalem to be punished. But as I journeyed and drew near to Damascus, about noon, suddenly there shone from heaven a great
7 light round about me. And I fell to the ground, and heard a voice

V. 40. *In the Hebrew tongue*---That dialect of it, which was then commonly spoken at Jerusalem.

V. 1. *Hear ye now my defence*---Which they could not hear before, for the tumult.

V. 3. *I am verily*---This defence answers all that is objected, ch. xxi. 28. As there, so here also mention is made of the person of Paul, ver. 3. of *the people and the law*, ver. 3, 5, 12; of *the temple*, ver. 17; of *teaching all men*, ver. 15---17, 21; and of the truth of his doctrine, ver. 6. But he speaks closely and nervously, in few words, because the time was short. *But brought up at the feet of Gamaliel*---The scholars usually sat on low seats, or upon mats on the floor, at the feet of their masters, whose seats were raised to a considerable height. *Accurately instructed*---The learned education which Paul had received, was once no doubt the matter of his boasting and confidence. Unsanctified learning made his *bonds strong*, and furnished him with numerous arguments against the gospel. Yet when the grace of God had changed his

heart, and turned his accomplishments into another channel, he was the fitter instrument to serve God's wife and merciful purposes, in the defence and propagation of Christianity.

V. 4. *And I persecuted this way*---With the same zeal that you do now---*Binding both men and women*---How much better was his condition, now he was bound himself?

V. 5. *The high-priest is my witness*---Is able to testify. *The brethren*---*Jews*: So this title was not peculiar to the Christians.

V. 6. *About noon*---All was done in the face of the sun. *A great light shone*---By whatever method God reveals himself to us, we shall have everlasting cause to recollect it with pleasure. Especially when he has gone in any remarkable manner out of his common way, for this gracious purpose. If so, we should often dwell on the particular circumstances, and be ready, on every proper occasion, to recount those wonders of power and love, for the encouragement and instruction of others.

V. 9. *They*

8 saying to me, Saul, Saul, why persecutest thou me? And I answered,
 Who art thou, Lord? And he said to me, I am Jesus of Nazareth,
 9 whom thou persecutest. And they that were with me saw the light,
 and were terrified; but they did not hear the voice of him that spake to
 10 me. And I said, What shall I do, Lord? And the Lord said to me,
 Rise, and go into Damascus, and there it shall be told thee of all things
 11 which are appointed thee to do. And as I could not see for the glory
 of that light, being led by the hand by them that were with me, I came
 12 into Damascus. And one Ananias, a devout man according to the law,
 13 well reported of by all the Jews that dwelt *there*, Coming to me, stood
 14 and said to me, Brother, Saul, receive thy sight. And the same hour I
 looked up upon him. And he said, the God of our fathers hath chosen
 thee, to know his will, and see that just one, and hear the voice of
 15 his mouth. For thou shalt be his witness to all men, of what thou hast
 16 seen and heard. And now, why tarriest thou? Arise and be baptized,
 17 and wash away thy sins, calling on the name of the Lord. And when I
 was returned to Jerusalem, and was praying in the temple, I was
 18 in a trance; And saw him saying to me, Make haste and depart
 quickly out of Jerusalem; for they will not receive thy testimony con-
 19 cerning me. And I said, Lord, they know that I imprisoned, and beat
 20 in every synagogue them that believed on thee. And when the blood

V. 9. *They did not hear the voice*---Distinctly; but only a confused noise.

V. 12. *A devout man according to the law*---A truly religious person, and though a believer in *Christ*, yet a strict observer of the law of *Moses*.

V. 16. *Be baptized, and wash away thy sins*---Baptism administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily in the primitive church bestow this on any, unless through this means.

V. 17. *When I was returned to Jerusalem*---From *Damascus*, and was praying in the temple---Whereby he shews that he still paid the temple its due honour, as the house of prayer. *I was in a trance*---Perhaps he might continue standing all the while, so that any who were near him, would hardly discern it.

V. 18. *And I saw him*—Jesus. *Saying to me, Depart quickly out of Jerusalem*—Because of the snares laid for thee; and in order to preach, where they will hear.

V. 19. *And I said*—It is not easy for a servant of *Christ*, who is himself deeply impressed with divine truths, to imagine to what a degree men are capable of hardening their hearts against them. He is often ready to think with *Paul*, It is impossible for any to resist such evidence. But experience makes him wiser, and shews that wilful unbelief is proof against all truth and reason.

V. 20. *When the blood of thy martyr Stephen was shed, I also was standing by*—A real convert still retains the remembrance of his former sins. He confesses them, and is humbled for them, all the days of his life.

V. 22. *And*

of thy martyr Stephen was shed, I also was standing by, and consenting,
 21 and kept the garments of them that slew him. But he said to me,
 Depart : for I will send thee far off to the Gentiles.

22 And they heard him to this word, and *then* lifted up their voice and said,
 Away with such a fellow from the earth ; for it is not fit that he should
 23 live. And as they cried out, and rent their garments, and cast dust into
 24 the air, The tribune commanded him to be brought into the castle, and
 ordered him to be examined by scourging, that he might know for what
 25 cause they cried so against him. And as they were binding him with
 thongs, Paul said to the Centurion that stood by, Is it lawful for you to
 26 scourge a Roman even uncondemned ? The Centurion hearing *it*, went
 and told the tribune, saying, Consider what thou art about to do ; for
 27 this man is a Roman. Then the tribune came and said to him, Tell me,
 28 art thou a Roman ? He said, Yea. And the tribune answered, I purchased
 this freedom with a great sum of money. And Paul said, But I was
 29 *free-born*. Then they who were going to examine him, immediately
 departed from him : and the tribune was afraid, after he knew he was a
 Roman, because he had bound him.

30 And on the morrow, desiring to know the certainty, what he was accused
 of by the Jews, he loosed him from *his* bonds, and commanded the chief

V. 22. *And they heard him to this word—* Till he began to speak of his mission to the *Gentiles*, and this too in such a manner as implied that the *Jews* were in danger of being cast off.

V. 23. *They rent their garments—* In token of indignation and horror at this pretended blasphemy, and *cast dust into the air—* Through vehemence of rage, which they knew not how to vent.

V. 25. *And as they—* The soldiers ordered by the tribune, *were binding him with thongs—* A freeman of *Rome* might be bound with a chain and beaten with a staff : but he might not be bound with thongs, neither scourged, or beaten with rods ; *Paul said to the centurion—* The captain, who stood by to see the orders of the tribune executed.

V. 26. *Consider what thou art about to do ;*

for this man is a Roman— Yea, there was a stronger reason to consider. For this man was a servant of God.

V. 28. *But I was free born—* Not barely as being born at *Tarsus* ; for this was not a *Roman* colony. But probably either his father, or some of his ancestors had been made free of *Rome* for some military service.

We learn hence, that we are under no obligation as Christians, to give up our civil privileges (which we are to receive and prize as the gift of God) to every insolent invader. In a thousand circumstances, gratitude to God, and duty to men, will oblige us to insist upon them ; and engage us to strive to transmit them, improved, rather than impaired, to posterity.

priests and all the council to come; and bringing Paul down, set him before them.

XXIII. And Paul earnestly beholding the council, said, Brethren, I have
 2 lived in all good conscience before God till this day. And Ananias the
 high-priest commanded them that stood by, to smite him on the mouth.
 3 Then said Paul to him, God is about to smite thee, thou whited wall.
 For fittest thou to judge me according to the law, and commandest me
 4 to be smitten contrary to the law? But they that stood by, said, Revilest
 5 thou God's high-priest? Then said Paul, I was not aware, brethren, that
 it was the high-priest; for it is written, * Thou shalt not revile the ruler
 6 of thy people. But Paul perceiving that the one part were Sadducees,
 and the other Pharisees, cried out in the council, Brethren, I am a
 Pharisee, the son of a Pharisee; for the hope of the resurrection of the
 7 dead am I called in question. And when he had said this, there arose

V. 1. *And Paul earnestly beholding the council*—Professing a clear conscience by his very countenance; and likewise waiting to see, whether any of them was minded to ask him any question, *said, I have lived in all good conscience before God till this day*—He speaks chiefly of the time since he became a Christian. For none questioned him concerning what had been before. And yet even in his unconverted state, although he was in error, yet he had acted from conscience, *Before God*—Whatever men may think or say of me.

V. 3. *Then said Paul*—Being carried away by a sudden and prophetic impulse, *God is about to smite thee, thou whited wall*—Fair without; full of dirt and rubbish within. And he might well be so termed, not only as he committed this outrage, while gravely sitting on the tribunal of justice; but also as, at the same time that he stood high in the esteem of the citizens, he cruelly defrauded the priests of their legal subsistence, so that some of them even perished for want. And God did remarkably smite him; for about five years after this, his

house being reduced to ashes, in a tumult begun by his own son, he was besieged in the royal palace; where having hid himself in an old aqueduct, he was dragged out and miserably slain.

V. 5. *I was not aware, Brethren, that it was the high-priest*—He seems to mean, I did not advert to it, in the prophetic transport of my mind: but he does not add, That his not adverting to it proceeded from the power of the spirit coming upon him; as knowing they were not able to bear it. This answer admirably shews the situation of mind he was then in, partly with regard to the by-standers, whom he thus softens, adding also the title of *brethren*, and justifying their reproof by the prohibition of *Moses*; partly with regard to himself, who, after that singular transport subsided, was again under the direction of the general command.

V. 6. *I am a Pharisee, the son of a Pharisee: for the hope of the resurrection of the dead, am I called in question*—So he was in effect; although not formally, or explicitly.

V. 8. *The*

a contention between the Pharisees and the Sadducees; and the multitude
 8 was divided. For the Sadducees say, there is no resurrection, neither
 9 angel nor spirit; but the Pharisees confess both. And there was a great
 clamour: and the Scribes of the Pharisees side arising, contended, saying,
 We find no evil in this man; but if a spirit or an angel hath spoken to
 10 him, let us not fight against God. And as a great disturbance arose, the
 tribune fearing lest Paul should be torn in pieces by them, commanded
 the soldiers to go down, and pluck him from among them, and bring him
 into the castle.

11 And the night following, the Lord standing by him, said, Be of
 good courage, Paul: for as thou hast testified the things concerning
 12 me at Jerusalem, so thou must testify at Rome also. And when it was
 day, some of the Jews entering into a conspiracy, bound themselves by a
 curse, saying, that they would neither eat nor drink, till they had killed
 13 Paul. And they were more than forty, who had made this confederacy.
 14 And they came to the chief priests and elders, and said, We have bound
 ourselves by a solemn curse, not to taste any thing, till we have killed
 15 Paul. Now therefore ye with the council signify to the tribune, that he

V. 8. *The Pharisees confess both*—Both the resurrection, and the existence of angels and separate spirits.

V. 9. *And the Scribes of the Pharisees side arising*—Every sect contains both learned and unlearned. The former use to be the mouth of the party. *If a spirit*—St. Paul in his speech from the stairs had affirmed, that Jesus, whom they knew to have been dead, was alive, and that he had *spoken to him* from heaven, and again in a vision. So they add nothing, only they construe it in their own way, putting an angel or spirit for Jesus.

V. 11. *And the night following, the Lord Jesus*—What Paul had before purposed in spirit, (ch. xix. 21.) God now in due time confirms. Another declaration to the same effect is made by an angel of God, (ch. xxvii. 23.) And from the 23d chapter the sum of this book turns on the testimony of Paul to the Romans. How would the defenders of St. Peter's supremacy triumph,

could they find but half as much ascribed to him? *Be of good courage, Paul*—As he laboured under singular distresses and persecutions, so he was favoured with extraordinary assurances of the divine assistance. *Thou must testify*—Particular promises are usually given, when all things appear desperate. *At Rome also*—Danger is nothing in the eyes of God: all hinderances further his work. A promise of what is afar off, implies all that necessarily lies between. *Paul shall testify at Rome*: therefore he shall come to Rome; therefore he shall escape the Jews, the sea, the viper.

V. 12. *Some of the Jews bound themselves*—Such execrable vows were not uncommon among the Jews. And if they were prevented from accomplishing what they had vowed, it was an easy matter to obtain absolution from the Rabbi's.

V. 15. *Now therefore ye*—Which they never scrupled at all, as not doubting, but they were doing God service.

V. 17. *And*

bring him down to you to-morrow, as though ye would more accurately know the things concerning him: and we, before he come near, are ready to kill him. But Paul's sister's son, hearing of their lying in wait, came, and entering into the castle, told Paul. And Paul calling to him one of the centurions, said, Conduct this young man to the tribune; for he hath something to tell him. So he took and brought him to the tribune, and said, Paul the prisoner, calling me to him, desired me, to bring this young man to thee, who hath something to tell thee. And the tribune taking him by the hand, and going aside privately, asked, What is it that thou hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow, to the council, as if they would enquire something concerning him more accurately. But do not yield to them; for there are more than forty of them lie in wait, who have bound themselves with a curse, neither to eat nor drink till they have killed him; and now are they ready, expecting a promise from thee. So the tribune dismissed the young man, having charged him, Tell no man, that thou hast discovered these things to me. And having called to him two of the centurions, he said, Prepare two hundred soldiers to go to Cesarea, and seventy horsemen, and two hundred spearmen, by the third hour of the night. And provide beasts, to set Paul upon, and conduct him safe to Felix the governor. And he wrote a letter after this manner, Claudius Lyfias to the most excellent governor Felix, greeting. As this man was seized by the Jews, and about to be killed by them, I came with the soldiery and rescued him, having learned, that he was a Roman. And desiring to know the crime of which they accused him, I brought him before their council: Whom I found to be accused concerning questions of their law, but to be charged with nothing worthy of death or of bonds. And when it was shewn me, that an ambush was about to be laid for the man by the Jews, I immediately sent him to

V. 17. *And Paul*—Though he had an express promise of it from Christ, was not to neglect any proper means of safety.

V. 19. *And the tribune taking him by the hand*—In a mild, condescending way. *Lyfias* seems to have conducted this whole affair with great integrity, humanity, and prudence.

V. 24. *Provide beasts*—If a change should be necessary, to set Paul on—So we read of his riding once; but not by choice.

V. 27. *Having learned, that he was a Roman*—True; but not before he rescued him. Here he uses art.

V. 31. *The*

thee, commanding his accusers also to say before thee what they have against him. Farewel.

31 The soldiers therefore taking Paul, as it was commanded them,
32 brought him by night to Antipatris. On the morrow they returned to
33 the castle, leaving the horsemen to go with him: Who entering into
Cesarea, and delivering the letter to the governor, presented Paul also
34 before him. And having read it, he asked of what province he was?
35 And being informed that he was of Cilicia, I will give thee, said he, a
thorough hearing, when thy accusers also are come. And he com-
manded him to be kept in Herod's palace.

XXIV. And after five days, Ananias the high-priest came down with the
elders, and a certain orator, named Tertullus; who appeared before the
2 governor against Paul. And he being called, Tertullus began to accuse
him, saying, Seeing we enjoy great peace through thee, and that very
worthy deeds are done to this nation by thy prudence always, and in all
3 places, We accept it, most excellent Felix, with all thankfulness. But
4 that I may not trouble thee farther, I beseech thee of thy clemency to
5 hear us a few words. For we have found this man, a pestilent fellow,
and a mover of sedition among all the Jews throughout the world, and a
6 ringleader of the sect of the Nazarenes: Who hath also attempted to
profane the temple; whom we seized and would have judged according
7 to our law. But Lyfias the tribune coming upon us, with great violence
8 took him away out of our hands, Commanding his accusers to come to

V. 31. *The soldiers brought him by night to Antipatris*—But not the same night they set out. For *Antipatris* was about thirty-eight of our miles north-west of *Jerusalem*. *Herod the Great* rebuilt it, and gave it this name, in honour of his father *Antipater*. *Cesarea* was near seventy miles from *Jerusalem*; about thirty from *Antipatris*.

V. 35. *In Herod's palace*—This was a palace and a court, built by *Herod the Great*. Probably some tower belonging to it might be used for a kind of a state-prison.

V. 1. *Ananias*—Who would spare no trouble on the occasion, with several of the elders, members of the Sanhedrim.

V. 2. *Tertullus began*—A speech how different from *St. Paul's*! which is true, modest, solid, and without paint. *Felix* was a man of the most infamous character, and a plague to all the provinces over which he presided.

V. 4. *But that I may not trouble thee any farther*—By trespassing either on thy patience or modesty. The eloquence of *Tertullus* was as bad as his cause: a lame introduction, a lame transition, and a lame conclusion! Did not God confound the orator's language?

V. 10. *Knowing*

thee, whereby thou mayest thyself, on examination, take knowledge of all
9 these things, of which we accuse him. And the Jews also assented,
saying that these things were so.

10 Then Paul, after the governor had made a sign to him to speak, answered,
Knowing thou hast been for several years a judge to this nation, I
11 chearfully answer for myself: As thou mayest know, that it is but twelve
12 days since I went up to worship at Jerusalem. And they neither found
me disputing with any man in the temple, nor making an insurrection
13 among the multitude, either in the synagogues, or in the city. Nor
14 can they prove the things whereof they now accuse me! But this I con-
fess unto thee, that after the way which they call heresy, so worship I the
God of my fathers, believing all things which are written in the law and
15 in the prophets; Having hope in God, that there shall be a resurrection
of the dead, both of the just and of the unjust, which they themselves

V. 10. *Knowing for several years thou hast been a judge over this nation*—And so not unacquainted with our religious rites and customs, and consequently more capable of understanding and deciding a cause of this nature. There was no flattery in this. It was a plain fact. He governed Judea six or seven years. *I answer for myself*—And it may be observed, his answer exactly corresponds with the three articles of *Tertullus'* charge, Sedition, heresy, profanation of the temple. As to the first, he suggests, that he had not been long enough at Jerusalem to form a party and attempt an insurrection: (For it was but twelve days since he came up thither; five of which he had been at *Cesarea*, ver. 1: one or two were spent in his journey thither, and most of the rest he had been confined at Jerusalem.) And he challenges them, in fact to produce any evidence of such practices. (ver. 11—13.) As to the second he confesses himself to be a Christian; but maintains this to be a religion, perfectly agreeable to the law and the prophets, and therefore deserving a fair reception. (ver. 14—16.) And as for profaning the temple, he

observes that he behaved there in a most peaceful and regular manner, so that his innocence had been manifest even before the Sanhedrim, where the authors of the tumult did not dare to appear against him.

V. 14. *After the way which they call heresy*—This appellation *St. Paul* corrects. Not that it was then an odious word; but it was not honourable enough. A party or sect (so that word signifies) is formed by men: *This way* was prescribed by God. The apostle had now said what was sufficient for his defence: but having a fair occasion, he makes an ingenuous confession of his faith in this verse, his hope in the next, his love in the 17th. *So worship I the God of my fathers*—This was a very proper plea before a Roman magistrate: as it proved that he was under the protection of the Roman laws, since the Jews were so: whereas had he introduced the worship of new Gods, he would have forfeited that protection. *Believing all things which are written*—Concerning the Messiah.

V. 15. *Both of the just and the unjust*—In a public court;—this was peculiarly proper to be observed.

V. 16. *For*

16 also expect. And for this cause do I also exercise myself to have always
 17 a conscience void of offence toward God and toward men. Now after
 18 several years I came to bring alms to my nation, and offerings. Where-
 upon certain Jews from Asia found me purifying in the temple, neither
 19 with multitude, nor with tumult: Who ought to have been present
 20 before thee, and to accuse me, if they had any thing against me. Or let
 these themselves say, what crime they found in me, when I stood before
 21 the council, Unless *it be* concerning this one word, that I cried, standing
 among them, Touching the resurrection of the dead, * I am called in
 question by you this day.

22 And when Felix heard these things, he put them off, saying, After
 I have been more accurately informed concerning this way, when
 Lyfias the tribune cometh down, I will take full cognisance of your
 23 affair. And he commanded the centurion to keep him, and let *him*
 have liberty and to hinder none of his friends from ministering to
 him.

24 And after some days, Felix coming with Drusilla his wife, who was a
 Jewess, sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned concerning justice, temperance, and the judgment to
 come, Felix being terrified, answered, Go thy way for this time: when I

V. 16. *For this cause*—With a view to this, *I also exercise myself*—As well as they.

V. 19. *Who ought to have been present before thee*—But the world never commits greater blunders, even against its own laws, than when it is persecuting the children of God.

V. 21. *Unless they think me blameable for this one word*—Which nevertheless was the real truth.

V. 22. *After I have been more accurately informed*—Which he afterwards was: and he doubtless (as well as *Festus* and *Agrippa*) transmitted a full account of these things to *Rome*.

V. 23. *He commanded the centurion to let him have liberty*—To be only a prisoner at large. Hereby the gospel was spread more and more: not to the satisfaction of the *Jews*. But they could not hinder it.

* Chap. xxiii. 6.

V. 24. *And after Paul had been kept some days in this gentle confinement at Cesarea, Felix, who had been absent for a short time, coming thither again, with Drusilla his wife*—The daughter of *Herod Agrippa*, one of the finest women of that age. *Felix* persuaded her to forsake her husband, *Azzius*, king of *Emessa*, and to be married to himself, though a heathen. She was afterwards, with a son she had by *Felix*, consumed in an eruption of mount *Vesuvius*. *Concerning the faith in Christ*—That is, the doctrine of *Christ*.

V. 25. *And as he reasoned of justice, temperance, and the judgment to come*—This was the only effectual way of preaching *Christ* to an unjust, lewd judge. *Felix being terrified*—How happily might this conviction have ended, had he been careful to pursue the views, which were then opening;

26 have a convenient season, I will afterwards call for thee. And he hoped also that money would have been given him by Paul; and therefore he 27 sent for him the oftner, and discoursed with him. But after two years Felix was succeeded by Portius Festus: and Felix desiring to gratify the Jews, left Paul bound.

XXV. Now when Festus was come into the province, after three days 2 he went up from Cesarea to Jerusalem. Then the high-priest and the chief of the Jews, appeared before him against Paul, and besought him, 3 Begging favour against him, that he would send for him to Jerusalem, 4 lying in wait to kill him by the way. But Festus answered, That Paul was kept at Cesarea, and that he himself would depart *thither* shortly. 5 Therefore let those of you, said he, who are able, go down with me and

opening upon his mind! But, like thousands, he deferred the consideration of these things to a *more convenient season*. A season which, alas! never came. For though he heard again, he was terrified no more.

In the mean time we do not find *Drusilla*, though a Jewess, was thus alarmed. She had been used to hear of a future judgment: perhaps too she trusted to the being a daughter of *Abraham*, or to the expiation of the law, and so was proof against the convictions which seized on her husband, though an Heathen. Let this teach us to guard against all such false dependencies, as tend to elude those convictions, that might otherwise be produced in us, by the faithful preaching of the word of God. Let us stop our ears against those messengers of Satan, who appear as angels of light, who would teach us to reconcile the hope of salvation with a corrupt heart or an unholy life. *Go thy way for this time*—O how will every damned soul one day lament his having neglected such a time as this?

V. 26. *He hoped also*—An evil hope: so when he heard, his eye was not single. No marvel then that he profited nothing by all St. Paul's discourses: *that money would be given*—By the Christians for the liberty of

so able a minister. And waiting for this, unhappy *Felix* fell short of the treasure of the gospel.

V. 27. *But after two years*—After St. Paul had been two years a prisoner, *Felix desiring to gratify the Jews, left Paul bound*—Thus men of the world, to gratify one another, stretch forth their hands to the things of God! Yet the wisdom of *Felix* did not profit him, did not satisfy the Jews at all. Their accusations followed him to *Rome*, and had utterly ruined him, but for the interest which his brother *Pallas* had with *Nero*.

V. 2. *Then the high-priest and the chief of the Jews appeared against Paul*—In so long a time their rage was nothing cooled. So much louder a call had Paul to the *Gentiles*.

V. 4. *But Festus answered*—So Festus' care to preserve the imperial privileges, was the means of preserving Paul's life. By what invisible springs does God govern the world! With what silence, and yet with what wisdom and energy!

V. 5. *Let those of you who are able*—Who are best able to undertake the journey, and to manage the cause. *If there be any wickedness in him*—So he does not pass sentence, before he hears the cause.

V. 6. *Not*

- 6 accuse the man, if there be any *wickedness* in him. And having tarried among them not more than eight or ten days, he went down to Cæsarea; and the next day, sitting on the judgment-seat, he commanded Paul to
 7 be brought. And when he was come, the Jews who had come down from Jerusalem, stood round about *him*, bringing many and heavy
 8 accusations against Paul, which they were not able to prove: while he answered for himself, Neither against the law of the Jews, nor against the
 9 temple, nor against Cæsar, have I offended at all. But Festus, desiring to gratify the Jews, answered Paul and said, Art thou willing to go up to Jerusalem, and there be judged before me concerning these things?
 10 Then said Paul, I am standing at Cæsar's judgment-seat, where I ought to be judged: I have done no wrong to the Jews, as thou also very
 11 well knowest. For if indeed I have done wrong, and have committed any thing worthy of death, I refuse not to die: but if there is nothing of the things whereof these accuse me, no man can give me up to them.
 12 I appeal to Cæsar. Then Festus, having conferred with the council answered, Hast thou appealed to Cæsar? To Cæsar shalt thou go.
 13 And after certain days, king Agrippa and Bernice came to Cæsarea,
 14 to salute Festus. And when they had been there many days, Festus declared the case of Paul to the king, saying, There is a certain man
 15 left prisoner by Felix, About whom when I was at Jerusalem, the chief

V. 6. *Not more than ten days*—A short space for a new governor to stay at such a city as *Jerusalem*. He could not with any convenience have heard and decided the cause of *Paul* within that time.

V. 7. *Bringing many accusations*—When many accusations are heaped together, frequently not one of them is true.

V. 8. *While he answered*—To a general charge, a general answer was sufficient.

V. 9. *Art thou willing to go up to Jerusalem*—*Festus* could have ordered this, without asking *Paul*. But God secretly overruled the whole, that he might have an occasion of appealing to *Rome*.

V. 11. *I am standing at Cæsar's judgment-seat*—For all the courts of the *Roman* governors, were held in the name of the emperor and by commission from him.

No man can give me up—He expresses it modestly: the meaning is, thou canst not. *I appeal to Cæsar*—Which any *Roman* citizen might do, before sentence was passed.

V. 12. *The council*—It was customary for a considerable number of persons of distinction, to attend the *Roman* governors. These constituted a kind of council, with whom they frequently advised.

V. 13. *Agrippa*—The son of *Herod Agrippa* (ch. xii. 1.) and *Bernice*—His sister, with whom he lived in a scandalous familiarity. This was the person whom *Titus Vespasian* so passionately loved, that he would have made her empress, had not the clamours of the *Romans* prevented it.

V. 15. *Desiring judgment against him*—As upon a previous conviction, which they falsely pretended.

priests and elders of the Jews appeared before *me*, desiring judgment
 16 against him. To whom I answered, It is not the custom of the Romans,
 to give up any man, till he that is accused have the accusers face to face,
 and have liberty to make his defence, touching the crime laid to his
 17 charge. When therefore they were come hither, I without any delay
 sat on the judgment-seat the next day, and commanded the man to be
 18 brought forth. Against whom when the accusers stood up, they brought
 19 no accusation of such things as I supposed; But had certain questions
 against him, relating to their own religious worship, and about one Jesus,
 20 that was dead, whom Paul affirmed to be alive. And as I doubted of
 such manner of questions, I asked, If he would go to Jerusalem, and
 21 there be judged concerning these matters? But Paul appealing to
 be kept for the hearing of Augustus, I commanded him to be kept till I
 22 could send him to Cæsar. Then Agrippa said to Festus, I would also
 hear the man myself. And he said, To-morrow thou shalt hear him.
 23 And on the morrow, when Agrippa was come and Bernice with great
 pomp, and were entered into the place of audience, with the tribunes
 and principal men of the city, at the command of Festus, Paul was
 24 brought forth. And Festus said, King Agrippa, and all ye who are
 present with us, ye see this man, about whom all the multitude of the
 Jews have pleaded with me, both at Jerusalem and here, crying out,
 25 that he ought not to live any longer. But when I found, that he had
 committed nothing worthy of death, and he had himself appealed to
 26 the emperor, I determined to send him: Of whom I have nothing certain
 to write to *my lord*: wherefore I have brought him before you, and

V. 16. *It is not the custom of the Romans*—How excellent a rule, to condemn no one unheard! A rule, which as it is common to all nations, (courts of inquisition only excepted) so it ought to direct our proceedings in all affairs, not only in public but private life.

V. 18. *Such things as I supposed*—From their passion and vehemence.

V. 19. *But had certain questions*—How coldly does he mention the things of the last importance! *And about one Jesus*—Thus does Festus speak of him, to whom every

knee shall bow! *Whom Paul affirmed to be alive*—And was this a doubtful question? But why, O Festus, didst thou doubt concerning it? Only because thou didst not search into the evidence of it. Otherwise that evidence might have opened to thee, till it had grown up into full conviction: and thy illustrious prisoner have led thee into the glorious liberty of the children of God.

V. 23. *With the tribunes and principal men of the city*—The chief officers both military and civil.

V. 1. *And*

especially before thee, O king Agrippa, that after examination taken,
 27 I may have somewhat to write. For it seemeth to me unreasonable,
 to send a prisoner, and not to signify also the crimes *alledged* against
 him.

XXVI. Then Agrippa said to Paul, It is permitted thee to speak for
 2 thyself. And Paul, stretching forth his hand made his defence. I think
 myself happy, king Agrippa, that I am this day to make my defence
 before thee, concerning all those things whereof I am accused by the
 3 Jews, Who art accurately acquainted with all the customs and questions
 which are among the Jews: wherefore I beseech thee to hear me
 patiently.

4 The manner of my life from my youth which was from the beginning
 5 among my own nation at Jerusalem, all the Jews know, Who knew me
 6 from the first, (if they would testify) that I lived a Pharisee, after the
 strictest sect of our religion. And now I stand in judgment, for the hope

V. 1. *And Paul stretching forth his hand*
 —Chained as it was: a decent expression of
 his own earnestness, and proper to engage
 the attention of his hearers: *answered for*
himself—Not only refuting the accusations
 of the Jews, but enlarging upon the faith of
 the gospel.

V. 2. *King Agrippa*—There is a peculiar
 force in thus addressing a person by name.
Agrippa felt this.

V. 3. *Who art accurately acquainted*—
 Which *Festus* was not; *with the customs*—In
 practical matters; *and questions*—In specu-
 lative. This word *Festus* had used in the
 absence of *Paul*, (ch. xxv. 19.) who by the
 divine leading, repeats and explains it.
Agrippa had had peculiar advantages, for
 an accurate knowledge of the Jewish cus-
 toms and questions, from his education
 under his father *Herod*, and his long abode
 at *Jerusalem*.

Nothing can be imagined more suitable
 or more graceful, than this whole discourse
 of *Paul* before *Agrippa*; in which the fe-
 riousness of the Christian, the boldness of

the apostle, and the politeness of the gentle-
 man and the scholar, appear in a most
 beautiful contrast, or rather a most happy
 union.

V. 4. *From my youth, which was from the*
beginning—That is, which was from the be-
 ginning of my youth.

V. 5. *If they would testify*—But they would
 not; for they well knew what weight his
 former life must add to his present testi-
 mony.

V. 6. *And now*—This and the two fol-
 lowing verses are in a kind of parenthesis,
 and shew that what the Pharisees rightly
 taught concerning the resurrection, *Paul*
 likewise asserted at this day. The 9th verse
 is connected with the 5th. For pharisaism
 impelled him to persecute. *I stand in judg-*
ment for the hope of the promise—Of the
 resurrection. So it was in effect. For
 unless *Christ* had risen, there could have
 been no resurrection of the dead. And it
 was chiefly for testifying the resurrection of
 Christ, that the Jews still persecuted him.

7 of the promise made by God to our fathers : To which our twelve tribes, worshipping continually night and day, hope to attain : concerning which hope, king Agrippa, I am accused by the Jews. What? Is it judged by you an incredible thing, that God should raise the dead? I indeed thought myself, that I ought to do many things contrary to the name of Jesus of Nazareth : Which also I did in Jerusalem ; and having received authority from the chief priests, I shut up many of the saints in prisons, and when they were killed, I gave my vote against *them*. And frequently punishing them in all the synagogues, I compelled *them* to blaspheme ; and being exceedingly mad against them, I persecuted *them* even to foreign cities. * Whereupon as I was going to Damascus, with authority and commission from the chief priests, At mid-day, O king, I saw in the way, a light from heaven, above the brightness of the sun, shining round me and them that journeyed with me. And when we were all fallen down to the earth, I heard a voice saying to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard* for thee to kick against the goads. And I said, Who art thou Lord? And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet ; for I have appeared to thee for this purpose, to ordain thee a

V. 7. *Our twelve tribes*—For a great part of the ten tribes also had at various times returned from the east to their own country, (James i. 1. 1 Pet. i. 1.) *Worshipping continually night and day*—That is, this is what they aim at in all their public and private worship.

V. 8. *Is it judged by you an incredible thing*—It was by *Festus*, (ch. xxv. 19.) to whom Paul answers, as if he had heard him discourse.

V. 9. *I thought*—When I was a Pharisee ; *that I ought to do many things*—Which he now enumerates.

V. 10. *I shut up many of the saints*—Men not only innocent, but good, just, holy. *I gave my vote against them*—That is, I joined with those who condemned them. Perhaps the chief priests did also give him power to vote on these occasions,

V. 11. *I compelled them*—That is, some of them ; *to blaspheme*—This is the most dreadful of all ! Repent, ye enemies of the gospel. If *Spira*, who was compelled, suffered so terribly, what will become of those who compel, like *Saul*, but do not repent like him?

V. 13. *O king*—Most seasonably in the height of the narration, does he thus fix the king's attention. *Above the brightness of the sun*—And no marvel. For what is the brightness of this created sun, to the sun of righteousness, the brightness of the father's glory?

V. 14. *In the Hebrew tongue*—St. Paul was not now speaking in *Hebrew* : when he was, ch. xxiii. 7. he did not add, *In the Hebrew tongue*. *Christ* used this tongue both on earth and from heaven.

V. 17. *Delivering*

minister and a witness, both of the things which thou hast seen, and of
 17 those in which I will appear to thee. Delivering thee from the people,
 18 and the Gentiles, to whom I now send thee, To open their eyes, that
 they may turn from darkness to light, and from the power of Satan to
 God; that they may receive through faith which is in me, forgiveness
 19 of sins, and an inheritance among them that are sanctified. From that
 time, O king Agrippa, I was not disobedient to the heavenly vision.
 20 But first to them at Damascus and at Jerusalem, and through all the
 country of Judea, and *then* to the Gentiles I declared, that they should
 21 repent and turn to God, doing works worthy of repentance. For
 these things the Jews seizing me in the temple, attempted to kill me with
 22 their own hands. But having obtained help from God, I continue
 till this day, testifying both to small and great, saying nothing but
 23 what both the prophets and Moses have declared should be, That
 Christ having suffered, and being the first who rose from the dead,
 24 should shew light to the people and to the Gentiles. And as he was

V. 17. *Delivering thee from the people—*
The Jews and the Gentiles, to whom, both
*Jews and Gentiles, I now send thee—*Paul gives
 them to know, that the liberty he enjoys
 even in bonds, was promised to him, as
 well as his preaching to the *Gentiles*. *I*,
 denotes the authority of the *sender*. *Now*,
 the time whence his mission was dated. For
 his apostleship, as well as his conversion,
 commenced at this moment.

V. 18. *To open—*He opens them, who
 sends *Paul*; and he does it, by *Paul* who is
 sent: *Their eyes—*Both of the *Jews* and
Gentiles: *that they may turn—*Through the
 power of the almighty, *from the spiritual*
darkness wherein they are involved, *to the*
light of divine knowledge and holiness, *and*
from the power of Satan, who now holds them
 in sin, guilt, and misery, *to the love and*
 happy service of God: *that they may receive*
through faith (He seems to place the same
 blessings in a fuller light) pardon, holiness,
 and glory.

V. 19. *From that time—*Having received
 power to obey. *I was not disobedient—*
I did obey, I used that power. (Gal. i. 16.)

So that even this grace whereby St. Paul was
 influenced, was not irresistible.

V. 20. *I declared—*From that hour to
 this, both to *Jew* and *Gentile*, *that they should*
*repent—*This repentance, we may observe,
 is previous both to inward and outward
 holiness.

V. 21. *For these things—*The apostle now
 applies all that he had said.

V. 22. *Having obtained help from God—*
 When all other help failed, God sent the
Romans from the castle, and so fulfilled the
 promise he had made, ver. 17.

V. 24. *Festus said, Paul, thou art beside*
*thyself—*To talk of men's rising from the
 dead! And of a Jew's enlightening not
 only his own nation, but the polite and
 learned *Greeks* and *Romans*! Nay, *Festus*, it
 is thou that *art beside thyself*; that strikest
 quite wide of the mark. And no wonder:
 he saw that nature did not act in *Paul*;
 but the grace that acted in him he did not
 see. And therefore he took all this ardor
 which animated the apostle, for a mere start
 of learned frenzy.

V. 25. *I am*

thus making his defence, Festus said with a loud voice, Paul, thou art
 25 beside thyself, much learning doth make thee mad. But he said, I am
 not mad, most excellent Festus, but utter the words of truth and sobriety.
 26 For the king knoweth of these things; to whom also I speak with
 freedom; for I am persuaded none of these things are hidden from him;
 27 for this was not done in a corner. King Agrippa, Believest thou the
 28 prophets? I know that thou believest. Then Agrippa said unto Paul,
 29 Almost thou persuadest me to be a Christian. And Paul said, I would
 to God, that not only thou, but likewise all that hear me, were this day
 both almost and altogether such as I am, except these bonds.

30 And as he said this, the king rose up, and the governor, and Bernice,
 31 and they that sat with them. And as they were going away, they spake
 one to another, saying, This man doth nothing worthy of death, or of

V. 25. *I am not mad, most excellent Festus*—The stile properly belonging to a Roman propretor. How inexpressibly beautiful is this reply? How strong! yet how decent and respectful? Madmen seldom call men by their names, and titles of honour. Thus also St. Paul refutes the charge. *But utter the words of truth* (confirmed in the next verse) *and sobriety*, the very reverse of madness. And both these remain, even when the men of God act with the utmost vehemence.

V. 26. *For the king knoweth of these things*—St. Paul having refuted Festus pursues his purpose, returning naturally, and as it were step by step, from Festus to Agrippa. *To whom I speak with freedom*—This freedom was probably one circumstance which Festus accounted madness.

V. 27. *King Agrippa, believest thou the prophets?*—He that believes these, believes Paul, yea, and Christ. The apostle now comes close to his heart. What did Agrippa feel, when he heard this? *I know that thou believest*—Here Paul lays so fast hold on the king, that he can scarce make any resistance.

V. 28. *Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian!—*

See here, Festus altogether an Heathen, Paul altogether a Christian, Agrippa halting between both. Poor Agrippa! But almost persuaded? So near the mark, and yet fall short! Another step, and thou art within the veil. Reader, stop not with Agrippa; but go on with Paul.

V. 29. *I would to God*—Agrippa had spoke of being a Christian, as a thing wholly in his own power. Paul gently corrects this mistake; intimating, it is the gift and the work of God; *that all that hear me*—It was modesty in St. Paul, not to apply directly to them all; yet he looks upon them and observes them; *were such as I am*—Christians indeed; full of *righteousness, peace, and joy in the Holy Ghost*. He speaks from a full sense of his own happiness, and an overflowing love to all.

V. 30. *And as he said this, the king rose up*—An unspeakably precious moment to Agrippa. Whether he duly improved it or no, we shall see in that day.

V. 31. *This man doth nothing worthy of death, or of bonds*—They speak of his whole life, not of one action only. And could ye learn nothing more than this, from that discourse? A favourable judgment of such a Preacher, is not all that God requires.

V. 1. *When*

32 bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

XXVII. And when it was determined, to sail into Italy, they delivered Paul, and certain other prisoners, to a centurion named Julius, of the 2 Augustan cohort. And going aboard a ship of Adramyttium, that was to sail by the coasts of Asia, we set sail, Aristarchus, a Macedonian of 3 Thessalonica, being with us. And the next day we reached Sidon. And Julius treating Paul courteously, permitted *him* to go to *his* friends, 4 to take refreshment. And setting sail from thence, we sailed under 5 Cyprus, because the winds were contrary. And having sailed through 6 the sea of Cilicia, and Pamphylia, we came to Myra, a city of Lycia. And the centurion finding a ship of Alexandria there, bound for Italy; put 7 us on board of it. And when we had sailed slowly many days, and were scarce come over-against Cnidus, the wind not suffering us, we 8 sailed under Crete, over-against Salmone. And passing it with difficulty, we came to a certain place called the Fair Havens, near which was the 9 city Lasea. And as much time was spent, and sailing was now 10 dangerous, because the fast was already past, Paul exhorted *them*, Saying to them, Sirs, I perceive that this voyage will be with injury and much damage, not only to the lading and the ship, but also to our lives. 11 But the centurion regarded the master and the owner of the vessel,

V. 1. *When it was determined to sail*—As being a shorter and less expensive passage to Rome.

V. 2. *Adramyttium* was a sea-port of Mysia. *Aristarchus* and *Luke* went with *Paul* by choice, not being ashamed of his bonds.

V. 3. *Julius treating Paul courteously*—Perhaps he had heard him make his defence.

V. 4. *We sailed under Cyprus*—Leaving it on the left-hand.

V. 7. *Cnidus* was a cape and city of Caria.

V. 8. *The Fair Havens* still retain the name. But the city of *Lasea* is now utterly lost, together with many more of the hundred cities for which *Crete* was once so renowned.

V. 9. *The fast*, or day of atonement,

was kept on the tenth of *Tisri*, that is the 25th of *September*. This was to them an ill time of sailing; not only because winter was approaching, but also because of the sudden storms, which are still common in the *Mediterranean*, at that time of the year. *Paul exhorted them*—Not to leave *Crete*. Even in external things, faith exerts itself with the greatest presence of mind, and readiness of advice.

V. 10. *Saying to them*—To the centurion and other officers.

V. 11. *The centurion regarded the master*—And indeed it is a general rule, believe an artificer in his own art. Yet when there is the greatest need, a real Christian will often advise even better than him.

V. 12. *Which*

12 more than the things, which was spoken by Paul. And as the haven was not convenient to winter in, the greater part advised to set sail from thence also, if by any means they might reach Phenice, to winter *there, which is* an haven of Crete, looking to the South-west and North-west.

13 And as the South wind blew gently, supposing they had obtained their purpose, they weighed anchor, and sailed on close by Crete.

14 But not long after there arose against it a tempestuous wind named

15 Euroclydon. And the ship being caught, and not able to bear up against

16 the wind, we let *her* drive. And running under a certain island called

17 Clauda, we were hardly able to get masters of the boat: Which having taken up, they used helps, under-girding the ship, and fearing lest they should fall into the quick-sands, they struck sail, and so were driven.

18 And as we were in an exceeding great storm, the next day they

19 lightened the ship. And the third day we cast out with our own hands

20 the tackling of the ship. And as neither sun nor stars appeared for many days, and no small tempest lay on us, all hope of our being saved was now taken away.

21 But after long abstinence, Paul standing in the midst of them, said, Sirs, ye should have hearkened to me, and not have loosed from Crete,

22 and *so* have avoided this injury and loss. Yet now I exhort you to be of good courage; for there shall be no loss of *any* life among you, but

23 of the ship *only*. For there stood by me this night an angel of the God,

24 whose I am, and whom I serve, Saying, Fear not, Paul; thou must be

V. 12. *Which is an haven*—Having a double opening, one to the South-west, the other to the North-west.

V. 14. *There arose against it*—The South-wind; *a tempestuous wind* called in those parts *Euroclydon*. This was a kind of hurricane, not carrying them any one way, but tossing them backward and forward. These furious winds are now called *Levanders*, and blow in all directions from the North-east to the South-east.

V. 16. *We were hardly able to get masters of the boat*—To prevent its being flaved.

V. 18. *They lightened the ship*—Casting the heavy goods into the sea.

V. 19. *We cast out the tackling of the ship*—Cutting away even those masts that were not absolutely necessary.

V. 20. *Neither sun nor stars appeared for many days*—Which they could the less spare before the compass was found out.

V. 21. *This loss*—Which is before your eyes.

V. 23. *The God, whose I am, and whom I serve*—How short a compendium of religion! Yet how full! Comprehending both faith, hope, and love.

V. 24. *God hath given*—Paul had prayed for them. And God gave him their lives; perhaps their souls also. And the centurion,

presented before Cæsar: and lo God hath given thee all them that sail
 25 with thee. Wherefore, Sirs, take courage: for I trust in God, that it
 26 shall be even as it hath been spoken to me. But we must be cast on a
 27 certain island. And when the fourteenth night was come, as we were
 driven up and down in the Adriatic sea, about mid-night the sailors
 28 suspected, that they drew nigh some land. And sounding, they found
 twenty fathoms; and having gone a little farther, sounding again,
 29 they found fifteen fathoms. And fearing lest we should fall upon rough
 places, they cast four anchors out of the stern, and wished for the day.
 30 But when the sailors were attempting to flee out of the ship, and had
 let down the boat into the sea, under pretence that they were going to
 31 carry out anchors out of the foreship, Paul said to the centurion and
 32 the soldiers, Unless these abide in the ship, ye cannot be saved. Then
 33 the soldiers cut off the ropes of the boat, and let it fall off. And while

tion, subserving the providence of God, gave to *Paul* the lives of the prisoners. How wonderfully does his providence reign in the most contingent things? And rather will many bad men be preserved with a few good, (so it frequently happens) than one good man perish with many bad. So it was in this ship: so it is in the world. *Thee*—At such a time as this, there was not the same danger, which might otherwise have been, of *St. Paul's* seeming to speak out of vanity, what he really spoke out of necessity. *All the souls*—Not only all the prisoners, as *Julius* afterwards did, ver. 43. Ask for souls; they shall be given thee; yea, more than thou hopest for; *that sail with thee*—So that *Paul* in the sight of God, was the master and pilot of the ship.

V. 27. *The fourteenth night*—Since they left *Crete*, ver. 18, 19. *In the Adriatic sea*—So the antients called all that part of the *Mediterranean*, which lay South of *Italy*.

V. 30. *The sailors were attempting to flee out of the ship*—Supposing the boat would go more safely over the shallows.

V. 31. *Unless these mariners abide in the ship*—Without them ye know not how to manage her, ye cannot be saved—He does

not say *We*. That they would not have regarded. The soldiers were not careful for the lives of the prisoners: Nor was *Paul* careful for his own.

We may learn hence, to use the most proper means for security and success, even while we depend on divine providence, and wait for the accomplishment of God's own promise. He never designed any promise should encourage rational creatures to act in an irrational manner; or to remain inactive, when he has given them natural capacities of doing, something at least, for their own benefit. To expect the accomplishment of any promise, without exerting these, is at best vain and dangerous presumption, if all pretence of relying upon it, be not profane hypocrisy.

V. 33. *Ye continue fasting, having taken nothing*—No regular meal; through a deep sense of their extreme danger. Let us not wonder then, if men who have a deep sense of the extreme danger of everlasting death, for a time forget even to eat their bread or to attend their worldly affairs. Much less let us censure that as madness, which may be the beginning of true wisdom.

the day was coming on, Paul exhorted them all to take food, saying, This day is the fourteenth that ye have tarried and continue fasting, 34 having taken nothing. Therefore I exhort you to take food: for this is for your preservation; for there shall not an hair fall from the head 35 of any of you. And having spoken thus, he took bread, and gave thanks to God before them all; and having broken it, he began to eat. 36 Then were they all encouraged, and he also took meat. And we were 37 in the ship, in all two hundred and seventy-six souls. And when they 38 were satisfied with food, they lightened the ship, casting out the wheat 39 into the sea. And when it was day, they did not know the land; but they observed a certain creek having a shore, into which they were 40 minded, if possible, to thrust the ship: And having taken up the anchors, they committed it to the sea, at the same time loosing the rudder-bands, and hoisting up the stay-sail to the wind, they made for the shore. 41 But falling into a place where two seas met, they ran the ship a-ground; and the fore-part sticking fast, remained immoveable, but the hinder 42 part was broken by the force of the waves. And the counsel of the soldiers was to kill the prisoners, lest any one should swim away and 43 escape. But the centurion, being desirous to save Paul, hindered them from their purpose, and commanded those that could swim, throwing 44 themselves *into the sea*, first to get away to land. And the rest, some on boards, and some on *broken pieces* of the ship; and so it came to pass, that they all escaped safe to land.

V. 34. *This is for your preservation*—That ye may be the better able to swim to shore.

V. 36. *Then were they all encouraged*—By his example, as well as words.

V. 38. *Casting out the wheat*—So firmly did they now depend on what St. Paul had said.

V. 39. *They did not know the land*—Which they saw near them: *having a level shore*.

V. 40. *Loosing the rudder-bands*—Their ships had frequently two rudders, one on each side. These were fastened while they let the ship drive; but were now loosened,

when they had need of them to steer her into the creek.

V. 41. *A place where two seas met*—Probably by reason of a sand-bank running parallel with the shore.

V. 42. *The counsel*—Cruel, unjust, ungrateful.

V. 44. *They all escaped safe to land*—And some of them doubtless received the apostle as a teacher sent from God. These would find their deliverance from the fury of the sea, but an earnest of an infinitely greater deliverance, and are long ere this lodged with him in a more peaceful harbour than *Malta*, or than earth could afford.

V. 1. *Melita*,

XXVIII. And being escaped, we then knew, that the island was called
 2 Melita. And the Barbarians shewed us uncommon kindness; for having
 kindled a fire, they brought us all to it, because of the present rain,
 3 and because of the cold. Now as Paul was gathering a bundle of sticks,
 and laying them on the fire, a viper coming from the heat, fastened
 4 upon his hand. And when the Barbarians saw the venomous animal
 hanging on his hand, they said one to another, Doubtless this man is a
 murderer, whom, though he hath escaped the sea, vengeance hath not
 5 suffered to live. But having shaken off the venomous animal into the
 6 fire, he suffered no harm. However they expected, that he would have
 swollen, or suddenly fallen down dead: but after having waited a con-
 siderable time, seeing no mischief befall him, they changed their minds,
 and said, he was a god.

V. 1. *Melita*, or *Malta*, is about twelve miles broad, twenty long, and sixty distant from *Sicily* to the South. It yields abundance of honey, (whence its name was taken) with much cotton, and is very fruitful, though it has only three feet depth of earth, above the solid rock. The Emperor, *Charles* the fifth gave it, in 1530, to the knights of *Rhodes*, driven out of *Rhodes* by the *Turks*. They are a thousand in number, of whom five hundred always reside on the island.

V. 2. *And the Barbarians*—So the *Romans* and *Greeks* termed all nations but their own. But surely the generosity shewn by these uncultivated inhabitants of *Malta*, was far more valuable than all the varnish which the politest education could give, where it taught not humanity and compassion.

V. 4. *And when the Barbarians saw—they said*—Seeing also his chains, *Doubtless this man is a murderer*—Such rarely go unpunished even in this life; *Whom vengeance hath not suffered to live*—They look upon as a dead man already.

It is with pleasure we trace among these Barbarians the force of conscience, and the belief of a particular providence:

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which some people of more learning have stupidly thought it philosophy to despise. But they erred in imagining, that calamities must always be interpreted as judgments. Let us guard against this, lest, like them, we condemn not only the innocent, but the excellent of the earth.

V. 5. *Having shaken off the venomous animal he suffered no harm*—The words of an eminent modern historian are, “No venomous kind of serpent now breeds in *Malta*, neither hurts, if it be brought thither from another place. Children are seen there handling and playing even with scorpions: I have seen one eating them.” If this be so, it seems to be fixed by the wisdom of God, as an eternal memorial of what he once wrought there.

V. 6. *They changed their minds, and said, he was a god*—Such is the stability of human reason! A little before he was a murderer; and presently he is a god: (Just as the people of *Lystra*; one hour sacrificing, and the next stoning.) Nay, but there is a medium. He is neither a murderer, nor a god, but a man of God. But natural men never run into greater mistakes, than in judging of the children of God.

V. 7. *The*

7 And near that place was the estate of the chief man of the island,
 8 named Publius, who receiving us into his house, entertained us cour-
 9 teously three days. Now the father of Publius lay sick of a fever and
 10 bloody flux; to whom Paul went in, and having prayed, laid his hands
 11 on him and healed him. And when this was done, the rest also in the
 12 island, who had disorders, came and were healed, Who likewise honoured
 13 us with many honours, and when we departed, put on board such things
 14 as were necessary.

11 And after three months we sailed in a ship of Alexandria, which had
 12 wintered in the island, whose sign was Castor and Pollux. And arriving
 13 at Syrcuse, we tarried *there* three days, Whence casting round, we came
 14 to Rhegium, and the South wind rising after one day, we came
 15 the next to Puteoli: Where finding brethren, we were intreated to tarry
 16 with them seven days, and so we went toward Rome. And the brethren
 17 having heard of us, came out thence to meet us, *some* as far as
 Appii Forum, and *others* to the Three Taverns, whom, when Paul saw he
 thanked God and took courage.

16 And when we were come to Rome; the centurion delivered the
 17 prisoners to the captain of the guard: but Paul was suffered to dwell
 by himself, with the soldier that kept him. And after three days, he
 called the chief of the Jews together. And when they were come
 together, he said to them, Brethren, though I have done nothing against
 the people, or the customs of our fathers, yet have I been delivered

V. 7. *The chief man of the island*—In wealth, if not in power also. *Three days*—The first three days of our stay on the island.

V. 11. *Whose sign was*—It was the custom of the antients, to have images on the head of their ships, from which they took their names. *Castor and Pollux*—Two Heathen gods, who were thought favourable to mariners.

V. 15. *The brethren*—That is, the Christians *came out thence to meet us*—It is remarkable that there is no certain account by whom Christianity was planted at Rome. Probably some inhabitants of that city were at Jerusalem on the day of pentecost, (*Acts* ii. 10.) and being then converted

themselves, carried the gospel thither at their return. *Appii Forum* was a town fifty-one miles from Rome; *the Three Taverns* about thirty. *He took courage*—He saw Christ was at Rome also, and now forgot all the troubles of his journey.

V. 16. *With the soldier*—To whom he was chained, as the Roman custom was.

V. 17. *And after three days*—Given to rest and prayer, *Paul called the chief of the Jews together*—He always fought the Jews first; but being now bound, he could not so conveniently go round to them. *Though I have done nothing*—Seeing him chained, they might have suspected he had. Therefore he first obviates this suspicion.

V. 19. *When*

18 a prisoner from Jerusalem into the hands of the Romans: Who having
 19 examined me, were willing to have released *me*, because there was no
 cause of death in me. But when the Jews opposed *it*, I was constrained
 to appeal to Cæsar; not that I had any thing to accuse my nation
 20 of. For this cause therefore have I intreated to see and speak with you;
 for *it is* on account of the hope of Israel, *that* I am bound with this chain.
 21 And they said to him, We have neither received letters from Judea
 concerning thee, nor hath any of the brethren coming hither, related or
 22 spoke any evil of thee. But we desire to hear of thee what thou
 thinkest; for concerning this sect, we know, that it is every where spoken
 against.

23 And having appointed him a day, many came to him at his lodging,
 to whom he expounded, testifying the kingdom of God, and persuading
 them concerning Jesus, both from the law of Moses and the prophets,
 24 from morning till evening. And some believed the things that were
 25 spoken, and some believed not. And not agreeing with each other,
 they brake up the assembly, after Paul had spoken one word, Well spake
 26 the Holy Ghost by the prophet Isaiah to your fathers, Saying, * Go to

V. 19. *When the Jews opposed it*—He speaks tenderly of them, not mentioning their repeated attempts to murder him. *Not that I had any thing to accuse my nation of*—Not that I had any design to accuse others, but merely to defend myself.

V. 20. *The hope of Israel*—What Israel hopes for, namely, the *Messiah* and the resurrection.

V. 21. *We have neither received letters concerning thee*—There must have been a peculiar providence in this, *nor has any of the brethren*—The Jews, *related*—Professedly, in a set discourse, or *spoke*—Occasionally, in conversation, *an evil of thee*—How must the bridle then have been in their mouth!

V. 22. *This sect we know is every where spoken against*—This is no proof at all of a bad cause, but a very probable mark of a good one.

V. 23. *To whom he expounded, testifying*

the kingdom of God, and persuading them concerning Jesus—These were his two grand topics, 1. That the kingdom of the *Messiah* was of a spiritual, not temporal nature: 2. That *Jesus of Nazareth* was the very person foretold, as the Lord of that kingdom. On this head, he had as much need to persuade as to convince, their will making as strong a resistance as their understanding.

V. 24. *And some believed the things that were spoken*—With the heart as well as understanding.

V. 25. *Well spake the Holy Ghost to your fathers*—Which is equally applicable to you.

V. 26. *Hearing ye shall hear*—That is, ye shall most surely hear, and shall not understand—The words manifestly denote a judicial blindness, consequent upon a wilful and obstinate resistance of the truth. First they would not, afterwards they could not believe.

V. 28. *The*

* Isaiah vi. 9, &c. Mat. xiii. 14. John xii. 40.

this people and say, Hearing ye shall hear, and shall not understand,
 27 and seeing ye shall see, and shall not perceive. For the heart of this
 people is waxed gross, and with their ears they hear heavily, and their
 eyes have they closed; lest they should see with *their* eyes, and hear with
their ears, and understand with *their* hearts, and should be converted
 28 and I should heal them. Be it known therefore unto you, that the sal-
 29 vation of God is sent to the Gentiles, and they will hear. And when he
 had said these things, the Jews departed, having great debating with each
 other.

30 And he continued two whole years in his own hired house, and
 31 received all that came to him, preaching the kingdom of God, and
 teaching the things that relate to the Lord Jesus Christ, with all freedom
 of speech, no man forbidding him.

V. 28. *The salvation of God is sent to the Gentiles*—Namely, from this time. Before this no apostle had been at Rome. St. Paul was the first.

V. 29. *And Paul continued two whole years*—After which this book was wrote, long before St. Paul's death, and was undoubtedly published with his approbation by St. Luke, who continued with him to the last, 2 Tim. iv. 11. *And received all that came to him*—Whether they were Jews or Gentiles. These two years compleated twenty-five years after our Saviour's passion. Such progress had the gospel made by that time, in the

parts of the world which lay West of Jerusalem, by the ministry of St. Paul among the Gentiles. How far Eastward the other apostles had carried it in the same time, history does not inform us.

V. 31. *No man forbidding him*—Such was the victory of the word of God. Whilst Paul was preaching at Rome, the gospel shone with its highest lustre. Here therefore the *acts of the apostles* end; and end with great advantage. Otherwise St. Luke could easily have continued his narrative to the apostle's death.

N O T E S

O N

St. PAUL's Epistle to the ROMANS.

MANY of the writings of the New Testament are written in the form of epistles. Such are not only those of St. Paul, James, Peter, Jude, but also both the treatises of St. Luke, and all the writings of St. John. Nay, we have seven epistles herein,

herein, which the *Lord Jesus* himself sent by the hand of *John* to the seven churches: yea, the whole *Revelation* is no other than an epistle from him.

Concerning the epistles of *St. Paul*, we may observe he writes in a very different manner, to those churches which he had planted himself, and to those *who had not seen his face in the flesh*. In his letters to the former, a loving or sharp familiarity appears, as their behaviour was more or less suitable to the gospel. To the latter, he purposes the pure, unmixt gospel, in a more general and abstract manner.

As to the time wherein he wrote his epistles, it is probable he wrote, about the year of *Christ* according to the common reckoning,

48 from <i>Corinth</i>	the epistle to the <i>Thessalonians</i> :
49 from <i>Phrygia</i>	to the <i>Galatians</i> :
52 from <i>Ephesus</i>	the first to the <i>Corinthians</i> :
from <i>Troas</i>	the epistle to <i>Timothy</i> :
from <i>Macedonia</i>	the second to the <i>Corinthians</i> , and that to <i>Titus</i> :
from <i>Corinth</i>	to the <i>Romans</i> :
57 from <i>Rome</i>	to the <i>Philippians</i> , to <i>Philemon</i> , to the <i>Ephesians</i> , and <i>Colossians</i> :
58 from <i>Italy</i>	to the <i>Hebrews</i> :
66 from <i>Rome</i>	the second to <i>Timothy</i> .

As to the general epistles, it seems *St. James* wrote a little before his death, which was A. D. 63. *St. Peter* who was martyr'd in the year 67, wrote his latter epistle a little before his death, and not long after his former. *St. Jude* wrote after him, when the mystery of iniquity was gaining ground swiftly. *St. John* is believed to have wrote all his epistles a little before his departure. The *Revelation* he wrote A. D. 96.

That *St. Paul* wrote this epistle from *Corinth* we may learn, from his commending to the *Romans Phebe* a servant of the church of *Cenchrea*, (ch. xvi. 1.) a port of *Corinth*, and from his mentioning the salutations of *Caius* and *Erasmus*, (ch. xvi. 23.) who were both *Corinthians*. Those to whom he wrote, seem to have been chiefly foreigners, both *Jews* and *Gentiles*; whom business drew from other provinces; as appears, both by his writing in *Greek*, and by his salutations of several former acquaintance.

His chief design herein is to shew, 1. That neither the *Gentiles* by the law of nature, nor the *Jews* by the law of *Moses*, could obtain justification before God: and that therefore it was necessary for both to seek it from the free mercy of God by faith. 2. That God has an absolute right, to shew mercy on what terms he pleases, and to withhold it from those who will not accept it on his own terms.

This epistle consists of five parts,

I. The introduction,	C. i. 1—15	1. Concerning justification,	
II. The proposition briefly proved,		which is	
1. Concerning faith and justification,		1. Not by works, for	C. i.—13
2. Concerning salvation,		The <i>Gentiles</i> ,	C. ii. 1—10
3. Concerning the equality of		The <i>Jews</i> , and	11—29
believers, <i>Jews</i> , or <i>Gentiles</i> ,		Both together are under	
	16—17	sin,	C. iii. 1—20
To these three parts whereof		2. But by faith,	21—31
The first is treated of	C. i. 18—iv.	as appears by the example	
The second	C. v.—viii.	of <i>Abraham</i> , and the testi-	

The

The third	C. ix.—xi.	mony of David,	C. iv. 1—25
not only the treatise itself, but also the		2. Concerning salvation,	C. v.—8.
exhortation answers in the same order		3. Concerning the equal privi-	
III. The treatise,		leges of Jewish and Gentile	
believers,	C. ix.—xi.		C. xiii. 1—10
IV. The exhortation,	C. xii. 1—2.	2. Concerning salvation	11—14
1. Concerning faith and its		3. Of the conjunction of Jews	
fruits, love and practical		and Gentiles,	C. xiv. 1—xv. 13.
holiness,	3—21.	V. The conclusion,	14—xvi. 25.

To express the design and contents of this epistle, a little more at large. The apostle labours throughout, to fix in those to whom he writes, a deep sense of the excellency of the gospel, and to engage them to act suitably to it. For this purpose, after a general salutation, (ch. i. 1—7.) and profession of his affection for them (ver. 8—15.) he declares he shall not be ashamed openly to maintain the gospel at *Rome*, seeing it is the powerful instrument of salvation, both to *Jews* and *Gentiles*, by means of faith, (ver. 16, 17.) And in order to demonstrate this, he shews,

1. That the world greatly needed such a dispensation, the *Gentiles* being in a most abandoned state; (ver. 18—32.) and the *Jews*, though condemning others, being themselves no better: (ch. ii. 1—29.) As, notwithstanding some cavils, which he obviates, (ch. iii. 1—8.) their own scriptures testify. (9—19.) So that all were under a necessity of seeking justification by this method. (20—31.)

2. That *Abraham* and *David* themselves sought justification, by faith, and not by works, (ch. iv. 1—25.)

3. That all who believe are brought into so happy a state, as turns the greatest afflictions into matter of joy. (ch. v. 1—11.)

4. That the evils brought on mankind by *Adam*, are abundantly recompensed to all that believe in *Christ*. (12—21.)

5. That far from dissolving the obligations to practical holiness, the gospel increases them by peculiar obligations. (ch. vi. 1—23.)

In order to convince them of these things the more deeply, and to remove their fondness for the *Mosaic* law, now they were married to *Christ* by faith in him, (ch. vii. 1—6.) he shews how unable the motives of the law were to produce that holiness, which believers obtain, by a living faith in the gospel; (ch. vii. 7—25. viii. 1, 2.) and then gives a more particular view of those things, which rendered the gospel effectual to this great end, (ver. 3—39)

That even the *Gentiles*, if they believed, should have a share in these blessings: and that the *Jews*, if they believed not, should be excluded from them, being a point of great importance, the apostle bestows the 9th, 10th, and 11th chapters in settling it. He begins the 9th chapter, by expressing his tender love, and high esteem for the *Jewish* nation, (ver. 1—5.) and then shews,

1. That God's rejecting great part of the seed of *Abraham*, yea, and of *Isaac* too, was an undeniable fact. (6—13.)

2. That God had not chosen them to such peculiar privileges, for any kind of goodness either in them or their fathers. (14—24.)

3. That his accepting the *Gentiles*, and rejecting many of the *Jews*, had been foretold both by *Hosea* and *Isaiah*. ver. 25—33.)

4. That

4. That God had offered salvation to *Jews and Gentiles* on the same terms, though the *Jews* had rejected it. (ch. x. 1—21.)

5. That though the rejection of *Israel* for their obstinacy was general, yet it was not total; there being still a remnant among them who did embrace the gospel. (ch. xi. 1—10.)

6. That the rejection of the rest was not final, but in the end *all Israel should be saved*. (ver. 11—31.)

7. That mean time even their obstinacy and rejection served to display the unsearchable wisdom and love of God. (ver. 32—36.)

The rest of the epistle contains practical instructions and exhortations. He particularly urges, 1. An entire consecration of themselves to God, and a care to glorify him by a faithful improvement of their several talents. (ch. xii. 1—11.) 2. Devotion, patience, hospitality, mutual sympathy, humility, peace, and meekness; (ver. 12—21.) 3. Obedience to magistrates, justice in all its branches, love the fulfilling of the law, and universal holiness: (ch. xiii. 1—14.) 4. Mutual candor between those who differed in judgment, touching the observance of the *Mosaic* law; (ch. xiv. 1—23. xv. 1—17.) in enforcing which he is led to mention the extent of his own labours, and his purpose of visiting the *Romans*, in the mean time recommending himself to their prayers. (ver. 18—33.) And after many salutations, (ch. xvi. 1—16.) and a caution against those who caused divisions, he concludes with a suitable blessing and doxology, (ver. 17—27.)

R O M A N S.

I. **P**AUL, a servant of Jesus Christ, called to be an apostle, separated to the gospel of God, § Which he had promised before, by his prophets in the holy scriptures; Concerning his Son, Jesus Christ our Lord, who was of the seed of David, according to the flesh,

V. 1. *Paul, a servant of Jesus Christ*—To this introduction the conclusion answers. (ch. xv. 15, &c.) *Called to be an apostle*—And made an apostle by that calling. While God calls, he makes what he calls. As the judaizing teachers disputed his claim to the apostolical office, it is with great propriety that he asserts it in the very entrance of an epistle, wherein their principles are entirely overthrown. And various other proper and important thoughts are suggested in this short introduction: particularly, the prophecies concerning the gospel, the descent of *Jesus* from *David*, the great doctrines of his godhead and re-

surrection, the sending the gospel to the *Gentiles*, the privileges of Christians, and the obedience and holiness to which they were obliged, in virtue of their profession. *Separated*—By God, not only from the bulk of other men, from other *Jews*, from other disciples, but even from other Christian teachers, to be a peculiar instrument of God in spreading the gospel.

V. 2. *Which he promised before*—Of old time, frequently, solemnly. And the promise and accomplishments confirm each other.

V. 3. *Who was of the seed of David, according to the flesh*—That is, with regard to his human nature. Both the natures of

§ Deut. xviii. 18.

Isa. ix. 6, 7.

Chap. liii. & lxi.

Jer. xxii. 15.

4 *But* declared the Son of God with power, according to the spirit of
 5 holiness, by the resurrection from the dead; By whom we have received
 grace and apostleship, for obedience to the faith in all nations for his
 6 name, Among whom are ye also, the called of Jesus Christ: To
 7 all that are in Rome, *who are* beloved of God, called *and* holy,
 Grace to you, and peace from God our Father, and the Lord Jesus
 Christ.

8 First, I thank my God, through Jesus Christ, for you all, that your

our Saviour are here mentioned: but the human is mentioned first, because the divine was not manifested in its full evidence till after his resurrection.

V. 4. *But powerfully declared to be the Son of God, according to the spirit of holiness*—That is, according to his divine nature. *By the resurrection from the dead*—For this is both the fountain and the object of our faith: and the preaching of the apostles was the consequence of *Christ's* resurrection.

V. 5. *By whom we have received*—I and the other apostles, *Grace and apostleship*—The favour to be an apostle, and qualifications for it. *For obedience to the faith in all nations*—That is, that all nations may embrace the faith of *Christ*. *For his name*—For his sake, out of regard to him.

V. 6. *Among whom*—The nations brought to the obedience of faith, *are ye also*—But St. Paul gives them no pre-eminence above others.

V. 7. *To all that are in Rome*—Most of these were Heathens by birth, (ver. 13.) though with *Jews* mixed among them. They were scattered up and down in that large city, and not yet reduced into the form of a church. Only some had begun to meet in the house of *Aquila* and *Priscilla*. *Beloved of God*—And from his free love, not from any merit of yours, *called by his word and his spirit to believe in him, and now through faith, holy as he is holy*. *Grace*—The peculiar favour of God, *and peace*—All manner of blessings, temporal, spiritual, and eternal. This is both a Christian salutation and an apostolic benediction.

From God our Father, and the Lord Jesus Christ

—This is the usual way wherein the apostles speak "God the Father, God our Father," Nor do they often in speaking of him, use the word Lord, as it implies the proper name of God, Jehovah. In the Old Testament indeed, the holy men generally said, the Lord our God. For they were then as it were servants, whereas now they are sons. And sons so well know their father, that they need not frequently mention his proper name. It is one and the same peace, and one and the same grace, which is from God and from *Jesus Christ*. Our trust and prayer fix on God; as he is the father of *Christ*, and on *Christ* as he presents us to the father.

V. 8. *I thank*—In the very entrance of this one epistle, are the traces of all spiritual affections; but of thankfulness above all; with the expression of which almost all St. Paul's epistles begin. He here particularly thanks God, that what otherwise himself should have done, was done at Rome already. *My God*—This very word expresses faith, hope, love, and consequently all true religion, *through Jesus Christ*—The gifts of God all pass through *Christ* to us: and all our petitions and thanksgivings pass through *Christ* to God, *that your faith is spoken of*—In this kind of congratulations, St. Paul describes either the whole of Christianity, as Col. i. 3, &c. or some part of it, as 1 Cor. i. 5. Accordingly here he mentions the *faith* of the Romans, suitably to his design, (ver. 12, 17.) *Through the whole world*—This joyful news spreading every

9 faith is spoken of through the whole world. For God, whom I serve
 with my spirit in the gospel of his Son, is my witness, how incess-
 10 santly I make mention of you: Always requesting in my prayers to
 come unto you, if by any means now at length I may have a prof-
 11 perous journey by the will of God. For I long to see you, that I
 may impart to you some spiritual gift, that ye may be established,
 12 That is, to be comforted together with you, by the mutual faith both
 13 of you and me. Now I would not have you ignorant, brethren, that
 14 I have often purposed to come to you, (though I have been hindered
 hitherto) that I might have some fruit among you also, even as among

every where, that there were Christians also in the Imperial city. And the goodness and wisdom of God established faith in the chief cities; in *Jerusalem* and *Rome* particularly, that from thence it might be diffused to all nations.

V. 9. *God whom I serve*—As an apostle, in my spirit—Not only with my body, with my inmost soul, in the gospel—By preaching it.

V. 10. *Always*—In my solemn addresses to God, *If by any means now at length*—This accumulation of particles declares the strength of his desire.

V. 11. *That I may impart to you*—Face to face, by laying on of hands, prayer, preaching the gospel, private conversation, *some spiritual gift*—With such gifts the *Corinthians*, who had enjoyed the presence of St. Paul, abounded. (1 Cor. i. 7. xii. 1. xiv. 1. So did the *Galatians* likewise. (Gal. iii. 5.) And indeed all those churches which had had the presence of any of the apostles, had peculiar advantages in this kind, from the laying on of their hands. (Acts xix. 6. viii. 17, &c. 2 Tim. i. 6. But as yet the *Romans* were greatly inferior to them in this respect, for which reason the apostle in the 12th chapter also says little of any thing, of their spiritual gifts. He therefore desires to impart some, that they might be established; for by these was the testimony of Christ confirmed among them. That St. Peter had no more been at *Rome* than St. Paul, at the time

when this epistle was wrote, appears from the general tenor thereof, and from this place in particular. For otherwise what St. Paul wishes to impart to the *Romans*, would have been imparted already by St. Peter.

V. 12. *That is, I long to be comforted—by the mutual faith both of you and me*—He not only associates the *Romans* with, but even prefers them before himself. How different is this stile of the apostle, from that of the modern court of *Rome*!

V. 13. *Brethren*—A frequent, holy, simple, sweet, and yet grand appellation. The apostles but rarely address persons by their names, as, *O ye Corinthians*, *O Timotheus*. St. Paul generally uses this appellation, *Brethren*; sometimes in exhortation, *My beloved*; or, *My beloved brethren*. St. James, *Brethren*, *My brethren*, *My beloved brethren*; St. Peter and Jude always, *Beloved*. St. John frequently, *Beloved*; once *Brethren*; oftener than once, *My little children*. *Though I have been hindered hitherto*—Either by business, (see ch. xv. 22.) or persecution, (1 Thess. ii. 2.) or the spirit, (Acts xvi. 7.) *That I might have some fruit*—Of my ministerial labours; even as I have already had from the many churches I have planted and watered among the other *Gentiles*.

V. 14. *To the Greeks and the Barbarians*—He includes the *Romans* under the *Greeks*; so that this division comprizes all nations. *Both to the wise and the unwise*—Fortherewere
 unwise

- 15 the other Gentiles. I am a debtor both to the Greeks and the Barbarians, both to the wise and to the unwise. Therefore, as much as in me is,
 16 I am ready to preach the gospel to you also who are at Rome. For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth, both to the Jew and to the Gentile. For the righteousness of God is revealed therein from faith to
 17 faith; as it is written, * The just shall live by faith.
 18 For the wrath of God is revealed from heaven, against all ungodliness

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V. 16. *For I am not ashamed of the gospel*—To the world indeed it is folly and weakness. (1 Cor. i. 18.) Therefore in the judgment of the world, he ought to be ashamed of it; especially at Rome, the head and theatre of the world. But Paul is not ashamed; knowing *it is the power of God unto salvation, to every one that believeth*—The great and gloriously powerful means of saving all who accept salvation in God's own way. As St. Paul comprizes the sum of the gospel in this epistle, so he does the sum of the epistle in this and the following verse. *Both to the Jew and to the Gentile*—There is a noble frankness, as well as a comprehensive sense in these words, by which he on the one hand shews the Jews their absolute need of the gospel, and on the other, tells the politest and greatest nation in the world, both that their salvation depended on receiving it, and that the first offers of it were in every place to be made to the despised Jews.

V. 17. *The righteousness of God*—This expression sometimes means, God's eternal, essential righteousness, which includes both justice and mercy, and is eminently shewn, in condemning sin, and yet justifying the sinner. Sometimes it means that righteousness, by which a man, through the gift of God is made and is righteous. And that

both by receiving *Christ* through faith, and by a conformity to the essential righteousness of God. St. Paul, when treating of justification, means hereby, the righteousness of faith: therefore called *The righteousness of God*, because God found out and prepared, reveals and gives, approves and crowns it. In this verse the expression means, the whole benefit of God through *Christ* for the salvation of a sinner. *Is revealed*—Mention is made here, and ver. 18. of a two-fold revelation, of *wrath* and of *righteousness*: the former, little known to nature, is revealed by the law; the latter, wholly unknown to nature, by the gospel. That goes before and prepares the way: this follow: each, the apostle says, *is revealed*, at the present time, in opposition to the times of ignorance. *From faith to faith*—By a gradual series of still clearer and clearer promises. *As it is written*—St. Paul had just laid down three propositions, 1. Righteousness is by faith. (ver. 17.) 2. Salvation is by righteousness. (ver. 16.) 3. Both to the Jews and to the Gentiles. (ver. 16.) Now all these are confirmed by that single sentence, *The just shall live by faith*—Which was primarily spoken, of those who preserved their lives, when the Chaldeans besieged Jerusalem, by believing the declarations of God, and acting according to them. Here it means, he shall obtain the favour of God, and continue therein by believing.

V. 18. *For*—There is no other way of obtaining

19 and unrighteousness of men, who detain the truth in unrighteousness. For what is to be known of God is manifest in them; for God hath
 20 shewed it to them. For those things of him which are invisible, both his eternal power and Godhead, are clearly seen from the creation of the world, being understood by the things which are made, so that they
 21 are without excuse: Because knowing God, they did not glorify him as God, neither were thankful but became vain in their reasonings, and
 22 their foolish heart was darkened. Professing to be wise, they became
 23 fools, And changed the glory of the incorruptible God into an image in the likeness of corruptible man, and of birds, and of four-footed
 24 creatures and reptiles. Wherefore God also gave them up to unclean-

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Uncleaness—

25 nefs through the desires of their hearts, to dishonour their bodies among
 themselves; Who changed the truth of God into a lie, and worshipped
 and served the creature above the Creator, who is blessed for ever!
 26 Amen. Therefore God gave them up to vile affections; for even their
 27 women changed the natural use to that which is against nature: And
 likewise also men, leaving the natural use of the woman, burned in their
 lust toward each other, men with men working filthiness, and receiving
 28 in themselves the just recompence of their error. And as they did not
 like to retain God in *their* knowledge, God gave them up to an undif-
 29 cerning mind, to do the things which were not expedient, Filled with
 all injustice, fornication, maliciousness, covetousness, wickedness; full of
 30 envy, murder, contention, deceit, malignity: Whisperers, backbiters:
 haters of God, violent, proud: boasters, inventors of evil things: dis-
 31 obedient to parents, Without understanding, covenant-breakers, without

Uncleanness—Ungodliness and uncleanness are frequently joined: (1 *Theff.* iv. 5.) as are the knowledge of God and purity. *God gave them up*—By withdrawing his restraining grace.

V. 25. *Who changed the truth*—The true worship of God, *into a lie*—False, abominable idolatries, *and worshipped*—Inwardly, *and served*—Outwardly.

V. 26. *Therefore God gave them up to vile affections*—To which the Heathen Romans were then abandoned to the last degree: and none more than the emperors themselves.

V. 27. *Receiving the just recompence of their error*—Their idolatry: being punished with that unnatural lust, which was as horrible a dishonour to the body, as their idolatry was to God.

V. 28. *God gave them up to an undiscerning mind*—Treated of ver. 32, *to do things not expedient*—(Even the vilest abominations) treated of ver. 29—31.

V. 29. *Filled with all injustice*—This stands in the first place: *Unmercifulness* in the last. *Fornication*—Includes here every species of uncleanness. *Maliciousness*—The Greek word properly implies a temper, which delights in hurting another, even without any advantage to itself.

V. 30. *Whisperers*—Such as secretly defame others. *Backbiters*—Such as speak against others behind their back. *Haters of God*—That is, Rebels against him: deniers of his providence, or accusers of his justice in their adversities. Yea, having an inward heart enmity to his justice and holiness. *Inventors of evil things*—Of new pleasures, new ways of gain, new arts of hurting, particularly in war.

V. 31. *Covenant-breakers*—It is well-known, the Romans, as a nation, from the very beginning of their common-wealth, never made any scruple of vacating altogether the most solemn engagement, if they did not like it, though made by their supreme magistrate, in the name of the whole people. They only gave up the general who had made it, and then supposed themselves to be at full liberty! *Without natural affection*—The custom of exposing their own new-born children to perish by cold, hunger, or wild beasts which so generally prevailed in the Heathen world, particularly among the Greeks and Romans, was an amazing instance of this; as is also that of killing their aged and helpless parents, now common among the American Heathens.

V. 32. *No:*

32 natural affection, implacable, unmerciful. Who knowing the righteous judgment of God, that they*who practise such things are worthy of death, not only do the same, but have pleasure in those that practise them.

II. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for in that thou judgest the other, thou condemnest thyself; 2 for thou that judgest practisest the same things. For we know that the judgment of God is according to truth, against them who practise such 3 things. And thinkest thou this, O man, who judgest them that practise such things, and dost the same, that thou shalt escape the judgment of 4 God? Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee 5 to repentance? But after thy hardness and impenitent heart treasurest up to thyself wrath in the day of wrath, and revelation, and righteous 6 judgment of God? Who will * render to every one according to his

V. 32. *Not only do the same, but have pleasure in those that practise them*—This is the highest degree of wickedness. A man may be hurried by his passions to do the thing he hates. But he that has pleasure in those that do evil, loves wickedness for wickedness sake. And hereby he encourages them in sin, and heaps the guilt of others upon his own head.

V. 1. *Therefore*—The apostle now makes a transition from the *Gentiles* to the *Jews*, till at ver. 6. he comprizes both. *Thou art inexcusable*—Seeing knowledge without practice only increases guilt. *O man*—Having before spoken of the *Gentile* in the third person, he addresses the *Jew* in the second person. But he calls him by a common appellation, as not acknowledging him to be a *Jew*. (See ver. 17, 28.) *Whosoever thou art that judgest*—Censurest, condemnest; for in that thou judgest the other—The heathen; thou condemnest thyself; for thou dost the same things—In effect; in many instances.

V. 2. *For we know*—Without thy teach-

ing; that the judgment of God—Not thine, who exceptest thyself from its sentence; is according to truth—Is just, making no exception, (ver. 5, 6, 11.) and reaches the heart, as well as the life. (ver. 16.)

V. 3. *That thou shalt escape*—Rather than the *Gentile*.

V. 4. *Or despisest thou*—Dost thou go farther still, from hoping to escape his wrath, to the abuse of his love? *The riches*—The abundance—of his goodness, forbearance, and long-suffering—Seeing thou both hast sinned, dost sin, and wilt sin. All these are afterwards comprized in the single word *goodness*: leadeth thee—That is, is designed of God to lead or encourage thee to it.

V. 5. *Treasurest up wrath*—Although thou thinkest thou art treasuring up all good things. O what a treasure may a man lay up either way, in this short day of life! *To thyself*—Not to him whom thou judgest: *In the day of wrath, and revelation, and righteous judgment of God*—Just opposite to the goodness, and forbearance, and long-suffering of God. When God shall be revealed, then shall

7 works: To them that by patient continuance in well-doing seek for glory,
 8 and honour, and immortality, eternal life. But to them that are conten-
 9 tious, and do not obey the truth, but obey unrighteousness, *shall be*
 10 indignation and wrath, tribulation and anguish. *Even* upon every soul
 of man who worketh evil, of the Jew first, and also the Gentile: But glory,
 and honour, and peace *shall be* to every one who worketh good, to the
 Jew first, and also to the Gentile.

* 11 For there is no respect of persons with God. For as many as have sinned
 12 without the law, shall also perish without the law; and as many as have
 13 sinned under the law, shall be judged by the law. For not the hearers
 of the law *are* just with God, but the doers of the law shall be justified.

shall also be *revealed* the secrets of men's hearts, ver. 16. *Forbearance* and *revelation* respect God, and are opposed to each other; *long-suffering* and *righteous judgment* respect the sinner; *goodness* and *wrath* are words of a more general import.

V. 7. *To them that seek for glory*—For pure love does not exclude faith, hope, desire, 1 Cor. xv. 58.

V. 8. *But to them that are contentious*—Like thee, O Jew, who thus fightest against God. The character of a false Jew is disobedience, stubbornness, impatience. *Indignation and wrath, tribulation and anguish*—Alluding to Psalm lxxviii. 49. *He cast upon them*—The Egyptians, the fierceness of his anger, wrath, and indignation, and trouble; and finely intimating, that the Jews would in the day of vengeance be more severely punished, than even the Egyptians were, when God made their plagues so wonderful.

V. 9. *Of the Jews first*—Here we have the first express mention of the Jews in this chapter. And it is introduced with great propriety. Their having been trained up in the true religion, and having had Christ and his apostles first sent to them, will place them in the foremost rank of the criminals that obey not the truth.

V. 10. *But glory*—(Just opposite to *wrath*) from the divine approbation, honour, (op-

posite to *indignation*) by the divine appointment, and *peace* now and for ever, opposed to *tribulation and anguish*.

V. 11. *For there is no respect of persons with God*—He will reward every one according to his works. But this is well consistent with his distributing advantages and opportunities of improvement, according to his own good pleasure.

V. 12. *For as many as have sinned*—He speaks of the time past, for all time will be past at the day of judgment. *Without the law*—Without having any written law; *shall also perish without the law*—Without regard had to any outward law; being condemned by the law written in their hearts. The word *also* shews the agreement of the manner of sinning, with the manner of suffering. *Perish*—He could not so properly say, *Shall be judged* without the law.

V. 13. *For not the hearers of the law are even now just before God; but the doers of the law shall be justified*—Finally acquitted and rewarded. A most sure and important truth; which respects the Gentiles also, though principally the Jews. St. Paul speaks of the former, ver. 14, &c. of the latter, ver. 17, &c. Here is therefore no parenthesis; for the 16th verse also depends on the 15th, not on the 12th.

V. 14. *For*

- 14 For when the Gentiles, who have not the law, do by nature the things contained in the law, these not having the law, are a law to themselves ;
 15 Who shew the work of the law written upon their hearts, their conscience also bearing witness, and their thoughts among themselves accusing or
 16 even defending *them*, In the day when God will judge the secrets of men by Christ Jesus, according to my gospel.
 17 But if thou art called a Jew, and retest in the law, and gloriest in God,
 18 And knowest *his* will, and discernest the things that differ, being instructed out of the law : And art confident, that thyself art a guide to

V. 14. *For when the Gentiles*—That is, any of them. St. Paul having refuted the perverse judgment of the *Jews* concerning the heathens, proceeds to shew the just judgment of God against them. He now speaks directly of the heathens, in order to convince the heathens. Yet the concession he makes to these serves more strongly to convince the *Jews*. *Do by nature*—That is, without an outward rule; though this also, strictly speaking, is by preventing grace. *The things contained in the law*—The Ten Commandments being only the substance of the law of nature. *These not having the written law, are a law unto themselves*—That is, what the law is to the *Jews* they are (by the grace of God) to themselves: namely a rule of life.

V. 15. *Who shew*—To themselves, to other men, and in a sense, to God himself; *the work of the law*—The substance, though not the letter of it; *written on their hearts*—By the same hand which wrote the commandments on the tables of stone: *Their conscience*—There is none of all its faculties which the soul has less in its power than this; *bearing witness*—In a trial, there are the plaintiff, the defendant, and the witnesses. Conscience and sin itself, are witnesses against the heathens. *Their thoughts* sometimes excuse, sometimes condemn them. *Among themselves*—Alternately, like plaintiff and defendant. *Accusing, or even defending them*—The very manner of speaking shews

that they have far more room to accuse than to defend.

V. 16. *In the day*—That is, *who shew this in the day*—Every thing will then be shewn to be what it really is. In that day will appear the law written in their hearts, as it often does in the present life; *when God shall judge the secrets of men*—On secret circumstances depends the real quality of actions, frequently unknown to the actors themselves, (ver. 29.) Men generally form their judgments even of themselves, merely from what is apparent. *According to my gospel*—According to the tenor of that gospel, which is committed to my care. Hence it appears that the gospel also is a law.

V. 17. *But if thou art called a Jew*—This highest point of *Jewish* glorying (after a farther description of it interposed, ver. 17—20, and refuted, ver. 21—24.) is itself refuted, ver. 25, &c. The description consists of twice five articles: of which the former five, (ver. 17, 18.) shew what he boasts of in himself: the other five (ver. 19, 20.) what he glories in, with respect to others. The first particular of the former five, answers to the first of the latter; the second to the second, and so on. *And retest in the law*—Dependest on it, though it can only condemn thee; *and gloriest in God*—As thy God: and that too, to the exclusion of others.

V. 19. *Blind—in darkness—Ignorant—babes—*

20 the blind, a light of them that are in darkness, An instructor of the ignorant, a teacher of babes, having the form of knowledge and truth
 21 in the law: Thou that teachest another, dost not teach thyself: Thou
 22 that proclaimest, a man should not steal, dost steal: Thou that sayest,
 23 a man should not commit adultery: dost commit adultery; Thou that
 24 abhorrest idols, committest sacrilege. Thou that gloriest in the law,
 by transgressing the law dishonourest thou God? For the name of God
 is blasphemed among the Gentiles through you, * as it is written.
 25 Circumcision indeed profiteth, if thou keepest the law; but if thou art a
 transgressor of the law, thy circumcision is become uncircumcision.
 26 Therefore if the uncircumcision keep the righteousness of the law,
 27 shall not his uncircumcision be counted for circumcision? Yea, the
 uncircumcision that is by nature, fulfilling the law, shall judge thee,
 28 who by the letter and circumcision transgresseth the law. For he is not a

babes—These were the titles which the *Jews* generally gave the *Gentiles*.

V. 20. *Having the form of knowledge and truth*—That is, in the most accurate knowledge of the truth.

V. 21. *Thou dost not teach thyself*:—He does not teach himself, who does not practise what he teaches. *Dost thou steal*:—commit adultery: commit sacrilege—Sin grievously against thy neighbour, thyself, God. St. Paul had shewn the *Gentiles*, first their sins against God, then against themselves, then against their neighbours. He now inverts the order. For sins against God are the most glaring in an heathen; but not in a *Jew*. *Thou that abhorrest idols*—Which all the *Jews* did, from the time of the *Babylonish* captivity: *thou committest sacrilege*—Dost what is still worse, robbing him who is God over all of the glory which is due to him.

None of these charges were rashly advanced against the *Jews* of that age. For (as their own historian relates) some even of the priests lived by rapine, and others in gross uncleanness. And as for sacrilegiously robbing God, and his altar, it had been complained of ever since *Malachi*. So

that the instances are given with great propriety and judgment.

V. 25. *Circumcision indeed profiteth*—He does not say, justifies. How far it profited is shewn in the 3d and 4th chapters: *Thy circumcision is become uncircumcision*—Is so already, in effect. Thou wilt have no more benefit by it, than if thou hadst never received it. The very same observation holds with regard to baptism.

V. 26. *If the uncircumcision*—That is, a person uncircumcised, *keep the law*—Walk agreeably to it—*shall not his circumcision be counted for circumcision*—In the sight of God?

V. 27. *Yea, the circumcision that is by nature*—Those who are, literally speaking, uncircumcised, *fulfilling the law*—As to the substance of it, *shall judge thee*—Shall condemn thee in that day; *who by the letter and circumcision*—Who having the bare, literal, external circumcision, *transgresseth the law*.

V. 28. *For he is not a Jew*—In the most important sense, that is, one of God's beloved people, *who is one in outward shew only*; *neither is that the true, acceptable circumcision, which is apparent in the flesh*.

V. 29. *But*

* Isa. liii. 5.

Jew, who is an outward Jew, neither *is that* circumcision which is appointed parent in the flesh. But he *is a Jew*, who is one inwardly, and circumcision *is that* of the heart, in the spirit, not in the letter; whose praise is not from men, but from God.

III. What then *is* the advantage of the Jew, or what the profit of the
2 circumcision? Much every way; chiefly in that they were entrusted
3 with the oracles of God. For what if some believed not? Shall their
4 unbelief disannul the faithfulness of God? God forbid: let God be true,
5 and every man a liar; as it is written, * That thou mightest be justified
6 in thy saying, and mightest overcome when thou art judged. But if our
7 unrighteousness commend the righteousness of God, what shall we say?
8 *Is not God unjust*, who taketh vengeance? I speak as a man. God
9 forbid; otherwise how should God judge the world? But if the truth
10 of God hath abounded to his glory through my lie, why am I still
11 judged as a sinner? And why may we not (as we are slandered, and as

V. 29. *But he is a Jew*—That is, One of God's people, *who is one inwardly*—In the secret recesses of his soul; and the acceptable *circumcision is that of the heart*, [referring to Deut. xxx. 6.] the putting away all inward impurity. This is seated *in the spirit*, the inmost soul, renewed by the spirit of God, *and not in the letter*, not in the external ceremony: *Whose praise is not from men; but from God*—The only searcher of the heart.

V. 1. *What then*, may some say, *is the advantage of the Jew*, or of the circumcision—That is, those that are circumcised, above the Gentiles?

V. 2. *Chiefly in that they were intrusted with the oracles of God*—The scriptures, in which are so great and precious promises. Other prerogatives will follow, ch. ix. 4, 5. St. Paul here singles out this, by which, after removing the objection, he will convict them so much the more.

V. 3. *Shall their unbelief disannul the faithfulness of God?*—Will he not still make good his promises to them that do believe?

V. 5. *But*, it may be farther objected, *if our unrighteousness* be subservient to God's glory, is it not unjust in him to punish us for it? *I speak as a man*—As human weakness would be apt to speak.

V. 6. *God forbid*—By no means. If it were unjust in God to punish that unrighteousness, which is subservient to his own glory; *how should God judge the world?*—Since all the unrighteousness in the world, will then *commend the righteousness of God*.

V. 7. *But*, may the objector reply, *if the truth of God hath abounded*—Has been more abundantly shewn, *through my lie*—If my lie, that is practice contrary to truth, conduces to the glory of God, by making his truth shine with superior advantage, *why am I still judged as a sinner?*—Can this be said, to be any sin at all? Ought I not to do what would otherwise be evil, that so much good may come?—To this the apostle does not deign to give a direct answer, but cuts the objector short with a severe reproof.

V. 8. *Whose condemnation is just*—The condemnation

some affirm us to say) do evil, that good may come? Whose condemnation is just.

9 What then? are we better *than they*? In no wise: for we have
10 before proved all, both Jews and Gentiles, to be under sin. As it is
written, † There is none righteous, no not one. There is none that
11 understandeth; there is none that seeketh after God. They have all
12 turned aside, they are together become unprofitable; there is none that
13 doth good, no not one. † Their throat is an open sepulchre; with
their tongues they have used deceit: the ‡ poison of asps is under their
14, 15 lips. || Whose mouth is full of cursing and bitterness; § Their feet are
16, 17 swift to shed blood; Destruction and misery are their ways, And
18 they have not known the way of peace: * The fear of God is not before
19 their eyes. Now we know that whatsoever the law saith, it saith to them

demnation of all who either speak or act in this manner. So the apostle absolutely denies the lawfulness of *doing evil*, any evil, *that good may come*.

V. 9. *What then?*—Here he resumes what he said, ver. 1. *Under sin*—Under the guilt and power of it: the Jews by transgressing the written law: the Gentiles by transgressing the law of nature.

V. 10. *As it is written*—That all men are under sin, appears from the vices which have raged in all ages. St. Paul therefore rightly cites David and Isaiah, though they spoke primarily of their own age, and expressed what manner of men God sees when he looks down from heaven, not what he makes them by his grace. *There is none righteous*—This is the general proposition. The particulars follow; their dispositions and designs, ver. 11. 12. their discourse, ver. 13, 14. their actions, ver. 16—18.

V. 11. *There is none that understandeth*—The things of God.

V. 12. *They have all turned aside*—From the good way. *They are become unprofitable*—Helpless, impotent, unable to profit either themselves or others.

V. 13. *Their throat*—Is noisome and

dangerous as an open sepulchre. Observe the progress of evil discourse, proceeding out of the heart, through the throat, tongue, lips, till the whole mouth is filled therewith. *The poison of asps*—Infectious, deadly, backbiting, tale-bearing, evil-speaking, is under (for honey is on) their lips. An asp is a venomous kind of serpent.

V. 14. *Cursing*—Against God: *Bitterness*—Against their neighbour.

V. 17. *Of peace*—Which can only spring from righteousness.

V. 18. *The fear of God is not before their eyes*—Much less is the love of God in their heart.

V. 19. *Whatsoever the law*—The Old Testament, saith, it saith to them that are under the law—That is, to those who own its authority; to the Jews, and not the Gentiles. St. Paul quoted no scripture against them, but pleaded with them only from the light of nature. *Every mouth*—Full of bitterness, ver. 14. and yet of boasting, ver. 27. *may become guilty*—May be fully convicted, and apparently liable to most just condemnation. These things were written of old, and were quoted by St. Paul, not to make men criminal, but to prove them so.

V. 20. No

† Psalm xiv. 1, &c. † Psalm v. 9. ‡ Psalm cxl. 3. || Psalm x. 7. § Isaiah lix. 7, 8.

* Psalm xxxvi. 1.

that are under the law; that every mouth may be stopped, and all the
20 world become guilty before God. Therefore no flesh shall be justified
in his sight by the works of the law: for by the law is the knowledge
of sin.

21 But now the righteousness of God is manifested without the law,
22 being attested by the law and the prophets, Even the righteousness
of God, by the faith of Jesus Christ, to all and upon all that believe:
23 for there is no difference: For all have sinned, and are fallen short of
24 the glory of God, And are justified freely by his grace, through the
25 redemption which is in Christ Jesus: Whom God hath set forth a
propitiation, through faith in his blood, for a demonstration of his
righteousness by the remission of past sins, through the forbearance of

V. 20. *No flesh shall be justified*—None shall be forgiven and accepted of God, *by the works of the law*—On this ground, that he hath kept the law. St. Paul means chiefly, the moral part of it, (ver. 19. g. ch. ii. 21, &c. 26.) which alone is not abolished. (ver. 31.) And it is not without reason, that he so often mentions *the works of the law*, whether ceremonial or moral. For it was on these only the *Jews* relied, being wholly ignorant of those that spring from faith. *For by the law is only the knowledge of sin*—But no deliverance either from the guilt or power of it.

V. 21. *But now the righteousness of God*—That is, the manner of becoming righteous which God hath appointed, *without the law*—Without that previous obedience which the law requires; without reference to the law, or dependence on it; *is manifested*—In the gospel; *being attested by the law itself, and by the prophets*—By all the promises in the Old Testament.

V. 22. *To all*—The *Jews*, and upon all—The *Gentiles*, that believe; *for there is no difference*—Either as to the need of justification, or the manner of it.

V. 23. *For all have sinned*—In Adam, and in their own persons; by a sinful nature, sinful tempers, and sinful actions; and are

fallen short of the glory of God—The supreme end of man; short of his image on earth, and the enjoyment of him in heaven.

V. 24. *And are justified*—Pardoned and accepted, *freely*—Without any merit of their own, *by his grace*—Not their own righteousness or works, *through the redemption*—The price Christ has paid. *Freely by his grace*—One of these expressions might have served to convey the apostles meaning: but he doubles his assertion, in order to give us the fullest conviction of the truth, and to impress us with a sense of its peculiar importance. It is not possible to find words that should more absolutely exclude all consideration of our own works and obedience; or more emphatically ascribe the whole of our justification to free, unmerited goodness.

V. 25. *Whom God hath set forth*—Before angels and men, *a propitiation*—To appease an offended God. But if, as some teach, God never was offended, there was no need of this propitiation. And if so, *Christ* died in vain. *To declare his righteousness*—To demonstrate not only his clemency, but his justice; even that vindictive justice, whose essential character and principal office is, to punish sin: *By the remission of past sins*—All the sins antecedent to their believing.

V. 26. *For*

26 God: For a demonstration, *I say*, of his righteousness in this present time, that he might be just, and yet the justifier of him that believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? Of works?

28 Nay, but by the law of faith. We conclude then, that a man is justified

29 by faith, without the works of the law. *Is God the God* of the Jews

30 only, and not also of the Gentiles? Surely of the Gentiles also; Seeing *it is* one God who will justify the circumcision by faith, and the uncir-

31 cumcision through *the same* faith. Do we then make void the law through faith? God forbid: yea, we establish the law.

IV. What shall we say then? That our father Abraham found justification according to the flesh? If Abraham was justified by works, he hath whereof to glory: but *he hath* not in the sight of God. For what

V. 26. *For a demonstration of his righteousness*—Both of his justice and mercy, *that he might be just*—Shewing his justice on his own son; *and yet the merciful justifier of every one that believeth in Jesus*. *That he might be just*—Might evidence himself to be strictly and inviolably righteous in the administration of his government, even while he is the merciful justifier of the sinner *that believeth in Jesus*. The attribute of justice must be preserved inviolate. And inviolate it is preserved, if there was a real infliction of punishment on our Saviour. On this plan, all the attributes harmonize. Every attribute is glorified; and not one superseded, no nor so much as clouded.

V. 27. *Where is the boasting then* of the Jew against the Gentile? *It is excluded*. By what law? Of works? Nay, This would have left room for boasting; *but by the law of faith*: Since this requires all, without distinction, to apply as guilty and helpless sinners, to the free mercy of God in Christ. *The law of faith*, is that divine constitution which makes faith, not works the condition of acceptance.

V. 28. *We conclude then, that a man is justified by faith*—And even by this, not as it is a work, but as it receives Christ, and confe-

quently has something essentially different from all our works whatsoever.

V. 29. *Surely of the Gentiles also*—As both nature and the scriptures shew.

V. 30. *Seeing it is one God who*—Shews mercy to both, and by the very same means.

V. 31. *We establish the law*—Both the authority, purity, and the end of it: by defending that which the law attests: by pointing out Christ, the end of it, and by shewing how it may be fulfilled, in its purity.

Chap. iv. Having proved it by argument, he now proves by example, and such example as must have greater weight with the Jews than any other, 1. That justification is by faith; 2. That it is free for the Gentiles.

V. 1. *That our father Abraham found*—Acceptance with God; *according to the flesh*—That is, by works.

V. 2. The meaning is; If Abraham had been justified by works, he would have had room to glory. But he had not room to glory. Therefore he was not justified by works.

V. 3. *Abraham believed God*—That promise of God concerning the numerousness of his seed, Gen. xv. 5. 7. But especially the promise concerning Christ. Gen. xii. 3. Through

faith the scripture? * Abraham believed God, and it was imputed
 4 to him for righteousness. Now to him that worketh, the reward is not
 5 imputed of grace, but of debt. But to him that worketh not, but be-
 lieveth on him that justifieth the ungodly, his faith is imputed to him for
 6 righteousness. So David also affirmeth the happiness of the man, to
 7 whom God imputeth righteousness without works: * Happy are they
 8 whose iniquities are forgiven, and whose sins are covered; Happy is the
 9 man to whom the Lord will not impute sin. Cometh this happiness then

Through whom all nations should be blessed: *And it was imputed to him for righteousness*--- God accepted him, as if he had been altogether righteous.

V. 4. *Now to him that worketh*—All that the law requires, the reward is no favour, but an absolute debt.

These two examples are selected and applied with the utmost judgment and propriety. *Abraham* was the most illustrious pattern of piety among the *Jewish* patriarchs. *David* was the most eminent of their kings. If then neither of these was justified by his own obedience; if they both obtained acceptance with God, not as upright beings who might claim it, but as sinful creatures, who must implore it, the consequence is glaring. It is such as must strike every attentive understanding, and must affect every individual person.

V. 5. *But to him that worketh not*—It being impossible he should without faith, *but believeth—his faith is imputed to him for righteousness*.—Therefore God's affirming of *Abraham*, that *Faith was imputed to him for righteousness*, plainly shews, that he *worked not*; or in other words, that he was not justified by works, but by faith only. Hence we see plainly, how groundless that opinion is, that *holiness* or *sanctification* is previous to our *justification*. For the sinner being first convinced of his sin and danger by the spirit of God, stands trembling before the awful tribunal of divine justice; and has nothing to plead but his own guilt and the merits of a mediator. *Christ*

here interposes. Justice is satisfied: the sin is remitted, and pardon is applied to the soul, by a divine faith wrought by the Holy Ghost, who then begins the great work of inward *sanctification*. Thus God *justifies the ungodly*; and yet remains *just*, and true to all his attributes! But let none hence presume to *continue in sin*. For to the impenitent God is a *consuming fire*. On him that *justifieth the ungodly*—If a man could possibly be made holy before he was justified, it would entirely set his justification aside; seeing he could not, in the very nature of the thing, be *justified*, if he were not, at that very time, *ungodly*.

V. 6. *So David also*—*David* is fitly introduced after *Abraham*, because he also received and delivered down the promise. *Affirmeth*-----A man is justified by faith alone, and not by works. *Without works*--- That is, without regard to any former good works supposed to have been done by him.

V. 7. *Happy are they whose sins are covered*---With the veil of divine mercy. If there be indeed such a thing as happiness on earth, it is the portion of that man *whose iniquities are forgiven*, and who enjoys the manifestation of that pardon. Well may he endure all the afflictions of life with cheerfulness, and look upon death with comfort. O let us not contend against it, but earnestly pray, that this happiness may be ours.

V. 9. *Cometh this happiness*---Mentioned by *Abraham* and *David*. *On the circumcision*---Those

on the circumcision *only*, or on the uncircumcision also? For we say that
 10 faith was imputed to Abraham for righteousness. How was it then
 imputed? When he was in circumcision or in uncircumcision? Not in
 11 circumcision, but in uncircumcision. And he received the sign of cir-
 cumcision, a seal of the righteousness of the faith, which *he had* in un-
 circumcision, that he might be the father of all who believe in un-
 12 circumcision, that righteousness may be imputed to them also; And the
 father of the circumcision, to them who not only are of the circumcision,
 but also walk in the footsteps of that faith of our father Abraham, which
 13 he had in uncircumcision. For the promise, that he should be the heir
 of the world, *was* not to Abraham or his seed by the law, but by the
 14 righteousness of faith. For if they who are of the law *are* heirs, faith
 15 is made void, and the promise of no effect. Because the law worketh
 16 wrath: for where no law is, *there is* not transgression. Therefore *it is*

--Those that are circumcised only. *Faith was imputed to him for righteousness*---This is fully consistent with our being justified, that is, pardoned and accepted by God upon our believing, for the sake of what *Christ* hath done and suffered. For though this and this alone be the meritorious cause of our acceptance with God, yet faith may be said to be *imputed to us for righteousness*, as it is the sole condition of our acceptance. We may observe here, *Forgiveness, not imputing sin, and imputing righteousness*, are all one.

V. 10. *Not in circumcision*---Not after he was circumcised: for he was justified, before *Ishmael* was born: (*Gen. xv.*) But he was not circumcised till *Ishmael* was thirteen years old. (*Gen. xvii. 25.*)

V. 11. *And*---After he was justified; *he received the sign of circumcision*---Circumcision, which was a sign or token of his being in covenant with God: *a seal*---An assurance on God's part, that he accounted him righteous upon his believing, before he was circumcised. *Who believe in uncircumcision*---That is, though they are not circumcised.

V. 12. *And the father of the circumcision*---Of those who are circumcised and believe

as Abraham did. To those who believe not, Abraham is not a father, neither are they his seed.

V. 13. *The promise, that he should be the heir of the world*---Is the same as, that he should be *the father of all nations*; namely, of those in all nations, who receive the blessing. The whole world was promised to him and them conjointly. *Christ* is the heir of the world, and of all things; and so are all Abraham's seed, all that believe in him with the faith of Abraham.

V. 14. *If they only who are of the law, who have kept the whole law, are heirs, faith is made void*; no blessing being to be obtained by it. *And so the promise is of no effect.*

V. 15. *Because the law*---Considered a part from that grace, (which though it was in fact mingled with it, yet is no part of the legal dispensation) is so difficult, and we so weak and sinful, that instead of bringing us a blessing, it only *worketh wrath*; it becomes to us an occasion of wrath, and exposes us to punishment as transgressors. *Where there is no law*---In force, there can be no transgression of it.

V. 16. *Therefore it*---The blessing, *is of faith, that it might be of grace*---That it might appear to flow from the free love of God, and

of faith, that *it might be* of grace, that the promise might be firm to all the seed; not only to that which is of the law, but to that also
 17 which is of the faith of Abraham, who is the father of us all, (As it is written, * I have appointed thee a father of many nations) before God in whom he believed, as quickening the dead, and calling the things
 18 that are not, as though they were: Who against hope believed in hope, that he should be the father of many nations, according to that which
 19 was spoken, † So shall thy seed be. And not being weak in faith, he considered not his own body now dead, being about an hundred years
 20 old, nor the deadness of Sarah's womb. He staggered not at the promise
 21 of God through unbelief, but was strengthened in faith, giving glory to
 22 God, And being fully assured, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness.
 23 Now it was not written on his account only, that it was imputed unto
 24 him, But on ours also, to whom it will be imputed, if we believe on him

and that the promise might be firm, sure, and effectual, to all the spiritual seed of Abraham; not only Jews, but Gentiles also, if they follow his faith.

V. 17. *Before God*—Though before men nothing of this appeared, those nations being then unborn: *as quickening the dead*—The dead are not dead to him. And even the things that are not, are *before God*—*And calling the things that are not*—Summoning them to rise into being, and appear before him. The seed of *Abraham* did not then exist. Yet God said, *So shall thy seed be*. A man can say to his servant actually existing, *Do this*; and he doth it. But God saith to the light, while it does not exist, *Go forth*; and it goeth.

V. 18—21. The apostle shews the power and excellence of that faith, to which he ascribes justification. *Who against hope*—Against all probability, believed and hoped in the promise. The same thing is apprehended both by faith and hope; by faith, as a thing which God has spoken; by hope, as a good thing which God has promised

to us. *So shall thy seed be*—Both natural and spiritual, as the stars of heaven for multitude.

V. 20. *Giving God the glory of his truth and power*.

V. 23. *On his account only*—To do personal honour to him.

V. 24. *But on ours also*—To establish us in seeking justification by faith and not by works: and to afford a full answer to those who say, that “to be justified by works means only, by judaism: to be justified by faith means, by embracing Christianity, that is, the system of doctrines so called.” Sure it is that *Abraham* could not in this sense be justified either by faith or by works: and equally sure, that *David* (taking the words thus) was justified by works, and not by faith. *Who raised up Jesus from the dead*—As he did in a manner both *Abraham* and *Sarah*. *If we believe on him who raised up Jesus*—God the Father therefore is the proper object of justifying faith. It is observable, that St. Paul here, in speaking both of our faith and the faith of *Abraham*,
 puts

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* Gen. xvii. 5. † Gen. xv. 5.

25, who raised up Jesus our Lord from the dead, Who was delivered for our offences, and was raised for our justification.

V. Therefore being justified by faith, we have peace with God, through
 2 our Lord Jesus Christ: By whom also we have had access through faith
 into this grace wherein we stand, and rejoice in hope of the glory of
 3 God. And not only so, but we glory in tribulations also, knowing that
 4 tribulation worketh patience, And patience experience, and experience
 5 hope; And hope shameth us not, because the love of God is shed abroad
 6 in our hearts, by the Holy Ghost which is given unto us. For when
 we were yet without strength, in due time, Christ died for the ungodly.
 7 Now one will scarce die for a just man; yet perhaps for the good man

puts a part for the whole. And he mentions that part, with regard to *Abraham*, which would naturally affect the *Jews* most.

V. 25. *Who was delivered*—To death, for our offences—As an atonement for them; and *raised for our justification*—To empower us to receive that atonement by faith.

V. 1. *Being justified by faith*—This is the sum of the preceding chapters, *we have peace with God*—Being enemies to God no longer, (ver. 10.) neither fearing his wrath (ver. 9.) We have peace, hope, love, and power over sin, the sum of the 5th, 6th, 7th, and 8th chapters. These are the fruits of justifying faith: Where these are not, that faith is not.

V. 2. *Into this grace*—This state of favour.

V. 3. *We glory in tribulations also*—Which we are so far from esteeming a mark of God's displeasure, that we receive them as tokens of his fatherly love, whereby we are prepared for a more exalted happiness. The *Jews* objected to the persecuted state of the Christians, as inconsistent with the people of the *Messiah*. It is therefore with great propriety, that the apostle so often mentions the blessings arising from this very thing.

V. 4. *And patience works more experience* of the sincerity of our grace, and of God's power and faithfulness.

V. 5. *Hope shameth us not*—That is, gives us the highest glorying. We glory in this our hope, *because the love of God is shed abroad in our hearts*—The divine conviction of God's love to us, and that love to God, which is both the earnest, and the beginning of heaven: *By the Holy Ghost*—The efficient cause of all these present blessings, and the earnest of those to come.

V. 6. How can we now doubt of God's love? *For when we were without strength*—Either to think, will, or do any thing good, *in due time*—Neither too soon nor too late; but in that very point of time which the wisdom of God knew to be more proper than any other, *Christ died for the ungodly*—Not only to set them a pattern, or to procure them power to follow it. It does not appear, that this expression of dying for any one, has any other signification, than that of rescuing the life of another, by laying down our own.

V. 7. *A just man*—One who gives to all what is strictly their due: *The good man*—One who is eminently holy, full of love, of compassion, kindness, mildness, of every heavenly and amiable temper. *Perhaps one—would—even—dare to die*—Every word increases the strangeness of the thing, and declares even this to be something great and unusual,

V. 8. *But*

8 one would even dare to die. But God recommendeth his love towards
 9 us, in that, while we were yet sinners, Christ died for us. Much more,
 then being now justified by his blood, we shall be saved from wrath
 10 through him. For if, being enemies, we were reconciled to God by the
 death of his Son, much more being reconciled, we shall be saved through
 11 his life. And not only *so*, but we also glory in God, through our Lord
 Jesus Christ, by whom we have now received the reconciliation.

12 Therefore as by one man sin entered into the world, and death by sin,
 13 even so death passed upon all men, in that all sinned. For until the law,
 sin was in the world; but sin was not imputed, where there is no law.
 14 Nevertheless death reigned from Adam to Moses, even over them that

V. 8. *But God recommendeth*—A most elegant expression. Those are wont to be recommended to us, who were before either unknown to, or alienated from us, *while we were sinners*—So far from being good, that we were not even just.

V. 9. *By his blood*—By his blood-shedding *we shall be saved from wrath through him*—That is, from all the effects of the wrath of God. But is there then wrath in God? Is not wrath an human passion? And how can this human passion be in God? We may answer this by another question. Is not love an human passion? And how can this human passion be in God? But to answer directly. Wrath in man, and so love in man, is an human passion. But wrath in God, is not an human passion; nor is love, as it is in God. Therefore the inspired writers ascribe both the one and the other to God, only in an analogical sense.

V. 10. *If*—As sure as. So the word frequently signifies; particularly in this and the 8th chapter. *We shall be saved*—Sanctified and glorified, *through his life*—Who ever liveth to make intercession for us.

V. 11. *And not only so, but we also glory*—The whole sentence, from the 3d to the 11th verse, may be taken together thus: we not only rejoice in hope of the glory of God, but also in the midst of tribulations, we glory in God himself, through our Lord

Jesus Christ, by whom we have now received the reconciliation.

V. 12. *Therefore*—This refers to all the preceding discourse; from which the apostle infers what follows: he does not therefore properly make a digression, but returns to speak again of sin and of righteousness. *As by one man—Adam*; who is mentioned, and not *Eve*, as being the representative of mankind. *Sin entered into the world*—Actual sin, and its consequence, a sinful nature: *and death*—With all its attendants. *It entered into the world*, when it entered into being; or till then it did not exist, *by sin*—Therefore it could not enter before sin. *Even so*—Namely by one man, *in that*—So the word is used also: 2 Cor. v. 4. *all sinned*—In *Adam*. These words assign the reason, why death came upon *all men*: Infants themselves not excepted, *in that all sinned*.

V. 13. *For until the law, sin was in the world*—All, I say, *had sinned, for sin was in the world* long before the written law; but, I grant, *sin is not so much imputed*, nor so severely punished by God, *where there is no express law* to convince men of it. Yet that all had sinned, even then appears, in that all died.

V. 14. *Death reigned*—And how vast is his kingdom! Scarce can we find any king who has many subjects, as are the kings whom

had not sinned after the likeness of Adam's transgression, who is the figure
 15 of him that was to come. Yet not as the offence, so also is the free gift.
 For if by the offence of one many died, much more the grace of God,
 and by grace, that of one man, Jesus Christ, hath abounded unto many.
 16 And not as *the loss* by one that sinned, *so is* the gift; for the sentence
was by one *offence* to condemnation; but the free gift *is* of many
 17 offences unto justification. For if through one man's offence death
 reigned by one, they who receive the abundance of grace and of the
 gift of righteousness, shall much more reign in life, by one, even Jesus
 18 Christ. As therefore by one offence *the sentence of death came* upon
 all men to condemnation, so also by one righteousness, *the free gift came*

whom he hath conquered! *Even over them that had not sinned after the likeness of Adam's transgression*—Even over infants, who had never sinned, as Adam did, in their own persons: and over others, who had not, like him sinned against an express law, *Who is the figure of him that was to come*—Each of them being a public person, and a federal head of mankind. The one, the fountain of sin and death to mankind by his offence; the other, of righteousness and life by his free gift.

Thus far the apostle shews the agreement between the first and second Adam: afterward he shews the differences between them. The agreement may be summed up thus: as by one man sin entered into the world, and death by sin; so by one man righteousness entered into the world, and life by righteousness. As death passed upon all men, in that all had sinned; so life passed upon all men (who are in the second Adam by faith) in that all are justified. And as death through the sin of the first Adam, reigned *even over them, who had not sinned after the likeness of Adam's transgression*: so through the righteousness of Christ, even those who have not obeyed, after the likeness of his obedience, shall reign in life. We may add, as the sin of Adam, without the sins which we afterwards committed, brought us death: so the right-

eousness of Christ, without the good works which we afterwards perform, brings us life: although still every good, as well as evil work, will receive its due reward.

V. 15. *Yet not*—St. Paul now describes the difference between Adam and Christ; and that much more directly and expressly than the agreement between them. Now the fall and the free gift differ, 1. In amplitude, (ver. 15.) 2. He from whom sin came, and he from whom the free gift came, (termed also *the gift of righteousness*) differ in power, (ver. 16.) 3. The reason of both is subjoined, (ver. 17.) 4. This premised, the offence and the free gift are compared, with regard to their effect, ver. 18. and with regard to their cause, ver. 19.

V. 16. *The sentence was by one offence to Adam's condemnation*—Occasioning the sentence of death to pass upon him, which by consequence overwhelmed his posterity: *but the free gift is of many offences unto justification*—Unto the purchasing it for all men, notwithstanding many offences.

V. 17. There is a difference between grace and the gift. Grace is opposed to the offence, the gift to death, being the gift of life.

V. 18. *Justification of life* is that sentence of God, by which a sinner under sentence of death is adjudged to life.

V. 19. *As*

19 upon all men to justification of life. For as by the disobedience of one man, many were constituted sinners, so by the obedience of one, many
20 shall be constituted righteous. But the law came in between, that the
21 offence might abound: yet where sin abounded, grace did much more abound: That as sin had reigned through death, so grace also might reign through righteousness to eternal life, by Jesus Christ our Lord.

VI. What shall we say then? We will continue in sin, that grace may
2 abound? God forbid. How shall we who are dead to sin, live any
3 longer therein? Know ye not, that as many of us as have been baptized
4 into Jesus Christ, have been baptized into his death? Therefore we are buried with him through baptism into death, that as Christ was raised

V. 19. *As by the disobedience of one man, many (that is, all men) were constituted sinners*—Being then in the loins of their first parent, the common head and representative of them all; *so by the obedience of one*—By his obedience unto death; *by his dying for us; many*—All that believe. *shall be constituted righteous*—Justified, pardoned.

V. 20. *The law came in between*—The offence and the free gift, *that the offence might abound*—That is, the consequence (not the design) of the law's coming in, was, not the taking away of sin, but the increase of it; *yet where sin abounded, grace did much more abound*—Not only in the remission of that sin which Adam brought on us, but of all our own; not only in remission of sins, but infusion of holiness: not only in deliverance from death, but admission to everlasting life: a far more noble and excellent life than that which we lost by Adam's fall.

V. 21. *That as sin had reigned—so grace also might reign*—Which could not reign before the fall; before man had sinned. *Through righteousness to eternal life, through Jesus Christ our Lord*—Here is pointed out the source of all our blessings, the rich and free grace of God: the meritorious cause; not any works of righteousness of man,

but the alone merits of our Lord Jesus Christ. The effect or end of all; not only pardon, but life; divine life, leading to glory.

V. 1. The apostle here sets himself more fully to vindicate his doctrine, from the consequence above suggested. (ch. iii. 7, 8.) He had then only in strong terms denied and renounced it. Here he removes the very foundation thereof.

V. 2. *Dead to sin*—Freed both from the guilt and from the power of it.

V. 3. *As many as have been baptized into Jesus Christ, have been baptized into his death*—In baptism we (through faith) are ingrafted into Christ. And we draw new spiritual life from this new root, through his spirit, who fashions us like unto him, and particularly with regard to his death and resurrection.

V. 4. *We are buried with him*—Alluding to the ancient manner of baptizing by immersion; *that as Christ was raised from the dead by the glory*—Glorious power, of the father, *so we also by the same power should rise again*: and as he lives a new life in heaven, so we should walk in newness of life. This, says the apostle, our very baptism represents to us.

V. 5. *For*

from the dead by the glory of the Father, so we also should walk in new-
 5 nefs of life. For if we have been planted together in the likeness of his
 6 death, we shall be also *in the likeness* of his resurrection: Knowing this,
 7 that our old man is crucified with *him*, that the body of sin might be
 8 destroyed, that we might no longer serve sin. For he that is dead,
 9 is freed from sin. And we believe, that if we are dead with Christ,
 10 we shall also live with him: Knowing that Christ being raised from
 the dead, dieth no more; death no more hath dominion over him.
 11 For in that he died, he died to sin once for all; but in that he liveth,
 12 he liveth unto God. So reckon ye yourselves to be dead indeed to sin,
 13 but alive to God, through Jesus Christ our Lord. Therefore let not sin
 14 reign in your mortal body, to obey it in the desires thereof. Neither
 present your members to sin, *as* instruments of unrighteousness; but
 present yourselves to God, as alive from the dead, and your members
 15 to God, *as* instruments of righteousness. For sin shall not have dominion
 over you; for ye are not under the law, but under grace.
 16 What then? Shall we sin, because we are not under the law, but under
 17 grace? God forbid. Know ye not, that to whom ye present yourselves
 servants to obey, his servants ye are whom ye obey? Whether of sin
 unto death, or of obedience unto righteousness? But thanks *be* to God,

V. 5. *For*—Surely these two must go together; so that if we are indeed made conformable to his death, we shall also know the power of his resurrection.

V. 6. *Our old man*—Coeval with our being, and as old as the fall; our evil nature; a strong and beautiful expression for that entire depravity and corruption, which by nature spreads itself over the whole man, leaving no part uninfected. This in a believer is *crucified with Christ*, mortified, gradually killed, by virtue of our union with him: *that the body of sin*—All evil tempers, words, and actions, which are the *members of the old man*, (Col. iii. 5.) *might be destroyed*.

V. 7. *For he that is dead*—With Christ, is freed from the guilt of past, and from the power of present *sin*, as dead men from the commands of their former masters.

V. 8. *Dead with Christ*—Conformed to his death, by dying to sin.

V. 10. *He died to sin*—To atone for and abolish it: *He liveth unto God*—A glorious eternal life, such as we shall live also.

V. 12. *Let not sin reign even in your mortal body*—It must be subject to death, but it need not be subject to sin.

V. 13. *Neither present your members to sin*—To corrupt nature, a mere tyrant; *but to God*—Your lawful king.

V. 14. *Sin shall not have dominion over you*—It has neither right nor power. *For ye are not under the law*—A dispensation of terror and bondage, which only shews sin, without enabling you to conquer it; *but under grace*—Under the merciful dispensation of the gospel, which brings compleat victory over it, to every one who is under the powerful influences of the spirit of Christ.

V. 17. *The form of doctrine into which ye have been delivered*—Literally it is, *The mould into*

that, whereas ye were the servants of sin, ye have *now* obeyed from the
 18 heart the form of doctrine into which ye have been delivered. Being
 then set free from sin, ye are become the servants of righteousness.
 19 I speak after the manner of men, because of the weakness of your flesh.
 As ye have presented your members servants to uncleanness and iniquity,
 unto iniquity, so now present your members servants of righteousness,
 20 unto holiness. For when ye were the servants of sin, ye were free from
 21 righteousness. What fruit had ye then from those things whereof ye
 22 are now ashamed? For the end of those things is death. But now being
 made free from sin, and become servants to God, ye have your fruit
 23 unto holiness, and the end everlasting life. For death is the wages
 of sin; but eternal life is the gift of God through Jesus Christ our
 Lord.

into which ye have been delivered: Which as it contains a beautiful allusion, conveys also a very instructive admonition: intimating that our minds, all pliant and ductile, should be conformed to the gospel-precepts, as liquid metals take the figure of the mould into which they are cast.

V. 18. *Being then set free from sin*—We may see the apostles method thus far at one view.

1. Bondage to sin, C. iii. 9.
2. The knowledge of sin by the law; a sense of God's wrath: inward death, C. iii. 20.
3. The revelation of the righteousness of God in *Christ* through the gospel, C. iii. 21.
4. The center of all, Faith embracing that righteousness, C. iii. 22.
5. Justification, whereby God forgives all past sin, and freely accepts the sinner, C. iii. 24.
6. The gift of the Holy Ghost: a sense of God's love: new inward life, C. v. 5. C. vi. 4.
7. The free service of righteousness, C. vi. 12.

V. 19. *I speak after the manner of men*—Thus it is necessary that the Scripture should let itself down to the language of men;

because of the weakness of your flesh—Slowness of understanding flows from the weakness of the flesh, that is, of human nature. *As ye have presented your members servants to uncleanness and iniquity, unto iniquity, so now present your members servants of righteousness, unto holiness*—Iniquity whereof uncleanness is an eminent part, is here opposed to righteousness. And unto iniquity is the opposite of unto holiness. Righteousness here is, a conformity to the divine will; holiness, to the whole divine nature. Observe! they who are *servants of righteousness*, go on to holiness; but they who are *servants to iniquity*, get no further. Righteousness is service, because we live according to the will of another; but liberty, because of our inclination to it, and delight in it.

V. 20. *When ye were the servants of sin ye were free from righteousness*—In all reason therefore ye ought now to be free from unrighteousness; to be as uniform and zealous in serving God, as ye were in serving the devil.

V. 21. *Those things*—He speaks of them as afar off.

V. 23. *Death*—Temporal, spiritual, and eternal, is the due wages of sin. *But eternal life is the gift of God*—The difference is remarkable. Evil works merit the reward they

VII. Know ye not, brethren, (for I speak to them that know the law)
 2 that the law hath dominion over a man, as long as it liveth? For the
 married woman is bound to *her* husband while he is alive; but if *her*
 3 husband be dead, she is freed from the law of her husband. Therefore
 if she marry another man while her husband liveth, she will be called an
 adulteress: but if her husband be dead, she is free from that law, so as to
 4 be no adulteress, though she marry another man. Therefore ye also,
 my brethren, are become dead to the law by the body of Christ; that ye
 might be married to another, *even* to him who was raised from the dead,
 5 that we may bring forth fruit to God. For when we were in the flesh,
 the motions of sins, which were by the law, wrought in our members,
 6 so as to bring forth fruit unto death. But now we are freed from the
 law, being dead unto that whereby we were held, so that we serve in
 newness of spirit, and not in the oldness of the letter.
 7 What shall we say then? That the law is sin? God forbid. Yea,
 I should not have known sin, but for the law. I had not known lust,

they receive; good works do not. The former demand wages, the latter accept a free gift.

V. 1. The apostle continues the comparison between the former and the present state of a believer, and at the same time endeavours to wean the *Jewish* believers from their fondness for the *Mosaic* law, *I speak to them that know the law*—To the *Jews* chiefly here. *As long*—So long, and no longer, *as it liveth*—The law is here spoken of (by a common figure) as a person, to which as to an husband, life and death are ascribed. But he speaks indifferently of the law being *dead to us*, or we to it, the sense being the same.

V. 2. *She is freed from the law of her husband*—From that law which gave him a peculiar property in her.

V. 4. *This ye also*—Are now as free from the *Mosaic* law, as an husband is, when his wife is dead. *By the body of Christ*—Offered up; that is, by the merits of his death, that law expiring with him.

V. 5. *When ye were in the flesh*—Carnally-minded, in a state of nature; before ye

believed in *Christ*. *Our sins which were by the law* accidentally occasioned, or irritated thereby. *Wrought in our members*—Spread themselves all over the whole man.

V. 6. *Being dead to that whereby we were held*—To our old husband, the law, *that we might serve in newness of spirit*—In a new, spiritual manner, and *not in the oldness of the letter*—Not in a bare, literal, external way, as we did before.

V. 7. *What shall we say then?*—This is a kind of digression, (to the beginning of the next chapter) wherein the apostle, in order to shew in the most lively manner the weakness and inefficacy of the law, changes the person, and speaks as of himself, concerning the misery of one under the law. This *St. Paul* frequently does, when he is not speaking of his own person, but *only* assuming another character. (*Rom. iii. 6. 1 Cor. x. 30. ch. iv. 6.*) The character here assumed, is that of a man, first, ignorant of the law, then under it, and sincerely but ineffectually striving to serve God. To have spoken this of himself, or any true believer,

- 8 unless the law had said, Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of desire: for without
 9 the law sin *was* dead. And I was once alive without the law; but when
 10 the commandment came, sin revived, and I died, And the command-
 11 ment, which *was intended* for life, this I found unto death. For sin taking occasion by the commandment, deceived me, and by it slew me.
 12 So that the law is holy, and the commandment holy, and just, and good.
 13 Was then that which is good, made death to me? God forbid: but sin; that it might appear sin, working death in me by that which is good: so that sin might by the commandment become exceeding sinful.
 14 We know that the law is spiritual; but I am carnal, sold under sin.

believer, would have been foreign to the whole scope of his discourse; nay, utterly contrary thereto: as well as to what is expressly asserted, ch. viii. 2. *Is the law sin*—Sinful in itself, or a promoter of sin. *I had not known lust*—That is, evil desire. I had not known it to be a sin. Nay, perhaps I should not have known that any such desire was in me. It did not appear, till it was stirred up by the prohibition.

V. 8. *But sin*—My inbred corruption, taking occasion by the commandment—Forbidding, but not subduing it, was only fretted, and wrought in me so much the more all manner of evil desire. For while I was without the knowledge of the law, sin was dead; neither so apparent, nor so active; nor was I under the least apprehensions of any danger from it.

V. 9. *And I was once alive without the law* Without the close application of it. I had much life, wisdom, virtue, strength. So I thought. But when the commandment (that is, the law, a part put for the whole: but this expression particularly intimates its compulsive force, which restrains, enjoins, urges, forbids, threatens) came in its spiritual meaning, to my heart, with the power of God, sin revived, and I died—My inbred sin took fire, and all my virtue and strength died away. And I then saw my-

self to be dead in sin, and liable to death eternal.

V. 10. *The commandment which was intended for life*—Doubtless it was originally intended by God, as a grand means of preserving and increasing spiritual life, and leading to life everlasting.

V. 11. *Deceived me*—While I expected life by the law, sin came upon me unawares, and slew all my hopes.

V. 12. *The commandment*—That is, every branch of the law, is holy, just, and good—It springs from and partakes of the holy nature of God: it is every way just and right in itself: it is designed wholly for the good of man.

V. 13. *Was then that which is good, made the cause of evil to me?*—Yea, of death, which is the greatest of evils? Not so. But it was sin, which was made death to me, inasmuch as it wrought death in me even by that which is good—By the good law, so that sin by the commandment, became exceeding sinful—The consequence of which was, that inbred sin, thus driving furiously in spite of the commandment, became exceeding sinful; the guilt thereof being greatly aggravated.

V. 14. *I am carnal*—St. Paul having compared together the past and present state of believers, that in the flesh, ver. 5. and that in the spirit, ver. 6. In answering two objections

15 For that which I do, I approve not; for I do not practise what I would,
 16 but what I hate, that I do. If then I do what I would not, I consent to
 17 the law, that *it is* good. Now then it is no more I that do it, but sin that
 18 dwelleth in me. For I know that in me, that is, in my flesh, dwelleth
 no good thing: for to will is present with me, but *how* to perform what
 19 is good, I find not. For the good that I would, I do not; but the evil
 20 which I would not, that I do. Now, if I do that which I would not,
 21 it is no more I that do it, but sin that dwelleth in me. I find then a law,
 22 that when I would do good, evil is present with me. For I delight in
 23 the law of God after the inward man. But I see another law in my
 members, warring against the law of my mind, and captivating me to
 24 the law of sin, which is in my members. O wretched man that I am!
 25 Who shall deliver me from the body of this death? I thank God, through
 Jesus Christ our Lord. So then I myself with my mind serve the law of
 God, but with my flesh the law of sin.

jections (*Is then the law sin?* ver. 7. and *Is the law death?* ver. 13.) interweaves the whole process of a man reasoning, groaning, striving, and escaping from the legal to the evangelical state. This he does from ver. 7. to the end of this chapter. *Sold under sin*—Totally enslaved, slaves bought with money were absolutely at their master's disposal.

V. 16. *It is good*—This single word implies all the three that were used before (ver. 12.) *Holy, just, and good*.

V. 17. *It is no more I that* can properly be said to *do it*, but rather *sin that dwelleth in me*: that makes, as it were, another person, and tyrannizes over me.

V. 18. *In my flesh*—The flesh here signifies, the whole man as he is by nature.

V. 21. *I find the law*—An inward, constraining power, flowing from the dictate of corrupt nature.

V. 22. *For I delight in the law of God*—This is more than *I consent* to ver. 16. The day of liberty draws near. *The inward man*—Called *the mind*, ver. 23. and 25.

V. 23. *But I see another law in my members*—Another inward constraining power of

evil inclinations and bodily appetites, *warring against the law of my mind*—The dictate of my mind, which delights in the law of God, *and captivating me*—In spite of all my resistance.

V. 24. *O wretched man that I am!*—The struggle is now come to the height: and the man finding there is no help in himself, begins almost unawares to pray, *Who shall deliver me?* He then seeks and looks for deliverance, till God in *Christ* appears to answer his question. The word which we translate *deliver*, implies force. And indeed without this there can be no deliverance. *The body of this death*—That is, this body of death; this mass of sin, leading to death eternal, and cleaving as close to me, as my body to my soul. We may observe, the deliverance is not wrought yet.

V. 25. *I thank God, through Jesus Christ our Lord*—That is, God will deliver me through *Christ*. But the apostle (as his frequent manner is) beautifully interweaves his assertion with thanksgiving: the hymn of praise answering in a manner to the voice of sorrow, *O wretched man that I am!* So then—He here sums up the whole, and concludes

VIII. Therefore *there is* now no condemnation to those that are in Christ
 2 Jesus, who walk not after the flesh, but after the spirit. For the law of
 the spirit of life in Christ Jesus, hath freed me from the law of sin and
 3 death. For what the law could not do, in that it was weak through the
 flesh, God *hath done*: sending his own Son in the likeness of sinful flesh,
 4 *to be a sacrifice* for sin, he hath condemned sin in the flesh: That the
 righteousness of the law might be fulfilled in us, who walk not after
 5 the flesh, but after the spirit. They that are after the flesh, mind
 the things of the flesh; but they that are after the spirit, the things
 6 of the spirit. Now to be carnally-minded *is* death; but to be spiritually-
 7 minded *is* life and peace: Because the carnal mind *is* enmity against

concludes what he began, ver. 7. *I myself*
 —Or rather *that I* (the person whom I am
 personating) till this deliverance is wrought,
serve the law of God with my mind—My reason
 and conscience declare for God; *but with*
my flesh the law of sin—But my corrupt pas-
 sions and appetites still rebel. The man
 is now utterly weary of his bondage, and
 upon the brink of liberty.

V. 1. *There is therefore now no condem-
 nation*—Either for things present or past.
 Now he comes to deliverance and liberty.
 The apostle here resumes the thread of his
 discourse, which was interrupted, ch. vii. 7.

V. 2. *The law of the spirit*—That is, the
 gospel, *hath freed me from the law of sin and*
death—That is, the Mosaic dispensation.

V. 3. *For what the law*—Of Moses, *could*
not do, (in that it was weak through the flesh—
 Incapable of conquering our evil nature:
 If it could, God needed not to have sent
 his own Son in the likeness of sinful flesh—
 God did: sending his own Son, though
 pure from sin, he condemned that sin which
 was in our flesh: Gave sentence, that sin
 should be destroyed, and the believer wholly
 delivered from it.

V. 4. *That the righteousness of the law*—
 The holiness it required, described, ver.
 5—11. *might be fulfilled in us, who walk not*
after the flesh, but after the spirit—Who are
 guided in all our thoughts, words, and

actions, not by corrupt nature, but by the
 spirit of God. From this place St. Paul
 describes primarily the state of believers,
 and that of unbelievers, only to illustrate
 this.

V. 5. *They that are after the flesh*—Who
 remain under the guidance of corrupt
 nature; *mind the things of the flesh*—Have
 their thoughts and affections fixt on such
 things as gratify corrupt nature: namely, on
 things visible and temporal; on things of
 the earth, on pleasure (of sense or imagi-
 nation) praise, or riches. *But they who are*
after the spirit—Who are under his gui-
 dance, *mind the things of the spirit*—Think
 of, relish, love things invisible, eternal;
 the things which the spirit hath revealed,
 which he works in us, moves us to, and
 promises to give us.

V. 6. *For to be carnally minded*—That is,
 to mind the things of the flesh, *is death*—
 The sure mark of spiritual death, and the
 way to death everlasting: *but to be spiritually*
minded—That is, to mind the things of the
 spirit, *is life*—A sure mark of spiritual life,
 and the way to life everlasting; *and attended*
with peace—The peace of God, which is the
 foretaste of life everlasting, and peace with
 God, opposite to the *enmity* mentioned in
 the next verse.

V. 7. *Enmity against God*—His existence,
 power and providence.

V. 8. *They*

God; for it is not subject to the law of God, neither indeed can be.
 8 So then they who are in the flesh cannot please God. But ye are not
 9 in the flesh, but in the spirit, if the spirit of God dwell in you. And
 10 if any man have not the spirit of Christ, he is none of his. Now if Christ
be in you, the body indeed *is* dead because of sin, but the spirit *is* life
 11 because of righteousness. And if the spirit of him that raised up Jesus
 from the dead dwell in you, he that raised up Christ from the dead, will
 also quicken your mortal bodies by his spirit that dwelleth in you.
 12 Therefore, brethren, we are not debtors to the flesh, to live after the
 13 flesh. For if ye live after the flesh, ye shall die; but if ye through the
 14 spirit mortify the deeds of the flesh, ye shall live. For as many as are
 15 led by the spirit of God, they are the sons of God. For ye have not
 received the spirit of bondage again unto fear, but ye have received the

V. 8. *They who are in the flesh*—Under the government of it.

V. 9. *In the spirit*—Under his government. *If any man have not the spirit of Christ*—Dwelling and governing in him; *he is none of his*—He is not a member of Christ: not a Christian: not in a state of salvation. A plain, express declaration, which admits of no exception. He that hath ears to hear, let him hear!

V. 10. *Now if Christ be in you*—Where the spirit of Christ is, there is Christ: *the body indeed is dead*—Devoted to death, *because of sin*—Heretofore committed; *but the spirit is life*—Already truly alive; *because of righteousness*—Now attained. From ver. 13. St. Paul having finished what he had begun, ch. vi. 1. describes purely the state of believers.

V. 12. *We are not debtors to the flesh*—We ought not to follow it.

V. 13. *The deeds of the flesh*—Not only evil actions, but evil desires, tempers, thoughts. *If ye mortify*—Kill, destroy these, *ye shall live*—The life of faith more abundantly here, and hereafter, the life of glory.

V. 14. *For as many as are led by the spirit of God*—In all the ways of righteousness, *they are the Sons of God*—Here St. Paul enters upon the description of those blessings,

which he comprizes (ver. 30.) in the word *glorified*: though indeed he does not describe mere glory, but that which is still mingled with the cross. The sum is, through sufferings to glory.

V. 15. *For ye*—Who are real Christians, *have not received the spirit of bondage*—The Holy Ghost was not properly a spirit of bondage, even in the time of the Old Testament. Yet there was something of bondage remaining, even in those who then had received the spirit. *Again*—As the *Jews* did before. *We*—All and every believer, *cry*—The word denotes a vehement speaking, with desire, confidence, constancy. *Abba Father*—The latter word explains the former. By using both the Syriac and the Greek word, St. Paul seems to point out the joint cry both of the *Jewish* and *Gentile* believers. *The spirit of bondage* here seems directly to mean, those operations of the Holy Spirit, by which the soul, on its first conviction, feels itself in bondage to sin, to the world, to Satan, and obnoxious to the wrath of God. This therefore and *the spirit of adoption* are one and the same spirit, only manifesting itself in various operations, according to the various circumstances of the persons.

V. 16. *The*

16 spirit of adoption, whereby we cry, Abba, Father. The same spirit
 17 beareth witness with our spirits, that we are the children of God. And
 if children, then heirs, heirs of God, and joint-heirs with Christ: if we
 18 suffer with *him*, that we may also be glorified with *him*. For I reckon
 that the sufferings of the present time *are not worthy to be compared*
 19 with the glory which shall be revealed in us. For the earnest expect-
 ation of the creation waiteth for the revelation of the sons of God.
 20 For the creation was made subject to vanity, not willingly, but by him
 21 who subjected *it*, In hope that the creation itself shall be delivered from
 the bondage of corruption, into the glorious liberty of the children of
 22 God. For we know that the whole creation groaneth together and
 23 travaileth together until now. And not only *they*, but even we ourselves,
 who have the first-fruits of the spirit, even we ourselves groan within

V. 16. *The same spirit beareth witness with our spirit*—With the spirit of every true believer, by a testimony distinct from that of his own spirit, or the testimony of a good conscience. Happy they who enjoy this clear and constant.

V. 17. *Joint-heirs*—That we may know it is a great inheritance which God will give us; for he hath given a great one to his son. *If we suffer with him*—Willingly and cheerfully, for righteousness sake. This is a new proposition, referring to what follows.

V. 18. *For I reckon*—This verse gives the reason, why he but now mentioned sufferings and glory. When that glory *shall be revealed in us*, when the sons of God will be revealed also.

V. 19. *For the earnest expectation*—The word denotes a lively hope of something drawing near, and a vehement longing after it: *of the creation*—Of all visible creatures (believers excepted, who are spoken of apart.) Each kind, according as it is capable. All these have been sufferers through sin. And to all these (the finally impenitent excepted) shall refreshment redound from the glory of the children of God. Upright Heathens are by no means to be excluded from this *earnest expectation*: nay,

perhaps something of it may at some times be found in the vainest of men; who (although in the hurry of life they mistake vanity for liberty, and partly stifle, partly dissemble their groans, (yet) in their sober, quiet, sleepless, afflicted hours, pour forth many sighs in the ear of God.

V. 20. *The creation was made subject to vanity*—Abuse, misery, and corruption, by him who subjected *it*—Namely, God, Gen. iii. 17. v. 29. Adam only made it liable to the sentence, which God pronounced; yet not without hope.

V. 21. *The creation itself shall be delivered*—Destruction is not deliverance. Therefore whatsoever is destroyed, or ceases to be, is not delivered at all. Will then any part of the creation be destroyed? *Into the glorious liberty*—The excellent state wherein they were created.

V. 22. *For the whole creation groaneth together*—With joint-groans as it were with one voice. *And travaileth*—Literally, *is in the pain of child-birth*: to be delivered of the burden of the curse: *until now*—To this very hour, and so on till the time of deliverance.

V. 23. *And even we, who have the first-fruits of the spirit*—That is, the spirit who is the first-fruits of our inheritance. *The adoption*—

24 ourselves, waiting for the adoption, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, how doth he yet hope for? But if we hope for what we see not, we patiently wait for it. Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the spirit itself maketh intercession for us, with groanings which cannot be uttered. But he who searcheth the hearts, knoweth what is the mind of the spirit: for he maketh intercession for the saints according to God.

28 And we know, that all things work together for good, to them that

adoption—Persons who had been privately adopted among the Romans, were often brought forth into the Forum, and there publicly owned as their sons by those who adopted them. So at the general resurrection, when the body itself is redeemed from death, the sons of God shall be publicly owned by him in the great assembly of men and angels. *The redemption of our body*—From corruption to glory and immortality.

V. 24. *For we are saved by hope*—Our salvation is now only in hope. We do not yet possess this full salvation.

V. 26. *Likewise the spirit*—Nay, not only the universe, not only the children of God, but the spirit of God also himself, as it were, groaneth, while he *helpeth our infirmities* or weaknesses. Our understandings are weak, particularly in the things of God; our desires are weak; our prayers are weak. *We know not*—Many times, *what we should pray for*—Much less are we able to pray for it as we ought: but the spirit maketh intercession for us—In our heart, even as Christ does in heaven: *with groanings*—The matter of which is from ourselves; but the spirit forms them; and they are frequently inexpressible, even by the faithful themselves.

V. 27. *But he who searcheth the hearts*—Wherein the spirit dwells and intercedes; *knoweth*—Though man cannot utter it, *what is the mind of the spirit: for he maketh intercession for the saints*—Who are near to God, *according to God*—According to his will, as

is worthy of God, and acceptable to him.

V. 28. *And we know*—This in general; though we do not always know particularly what to pray for: *that all things*—Ease or pain, poverty or riches, and the ten thousand changes of life, *work together for good*—Strongly and sweetly for spiritual and eternal good; *to them that are called, according to his purpose*—His gracious design of saving a lost world by the death of his son. This is a new propitiation. St. Paul being about to recapitulate the whole blessing contained in justification (termed glorification, ver. 30.) first goes back to the *purpose* or *decree* of God, which is frequently mentioned in holy writ.

To explain this (nearly in the words of an eminent writer) a little more at large. When a man has a work of time and importance before him, he pauses, consults, and contrives; and when he has laid a plan, resolves or *decrees* to proceed accordingly. Having observed this in ourselves, we are ready to apply it to God also: and he in condescension to us has applied it to himself.

The works of providence and redemption are vast and stupendous, and therefore we are apt to conceive of God, as deliberating and consulting on them, and then *decreeing* to act, according to the *counsels of his own will*. As if, long before the world was made, he had been concerting measures, both as to the making and governing of it, and had then writ down his decrees,

29 love God, to them that are called according to *his* purpose. For whom
 he foreknew, he also predestinated, conformable to the image of his Son,
 30 that he might be the first-born among many brethren. And whom he pre-
 destinated, them he also called; and whom he called, them he also jus-
 31 tified; and whom he justified, them he also glorified. What shall we say then

decrees, which altered not, any more than the laws of the *Medes and Persians*. Whereas to take this *consulting and decreeing* in a literal sense would be the same absurdity, as to ascribe a real, human body and human passions to the ever-blessed God.

This is only a popular representation of his infallible knowledge and unchangeable wisdom; that is, he does all things as wisely as a man can possibly do, after the deepest consultation, and as steadily pursues the most proper method, as one can do, who has laid a scheme before-hand. But then, though the effects be such as would argue consultation and consequent decrees in men, yet what need of a moment's consultation in him, who sees all things at one view?

Nor had God any more occasion to pause and deliberate, and lay down rules for his own conduct, from all eternity, than he has now. What! Was there any fear of his mistaking afterwards, if he had not before-hand prepared decrees, to direct him what he was to do? Will any man say, he was wiser before the creation than since? Or had he then more leisure? That he should take the opportunity to settle his affairs, and make rules for himself, from which he was never to vary?

He has doubtless the same wisdom and all other perfections at this day which he had from eternity: and is now as capable of making *decrees*, or rather has no more occasion for them now than formerly: his understanding being always equally clear and bright, his wisdom equally infallible.

V. 29. *Whom he foreknew, he also predestinated conformable to the image of his Son*—Here the apostle declares, who those are whom he foreknew and predestinated to

glory, namely, those who are *conformable to the image of his son*—This is the mark of those who are foreknown and will be glorified, 2 *Tim.* ii. 19. *Phil.* iii. 10, 21.

V. 30. *Them he*—In due time, called by his gospel and his spirit: *and whom he called*, when obedient to the heavenly calling, (*Acts* xxvi. 19.) *he also justified*—Forgave and accepted: *And whom he justified*—Provided they continued in his goodness, ch. 11, 22. *he in the end glorified*—St. Paul does not affirm, either here, or in any other part of his writings, That precisely the same number of men, are called, justified, and glorified. He does not deny, that a believer may fall away and be cut off, between his special calling and his glorification, ch. xi. 22. Neither does he deny, that many are called, who never are justified. He only affirms, that this is the method whereby God leads us step by step toward heaven. *He glorified*—He speaks as one looking back from the goal, upon the race of faith. Indeed grace, as it is glory begun, is both an earnest and a foretaste of eternal glory.

V. 31. *What shall we say then to these things?*—Related in the 3d, 5th, and 8th chapters? As if he had said, We cannot go, think, or wish any thing farther. *If God be for us*—Here follow four periods, one general and three particular. Each begins with glorying in the grace of God, which is followed by a question suitable to it, challenging all opponents; To all which, *I am persuaded*, &c. is a general answer. The general period is, *If God be for us, who can be against us?* The first particular period, relating to the past time is, *He that spared not his own son, how shall he not freely give us all things?* The second, relating to the present,

32 to these things? If God *be* for us, who *can be* against us? He that spared
 not his own Son, but delivered him up for us all, how shall he not with
 33 him also freely give us all things? Who shall lay any thing to the
 charge of God's elect? *It is* God that justifieth, Who *is* he that con-
 34 demneth? *It is* Christ that died, yea rather, that is risen again, who is
 also at the right-hand of God, who likewise maketh intercession for us.
 35 Who shall separate us from the love of Christ? Shall affliction, or distress,

present, is, *It is God that justifieth: who is he that condemneth?* The third, relating to the future is, *It is Christ that died—who shall separate us from the love of Christ?*

V. 32. *He that*—This period contains four sentences. He spared not his own son, therefore he will freely give us all things. He delivered him up for us; therefore none can lay any thing to our charge. *Freely*—For all that follows justification is a free gift also. *All things*—Needful or profitable for us.

V. 33. *God's elect*—The above-cited author observes, that long before the coming of *Christ*, the Heathen world revolted from the true God, and were therefore *reprobated* or rejected.

But the nation of the *Jews* were chosen to be the people of God, and were therefore stiled, * *the children*, or *sons of God*, † *holy people*, ‡ *a chosen seed*, § *the elect*, the || *called of God*. And these titles were given to all the nation of *Israel*, including both good and bad.

Now the gospel having the most strict connexion with the books of the Old Testament, where these phrases frequently occur: and our Lord and his apostles being native *Jews*, and beginning to preach in the land of *Israel*, the language in which they preached would of course abound with the phrases of the *Jewish* nation. And hence it is easy to see, why such of them as would not receive him were stiled *reprobated*. For they no longer continued to be

the people of God: whereas this and those other honourable titles, were continued to all such *Jews* as embraced Christianity. And the same appellations which once belonged to the *Jewish* nation, were now given to the *Gentile* Christians also; together with which they were invested with all the privileges of the *chosen people of God*: and nothing could cut them off from these, but their own wilful apostasy.

It does not appear that even good men were ever termed God's *elect*, till above two thousand years from the creation. God's *electing* or *choosing* the nation of *Israel*, and separating them from the other nations, who were sunk in idolatry and all wickedness, gave the first occasion to this sort of language. And as the separating the Christians from the *Jews* was a like event, no wonder it was express'd in like words and phrases: only with this difference, The term *elect* was of old applied to all the members of the *visible church*; whereas in the New Testament it is applied only to the members of the *invisible*.

V. 34. *Yea rather, that is risen*—Our faith should not stop at his death, but be exercised farther on his resurrection, kingdom, second coming. *Who maketh intercession for us*—Presenting there his obedience, his sufferings, his prayers, and our prayers sanctified through him.

V. 35. *Who shall separate us from the love of Christ towards us? Shall affliction or distress*—He proceeds in order, from less troubles to

* Deut. xiv. 1. † Ch. vii. 6. Ch. xiv. 2. ‡ Deut. iv. 37. § Isa. lxi. 8, 9. Ch. xliii. 20, || Isa. xlviii. 12.

36 or persecution, or hunger, or nakedness, or peril, or sword? (As it is written, * For thy sake we are killed all the day long, we are accounted 37 as sheep for the slaughter.) Nay, in all these things we more than 38 conquer, through him who hath loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor

to greater: can any of these separate us from his protection in it; and (if he sees good) deliverance from it?

V. 36. *All the day*—That is, every day, continually. *We are accounted*—By our enemies; by ourselves.

V. 37. *We more than conquer*—We are not only no losers, but abundant gainers by all these trials. This period seems to describe the full assurance of hope.

V. 38. *I am persuaded*—This is inferred from the 34th verse, in an admirable order,

Neither death shall hurt us; For Christ is dead: Nor life; is risen:

Nor angels, nor principalities, nor powers; nor things present, nor things to come; is at the right-hand of God:

Nor height, nor depth, nor any other creature; maketh intercession for us.

Neither death—Terrible as it is to natural men: a violent death in particular: (ver. 36.) *nor life*—With all the affliction and distress it can bring; (ver. 35.) or a long, easy life; or all living men: *nor angels*—Whether good (if it were possible they should attempt it) or bad, with all their wisdom and strength; *nor principalities, nor powers*—Not even those of the highest rank, or the most eminent power: *nor things present*—Which may befall us, during our pilgrimage, or the whole world, till it passeth away: *nor things to come*—Which may occur either when our time on earth is past, or when time itself is at an end, as the final judgment, the general conflagration, the everlasting fire: *nor height, nor depth*—The former sentence respected the differ-

ences of times, this, the differences of places. How many great and various things are contained in these words, we do not, need not, cannot know yet. *The height*—In St. Paul's sublime style is put for heaven; the *depth*—For the great abyfs; that is neither the heights, I will not say of walls, mountains, seas, but of heaven itself, can move us; nor the abyfs itself, the very thought of which might astonish the boldest creature. *Nor any creature*—Nothing beneath the Almighty, visible enemies he does not even deign to name; *shall be able*—Either by force (ver. 35.) or by any legal claim, (ver. 33, &c.) to separate us from the love of God in Christ—Which will surely save, protect, deliver us who believe, in, and through, and from them all.

Chap. ix. In this chapter St. Paul, after strongly declaring his love and esteem for them, sets himself to answer the grand objection of his countrymen, namely, that the rejection of the *Jews*, and reception of the *Gentiles*, was contrary to the word of God. That he had not here the least thought of personal election or reprobation, is manifest, 1. Because it lay quite wide of his design, which was this, To shew that God's rejecting the *Jews*, and receiving the *Gentiles*, was consistent with his word; 2. Because such a doctrine would not only have had no tendency to convince, but would have evidently tended to harden the *Jews*; 3. Because when he sums up his argument in the close of the chapter, he has not one word, or the least intimation about it.

39 things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

IX. I say the truth in Christ, I lie not; my conscience also bearing me
 2 witness in the Holy Ghost, That I have great sorrow and continual
 3 anguish in my heart. For I could wish that I myself were accursed
 4 from Christ, for my brethren, my kinsmen after the flesh: Who are
 Israelites, whose is the adoption, and the glory, and the covenants, and
 the giving of the law, and the worship of God, and the promises:
 5 Whose are the fathers, and from whom, according to the flesh, Christ
 6 came, who is, over all, God, blessed for ever. Not as if the word of God

V. 1. *In Christ*—This seems to imply an appeal to him. *In the Holy Ghost*—Through his grace.

V. 2. *I have great sorrow*—A high degree of spiritual sorrow and of spiritual joy may consist together. (ch. viii. 39.) By declaring his sorrow for the unbelieving *Jews*, who excluded themselves from all the blessings he had enumerated, he shews, that what he was now about to speak, he did not speak from any prejudice to them.

V. 3. *I could wish*—Human words cannot fully describe the motions of souls that are full of God. As if he had said, *I could wish* to suffer in their stead; yea, to be an *anathema* from Christ in their place. In how high a sense he wished this, who can tell, unless himself had been asked and had resolved the question? Certainly he did not then consider himself at all, but only others and the glory of God. The thing could not be; yet the wish was pious and solid; though with a tacit condition, if it were right and possible.

V. 4. *Whose is the adoption, &c.*—He enumerates six prerogatives, of which the first pair respect God the Father, the second Christ, the third the Holy Ghost. *The adoption and the glory*—That is, *Israel* is the first-born child of God, and the God of glory is their God. *Deut. iv. 7. Psalm cvi. 20.*

These are relative to each other. At once God is the Father of *Israel*, and *Israel* are the people of God. He speaks not here of the ark, or any corporeal thing. God himself in *the glory of his people Israel. And the covenants, and the giving of the law*—The covenant was given long before the law. It is termed *covenants* (in the plural) because it was so often and so variously repeated; and because there were two dispositions of it, (*Gal. iv. 24.*) frequently called *Two Covenants*. The one, promising; the other exhibiting the promise. *And the worship and the promises*—The true way of worshipping God; and all the promises made to the fathers.

V. 5. To the preceding, St. Paul now adds two more prerogatives: theirs are the fathers—The patriarchs and holy men of old, yea, the *Messiah* himself. *Who is, over all, God, blessed for ever*—The original words imply, the self-existent, independent being, who was, is, and is to come; *over all*, the Supreme; as being God, and consequently *blessed for ever*. No words can more clearly express his divine supreme majesty, and his gracious sovereignty both over *Jews* and *Gentiles*.

V. 6. *Not as if*—The *Jews* imagined, that the word of God must fail, if all their nation were not saved. This St. Paul now refutes

had fallen to the ground; for all *are* not Israel, who *are* of Israel,
 7 Neither because they are the seed of Abraham, *are they* all children,
 8 but * in Isaac shall thy seed be called: That is, not the children of
 the flesh are the children of God, but the children of promise are counted
 9 for the seed. For this *is* the word of the promise, † At this time I will
 10 come, and Sarah shall have a son. And not only *this*, but when Rebecca
 11 also had conceived by one man, our father Isaac, *The children* being not
 yet born, neither having done any good or evil (that the purpose of
 God according to election might stand, not of works, but of him that

refutes, and proves, that the word itself had foretold their falling away. *The word of God*—The promises of God to *Israel*, had fallen to the ground—This could not be. Even now says the apostle, some enjoy the promises; and hereafter *all Israel shall be saved*. This is the sum of the 9th, 10th, and 11th chapters. *For*—Here he enters upon the proof of it, *all are not Israel, who are of Israel*—The *Jews* vehemently maintained the contrary; namely, that all who were born *Israelites*, and they only, were the people of God. The former part of this assertion is refuted here, the latter ver. 24, &c. The sum is, God accepts all believers, and them only: and this is no way contrary to his word. Nay, he hath declared in his word, both by types and by express testimonies, that believers are accepted as the *children of the promise*, while unbelievers are rejected, though they are *children after the flesh*. *All are not Israel*—Not in the favour of God, *who are*—Lineally descended of *Israel*.

V. 7. *Neither because they are lineally the seed of Abraham*, will it follow, that *they are all children of God*. This did not hold even in *Abraham's* own family; and much less in his remote descendents. *But* God then said, *In Isaac shall thy seed be called*—That is, *Isaac*, not *Ishmael*, shall be called thy seed; that seed to which the promise is made.

V. 8. *That is, Not the children, &c.*—As if he had said, this is a clear type of things to come; shewing us, that in all succeeding generations, *not the children of the flesh*, the lineal descendents of *Abraham*, but the *children of the promise*—They to whom the promise is made, that is, believers, *are the children of God*.

V. 9. *For this is the word of promise*—By the power of which *Isaac* was conceived, and not by the power of nature. Not whosoever is born of thee shall be blessed, but *at this time*—Which I now appoint, *I will come, and Sarah shall have a son*—And he shall inherit the blessing.

V. 10. *And that God's blessing does not belong to all the descendents of Abraham*, appears *not only* by *this* instance, but by that of *Esau* and *Jacob*, who was chosen to inherit the blessing, before either of them had done good or evil. The apostle mentions this to shew, that neither were their ancestors accepted, through any merit of their own. *That the purpose of God according to election might stand*—Whose purpose was, to *elect* or *chuse* the promised seed, *not of works*, not for any preceding merit in him he chose; *but of him that called* of his own good pleasure, who called to that privilege whom he saw good.

V. 12. *The*

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* Gen. xxi. 12. † Gen. xviii. 10.

12 called,) *It* was said to her, † The elder shall serve the younger.
 13 As it is written, || I have loved Jacob, and hated Esau.
 14 What shall we say then? *Is there* injustice with God? God forbid.
 15 For he saith to Moses, * I will have mercy on whom I will have mercy,
 16 and I will have compassion on whom I will have compassion. *It is not*
 therefore of him that willeth, nor of him that runneth, but of God that
 17 sheweth mercy. Moreover the Scripture saith to Pharaoh, † For this
 very thing have I raised thee up, that I may shew my power in thee,

V. 12. *The elder*—Esau, *shall serve the younger*—Not in person, for he never did; but in his posterity. Accordingly the *Edomites* were often brought into subjection by the *Israelites*.

V. 13. *As it is written*—With which word in *Genesis*, spoken so long before, that of *Malachi* agrees, *I have loved Jacob* with a peculiar love; that is, the *Israelites*, the posterity of *Jacob*; and *I have comparatively hated Esau*, that is, the *Edomites*, the posterity of *Esau*. But observe, 1. This does not relate to the person of *Jacob* or *Esau*, 2. Nor does it relate to the eternal state either of them or their posterity. Thus far the apostle has been proving his proposition, namely, that the exclusion of a great part of the seed of *Abraham*, yea and of *Isaac*, from the special promises of God, was so far from being impossible, that, according to the scriptures themselves, it had actually happened. He now introduces and refutes an objection.

V. 14. *Is there injustice with God*—Is it unjust in God to give *Jacob* the blessing rather than *Esau*? Or to accept believers, and them only? *God forbid*—In no wise: this is well consistent with justice. For he has a right to fix the terms on which he will shew mercy; according to his declaration to *Moses*, petitioning for all the people, after they had committed idolatry with the golden calf, *I will have mercy on whom I will have mercy*—According to the terms I myself have fixed; and *I will have compassion on*

whom I will have compassion—Namely on those only who submit to my terms, who accept of it in the way that I have appointed.

V. 16. *It*—The blessing, *therefore is not of him that willeth, nor of him that runneth*—It is not the effect either of the will or the works of man, but of the grace and power of God. The *will* of man is here opposed to the grace of God, and man's *running*, to the divine operation. And this general declaration respects not only *Isaac* and *Jacob*, and the *Israelites* in the time of *Moses*, but likewise all the spiritual children of *Abraham*, even to the end of the world.

V. 17. *Moreover*—God has an indisputable right to reject those who will not accept the blessings on his own terms. And this he exercised in the case of *Pharaoh*: to whom, after many instances of stubbornness and rebellion, he said (as it is recorded in Scripture) *For this very thing have I raised thee up*—That is, unless thou repent, this will surely be the consequence of my *raising thee up*, making thee a great and a glorious king, that *my power* will be *shewn upon thee* (as indeed it was, by overwhelming him and his army in the sea) and *my name declared through all the earth*—As it is at this day. Perhaps this may have a still farther meaning. It seems that God was resolved to shew his *power*, over the river, the insects, other animals, (with the natural causes of their health, diseases, life, and death) over the meteors, the air, the sun, (all of which were

† Gen. xxv. 23. || Mal. i. 2, 3. * Exod. xxxiii. 19. † Exod. ix. 16.

18 and that my name may be declared through all the earth. So then he hath mercy on whom he willeth, and whom he willeth he hardeneth.
 19 But thou wilt say to me, Why doth he still find fault? For who hath
 20 resisted his will? Nay, but who art thou, O man, that repliest against God? Shall the thing formed say to him that formed it, Why hast thou
 21 made me thus? * Hath not the potter power over the clay, out of the same mass to make one vessel to honour, and another to dishonour?

were worshipped by the *Egyptians*, from whom other nations learned their idolatry) and at once over all their gods, by that terrible stroke, of slaying all their priests and their choicest victims, the first-born of man and beast: and all this with a design, not only to deliver his people *Israel* (for which a single act of omnipotence would have sufficed) but to convince the *Egyptians*, that the objects of their worship were but the creatures of *Jehovah*, and intirely in his power, and to draw them and the neighbouring nations, who should hear of all these wonders, from their idolatry, to worship the one God. For the execution of this design (in order to the display of the divine power, over the various objects of their worship, in variety of wonderful acts, which were at the same time just punishments for their cruel oppression of the *Israelites*) God was pleased to raise to the throne of an absolute monarchy, a man, not whom he had made wicked on purpose, but whom he found so, the proudest, the most daring and obstinate of all the *Egyptian* princes; and who being incorrigible, well deserved to be set up in that situation where the divine judgments fell the heaviest.

V. 18. *So then*—That is, accordingly he does shew mercy on his own terms, namely, on them that believe: and whom he willeth—Namely them that believe not, he hardeneth—Leaves to the hardness of their hearts.

V. 19. *Why doth he still find fault*—The particle *still* is strongly expressive of the objector's sour, morose murmuring. For

who hath resisted his will?—The word *his* likewise expresses his surliness and aversion to God, whom he does not even deign to name.

V. 20. *Nay, but who art thou, O man!*—Little, impotent, ignorant man, that repliest against God—That accusest God of injustice; for himself fixing the terms, on which he will shew mercy? Shall the thing formed say to him that formed it, Why hast thou made me thus? Why hast thou made me capable of honour and immortality, only by believing?

V. 21. *Hath not the potter power over the clay*—And much more hath not God power over his creatures, to appoint, one vessel, namely the believer, to honour, and another, the unbeliever, to dishonour?

If we survey the right which God has over us, in a more general way, with regard to his intelligent creatures, God may be considered in two different views, as creator, proprietor, and Lord of all, or as their moral governor and judge.

God, as sovereign Lord and Proprietor of all, dispenses his gifts or favours to his creatures with perfect wisdom, but by no rules or methods of proceeding that we are acquainted with. The time when we shall exist, the country where we shall live, our parents, our constitution of body and turn of mind: these and numberless other circumstances are doubtless ordered with perfect wisdom; but by rules that lie quite out of our sight.

But God's methods of dealing with us, as our governor and judge, are clearly revealed and perfectly known; namely, that he

22 What if God, being willing to shew *his* wrath, and to make his power known, yet endured with much long-suffering the vessels of wrath fitted
 23 for destruction? And that he might make known the riches of his glory on the vessels of mercy, whom he had before prepared for glory?
 24 Even us whom he hath called, not only of the Jews, but also of the
 25 Gentiles: As he saith also in Hosea, † I will call them my people, who were not my people, and her beloved, who was not beloved.
 26 † And it shall come to pass, in the place where it was said to them, Ye *are* not my people, there shall they be called the sons of the living
 27 God. But Isaiah crieth concerning Israel, ‡ Though the number of the children of Israel be as the sand of the sea, the remnant *only* shall
 28 be saved. For he is finishing and cutting short *his* account in righteous-

he will finally reward every man according to his works: *He that believeth shall be saved, and he that believeth not, shall be damned.*

Therefore though *he hath mercy on whom he willeth, and whom he willeth he hardeneth* (that is, suffers to be hardened in consequence of their obstinate wickedness) yet this is not the will of an arbitrary, capricious, or tyrannical being. He wills nothing but what is infinitely wise and good; and therefore his will is a most proper rule of judgment. He will shew mercy, as he hath assured us, to none but true believers, nor harden any but such as obstinately refuse his mercy.

V. 22. *What if God being willing—* (referring to ver. 18, 19.) That is, although it was now his will, because of their obstinate unbelief, to shew his wrath (which necessarily presupposes sin) and to make his power known, (this is repeated from the 17th verse) yet endured—As he did Pharoah, with much long-suffering—Which should have led them to repentance: *the vessels of wrath—* Those who had moved his wrath by still rejecting his mercy; *fitted for destruction—* By their own wilful and final impenitence: is there any injustice in this?

✓ V. 23. *That he might make known—* What if by shewing such long-suffering even to

the vessels of wrath, he did the more abundantly shew the greatness of his glorious goodness, wisdom, and power, *on the vessels of mercy*: on those whom he had himself by his grace prepared for glory: is this any injustice?

V. 24. *Even us—* Here the apostle comes to the other proposition of grace free for all, whether Jew or Gentile—*of the Jews—* This he treats of ver. 25. *Of the Gentiles—* Treated of in the same verse.

V. 25. *Beloved—* As a spouse; *who once was not beloved—* Consequently, not unconditionally elected. This relates directly to the final restoration of the Jews.

V. 26. *There shall they be called the sons of God—* So that they need not leave their own country and come to Judea.

V. 27. *But Isaiah testifies, that, (as many Gentiles will be accepted, so) many Jews will be rejected: that out of all the thousands of Israel, a remnant only shall be saved.* This was spoken originally of the few that were saved from the ravage of Sennacherib's army.

V. 28. *For he is finishing and cutting short his account—* In rigorous justice, will leave but a small remnant. There will be so general a destruction, that but a small number will escape.

V. 29. *As*

† Hosea ii. 23. † Ch. i. 10. ‡ Isaiah x. 22, 23.

29 nefs; for the Lord will make a short account upon earth. And as Isaiah
 had said before, Unless the Lord of hosts had left us a seed, we had been
 30 as Sodom, and had been made like Gomorrah. What shall we say then?
 That the Gentiles who followed not after righteousness, have attained to
 31 righteousness, even the righteousness which is by faith: But Israel fol-
 lowing after the law of righteousness, hath not attained to the law of
 32 righteousness. Wherefore? Because they *sought it*, not by faith, but as
 33 it were by works: for they stumbled at the stumbling-stone: As it is
 written, || Behold I lay in Sion a stone of stumbling, and a rock of offence:
 and § every one that believeth on him shall not be ashamed.

X. Brethren the desire of my heart, and my prayer to God for Israel is,
 2 that they may be saved. For I bear them record, that they have a
 3 zeal for God, but not according to knowledge. For they being ignorant
 of the righteousness of God, and seeking to establish their own right-

V. 29. *As Isaiah had said before*, (namely ch. i. 9. concerning those who were besieged in Jerusalem by Rexhin and Pekah) *Unless the Lord had left us a seed*—Which denotes,
 1. The present paucity, 2. The future abundance: *we had been as Sodom*—So that it is no unexampled thing for the main body of the Jewish nation to revolt from God, and perish in their sin.

V. 30. *What shall we say then?*—What is to be concluded from all that has been said but this, *That the Gentiles who followed not after righteousness*—Who a while ago had no knowledge of, no care or thought about it, *have attained to righteousness* (or justification) *even the righteousness which is by faith*. This is the first conclusion we may draw from the preceding observations. The second is, that Israel (the Jews) although *following after the law of righteousness*—The law which duly used, would have led them to faith, and thereby to righteousness, *have not attained unto the law of righteousness*—To that righteousness or justification which is one great end of the law.

V. 32. And *wherefore* have they not?

Is it because God eternally decreed they should not? There is nothing like this to be met with; but agreeable to his argument, the apostle gives us this good reason for it, *Because they sought it not by faith*, whereby alone it could be attained; *but as it were*, in effect, if not professedly, *by works*. *For they stumbled at that stumbling-stone*, Christ crucified.

V. 33. *As it is written*—Foretold by their own prophet, *Behold I lay in Sion*—I exhibit in my church, what, though it is in truth the only true foundation of happiness, yet will be in fact a *stumbling-stone and rock of offence*—An occasion of ruin to many, through their obstinate unbelief.

V. 1. *My prayer to God is, that they may be saved*—He would not have prayed for this, had they been absolutely reprobated.

V. 2. *They have a zeal, but not according to knowledge*—They have a zeal without knowledge. We have knowledge without zeal.

V. 3. *For they being ignorant of the righteousness of God*—Of the method God has established for the justification of a sinner, *and seeking to establish their own righteousness*—

4 teousness, have not submitted to the righteousness of God. For Christ
 is the end of the law for righteousness to every one that believeth.
 5 For Moses describeth the righteousness which is by the law, * The man
 6 who doth these things shall live by them. But the righteousness which
 is by faith speaketh thus : † Say not in thy heart who shall ascend into
 7 heaven, (that is, to bring Christ down :) Or who shall descend into the
 8 abyss ? (that is, to bring Christ again from the dead.) But what faith he ?
 The word is nigh thee, *even* in thy mouth, and in thy heart ; that is,
 9 the word of faith which we preach : That if thou confests with thy mouth
 the Lord Jesus, and believe in thy heart that God raised him from the
 10 dead, thou shalt be saved. For with the heart man believeth to right-
 teousness, and with the mouth confession is made to salvation.
 11 For the Scripture saith, * Every one that believeth on him shall not

ness—Their own method of acceptance with God, have not submitted to the righteousness of God—The way of justification which he hath fixed.

V. 4. *Christ is the end of the law*—The scope and aim of it. It is the very design of the law, to bring men to believe in *Christ* for justification and salvation. And he alone gives that pardon and life which the law shews the want of, but cannot give. *To every one*, whether *Jew* or *Gentile*, treated of ver. 11, &c. *that believeth* ; treated of ver. 5, &c.

V. 5. *For Moses describeth the only righteousness* which is attainable by the law, when he saith, *The man who doth these things shall live by them*—That is, he that perfectly keeps all these precepts in every point, he alone may claim life and salvation by them. But this way of justification is impossible to any, who have ever transgressed any one law in any point.

V. 6. *But the righteousness which is by faith*—The method of becoming righteous by believing, *speaketh* a very different language, and may be considered as expressing itself thus : (to accommodate to our present subject the words which *Moses* spake, touching

the plainness of his law) *Say not in thy heart, Who shall ascend into heaven*, as if it were, *to bring Christ down* : or, *who shall descend into the grave*, as if it were, *to bring him again from the dead*. Do not imagine that these things are to be done *now*, in order to procure thy pardon and salvation.

V. 8. *But what faith he ? (Moses)*—Even these words so remarkably applicable to the subject before us. All is done ready to thy hand : *The word is nigh thee* :—Within thy reach ; easy to be understood, remembered, practised. This is eminently true of the word of faith, the gospel, which we preach : the sum of which is, if thy heart believe in *Christ*, and thy life confess him, *thou shalt be saved*.

V. 9. *If thou confests with thy mouth*—Even in time of persecution, when such a confession may send thee to the lions.

V. 10. *For with the heart*—Not the understanding only, *Man believeth to righteousness*—So as to obtain justification : and *with the mouth confession is made*, so as to obtain final salvation—*Confession* here implies the whole of outward, as *believing* does the root of all inward religion.

V. 12. *The*

* Lev. xviii. 5. † Deut. xxx. 14. * Isaiah xxviii. 16.

12 be ashamed. For there is no difference between the Jew and the
 13 Greek: for the same Lord of all, is rich to all that call upon him. For
 14 † whosoever shall call upon the name of the Lord, shall be saved. But
 how shall they call on him, in whom they have not believed? And
 how shall they believe in him, of whom they have not heard? And how
 15 shall they hear without a Preacher? But how shall they preach, unless
 they be sent? As it is written, ‡ How beautiful *are* the feet of them who
 bring the glad tidings of peace, who bring the glad tidings of good
 16 things! But all have not obeyed the gospel. For Isaiah saith, || Lord,
 17 who hath believed our report? Faith then *cometh* by hearing, and hearing
 18 by the word of God. But I say, Have they not heard? Yes verily:
 § their voice is gone into all the earth, and their words to the ends
 19 of the world. But I say, Hath not Israel known? First Moses saith,
 I †† will provoke you to jealousy by *them that are* not a nation; by a
 20 foolish nation I will anger you. But Isaiah is very bold and saith, I
 || was found by them that sought me not: I was made manifest to
 21 them that asked not after me. Whereas with regard to Israel he saith,
 All the day have I stretched forth my hands to an unbelieving and gain-
 saying people.

V. 12. *The same Lord of all, is rich*—So that his blessings are never to be exhausted, nor is he ever constrained to hold his hand. The great truth proposed in the 11th verse, is so repeated here, and in the 13th, and farther confirmed, ver. 14, 15, as not only to imply, that *whosoever calleth upon him shall be saved*; but also that the will of God is, that all should savingly call upon him.

V. 15. *But how shall they preach, unless they be sent?*—Thus by a chain of reasoning, from God's will, that the *Gentiles* also should call upon him, St. Paul infers, that the apostles were sent by God, to preach to the *Gentiles* also. *The feet*—Their very footsteps, their coming.

V. 17. *Faith indeed ordinarily cometh by hearing, even by hearing the word of God.*

V. 18. *But their unbelief was not owing to the want of hearing. For they have heard,*

Yes, verily—So many nations have already heard the Preachers of the gospel, that I may in some sense say of them as *David* did of the lights of heaven.

V. 19. *But hath not Israel known?*—They might have known, even from *Moses* and *Isaiah*, that many of the *Gentiles* would be received, and many of the *Jews* rejected. *I will provoke you to jealousy by them that are not a nation*—As they followed Gods that were not Gods, so be accepted in their stead, a nation that was not a nation, that is, a nation that was not in covenant with God. *A foolish nation*—Such are all which know not God.

V. 20. *But Isaiah is very bold*—And speaks plainly what *Moses* but intimated.

V. 21. *An unbelieving and gainsaying people*—Just opposite to those, who believed with their hearts, and made confession with their mouths.

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V. 1. *Hath*

† Joel ii. 32. ‡ Isa. liii. 7. || Isa. liii. 1. § Psalm xix. 4. †† Deut. xxxii. 21. || Isa. lxxv. 1, 2.

XI. I say then, Hath God rejected his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
 2 God hath not rejected his people, whom he foreknew. Know ye not what the scripture saith of Elijah? How he pleadeth with God against
 3 Israel, † Lord, they have killed thy prophets, and digged down thy
 4 altars; and I am left alone, and they seek my life. But what saith the answer of God to him? I have reserved to myself seven thousand men
 5 who have not bowed the knee to Baal. And so likewise at the present
 6 time, there is a remnant, according to the election of grace. But if by grace, then *it is* no more of works: else grace is no longer grace. And if *it be* of works, then it is no more grace; else work is no longer
 7 work. What then? Israel hath not obtained that which he seeketh, but
 8 the election hath obtained, and the rest were blinded: According as it is written, † God hath given them a spirit of slumber, eyes that they should
 9 not see, and ears that they should not hear, unto this day. And David saith ‡ Let their table become a snare, and a trap, and a stumbling-block,

V. 1. *Hath God rejected his whole people?*—All Israel? In no wise. Now there is a remnant who believe. (ver. 5.) And hereafter all Israel will be saved. (ver. 26.)

V. 2. *God hath not rejected that part of his people whom he foreknew*—Speaking after the manner of men. For in fact *knowing* and *foreknowing* are the same thing with God, who *knows* or *sees* all things at once from everlasting to everlasting. *Know ye not*—That in a parallel case amidst a general apostasy, when *Elijah* thought the whole nation was fallen into idolatry, God, *knew* there was a remnant of true worshippers?

V. 4. *To Baal*—Nor to the golden calves.

V. 5. *According to the election of grace*—According to that gracious purpose of God, *He that believeth shall be saved.*

V. 6. *And if by grace, then it is no more of works*—Whether ceremonial or moral: *else grace is no longer grace*—The very nature of grace is lost. *And if it be of works, then it is no more grace: else work is no longer work*—But the very nature of it is destroyed. There is something so abso-

lutely inconsistent, between the being justified by grace, and the being justified by works, that if you suppose either, you of necessity exclude the other. For what is given to works is the payment of a debt: whereas grace implies an unmerited favour. So that the same benefit cannot, in the very nature of things, be derived from both.

V. 7. *What then?*—What is the conclusion from the whole? It is this: *That Israel* in general *hath not attained* justification; but those of them only who believe; and the rest were blinded—By their own wilful prejudice.

V. 8. *God hath* at length withdrawn his spirit, and so *given them up to a spirit of slumber*; which is fulfilled unto this day.

V. 9. *And David saith*—In that prophetic imprecation, which is applicable to them, as well as to *Judas*; a recompence—Of their preceding wickedness. So sin is punished by sin. And thus the gospel, which should have fed and strengthened their souls, is become a means of destroying them.

V. 11. *Have*

† 1 Kings xix, 10, † Isa, xxix, 10, † Psalm lxix, 22, 23.

10 and a recompence to them. Let their eyes be darkened that they may
 11 not see, and bow down their back alway. I say then, Have they stumbled
 12 so as to fall? God forbid. But by their fall salvation *is come* to the
 13 Gentiles, to provoke them to jealousy. But if their fall *be* the riches of
 14 the world, and their loss the riches of the Gentiles, how much more their
 15 fulness? For I speak to you Gentiles, as I am the apostle of the Gentiles:
 16 I magnify my office: If by any means I may provoke to jealousy *those*
 17 *who are* my flesh, and save some of them. For if the casting away of
 18 them *be* the reconciling of the world, what *will* the receiving of them *be*,
 19 but life from the dead? For if the first-fruits *be* holy, so *is* the lump:
 and if the root *be* holy, so *are* the branches. And if some of the branches
 were broken off, and thou being a wild olive tree wert grafted in among
 them, and with them partakest of the root and fatness of the olive-tree,
 Boast not against the branches, but if thou boast, thou bearest not the
 root, but the root thee. Wilt thou say then, The branches were broken

V. 11. *Have they stumbled so as to fall*—Totally and finally? No, but *by their fall* (or slip; it is a very soft word in the original) *salvation is come to the Gentiles*. See an instance of this, *Acts xiii. 46. to provoke them*—The *Jews* themselves, *to jealousy*.

V. 12. The first part of this verse is treated of ver. 13, &c. the latter, *how much more their fulness* (that is, their full conversion) ver. 23, &c.

So many prophecies refer to this grand event, that it is surprizing any Christian can doubt of it. And these are greatly confirmed, by the wonderful preservation of the *Jews* as a distinct people to this day. When it is accomplished, it will be so strong a demonstration, both of the Old and New Testament Revelations, as will doubtless convince many thousand deists, in countries nominally Christian; of whom there will of course be increasing multitudes among merely nominal Christians. And this will be a means of swiftly propagating the gospel among Mahometans and Pagans: who, would probably have received it long ago, had they conversed only with real Christians.

V. 13. *I magnify my office*—Far from being ashamed of ministering to the *Gentiles*, I glory therein: the rather, as it may be a means of provoking my brethren to jealousy.

V. 14. *My flesh*—My kinsmen.

V. 15. *Life from the dead*—Overflowing life to the world, which was dead.

V. 16. And this will surely come to pass. *For if the first-fruits be holy, so is the lump*—The consecration of them, was esteemed the consecration of all. And so the conversion of a few *Jews* is an earnest of the conversion of all the rest. *And if the root be holy*—The patriarchs from whom they spring, surely God will at length make their descendants also holy.

V. 17. *Thou*—O *Gentile, being a wild olive-tree*—Had the graft been nobler than the stock, yet its dependence on it for life and nourishment would leave it no room to boast against it. How much less, when contrary to what is practised among men, the wild olive-tree is ingrafted on the good?

V. 18. *Boast not against the branches*—Do not they do this, who despise the *Jews*? Or deny their future conversion?

V. 20. *They*

20 off, that I might be grafted in? Well; they were broken off for unbelief, and thou standest by faith. Be not high-minded, but fear.
 21 For if God spared not the natural branches, *take heed* lest he also spare
 22 not thee. Behold therefore the goodness and severity of God! Toward them that fell severity; but toward thee goodness, if thou continue in
 23 *his* goodness: else shalt thou be cut off. And they, if they do not continue in unbelief, shall be grafted in; for God is able to graft them in
 24 again. For if thou wert cut off from the natural wild olive-tree, and grafted contrary to nature into a good olive-tree; how much more shall these, who are natural *branches*, be grafted into their own olive-tree?
 25 Brethren, I would not that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that hardness is in part happened to
 26 Israel, till the fulness of the Gentiles be come in; And so all Israel shall be saved, as it is written, * The deliverer shall come out of Sion,
 27 and shall turn away iniquity from Jacob. And this is my covenant
 28 with them, when I shall take away their sins. With regard to the gospel, *they are enemies* for your sake; but as for the election, *they are beloved*,
 29 for the sake of their fathers. For the gifts and the calling of God are

V. 20. *They were broken off for unbelief, and thou standest by faith*—Both conditionally, not absolutely; if absolutely, there might have been room to boast, *by faith*—The free gift of God, which therefore ought to humble thee.

V. 21. *Be not high-minded, but fear*—We may observe, this *fear* is not opposed to trust, but to pride and security.

V. 22. *Else shalt thou*—Also, who now standest by faith, be both totally and finally cut off.

V. 24. *Contrary to nature*—For according to nature, we graft the fruitful branch into the wild stock; but here the wild branch is grafted into the fruitful stock.

V. 25. St. Paul calls any truth known but to a few a *mystery*. Such had been the calling of the *Gentiles*. Such was now the conversion of the *Jews*. *Lest ye should be wise in your own conceits*—Puffed up with your present advantages: dreaming that

ye are the only church: or that the church of Rome cannot fail. *Hardness in part is happened to Israel, till Israel* therefore is neither *totally* nor *finally* rejected: *the fulness of the Gentiles be come in*—Till there be a vast harvest amongst the Heathens.

V. 26. *And so all Israel shall be saved*—Being convinced by the coming of the *Gentiles*. But there will be a still larger harvest among the *Gentiles*, when all *Israel* is come in. *The deliverer shall come*—Yea, the deliverer is come; but not the full fruit of his coming.

V. 28. *They are now enemies*—To the gospel, to God, and to themselves, which God permits *for your sake*: but as for the *election*—That part of them who believe, *they are beloved*.

V. 29. *For the gifts and the calling of God are without repentance*—God does not repent of his gifts to the *Jews*, or his calling of the *Gentiles*.

V. 32. *For*

* Isaiah, lix, 20.

30 without repentance. As then ye were once disobedient to God, but
 31 have now obtained mercy through their disobedience: So these also
 have now been disobedient, that through your mercy they may like-
 32 wise find mercy. For God hath shut up all together in disobedience,
 33 that he might have mercy upon all. O the depth of the riches, and
 wisdom, and knowledge of God! How unsearchable *are* his judgments,
 34 and his ways past tracing out! For † who hath known the mind of the
 35 Lord? Or who hath been his counsellor? Who hath first given to him,
 36 and it shall be repaid him again? For of him, and through him, and to
 him *are* all things: to him *be* glory for ever! Amen.

XII. I exhort you therefore, brethren, by the tender mercies of God,
 to present your bodies unto God, a living sacrifice, holy, acceptable,

V. 32. *For God hath shut up all together in disobedience*—Suffering each in their turn to revolt from him. First, God suffered the Gentiles in the early age to revolt, and took the family of Abraham as a peculiar seed to himself. Afterwards he permitted them to fall through unbelief, and took in the believing Gentiles. And he did even this to provoke the Jews to jealousy, and so bring them also in the end to faith. This was truly a mystery in the divine conduct, which the apostle adores with such holy astonishment.

V. 33. *O the depth of the riches, and wisdom, and knowledge of God!*—In the ninth chapter St. Paul had sailed but in a narrow sea: now he is in the ocean. The depth of the riches is described, ver. 35. the depth of wisdom, ver. 34. the depth of knowledge in the latter part of this verse. Wisdom directs all things to the best end: knowledge sees that end. *How unsearchable are his judgments*—With regard to unbelievers, *his ways*—With regard to believers! *His ways* are more upon a level, his judgments a great deep. But even his ways we cannot trace.

V. 34. *Who hath known the mind of the Lord*—Before or any farther than he has revealed it.

V. 35. *Given to him*—Either wisdom or power?

V. 36. *Of him*, as the creator; *through him*, as the preserver; *to him*, as the ultimate end, are all things. *To him be the glory* of his riches, wisdom, knowledge. Amen! A concluding word, in which the affection of the apostle, when it is come to the height, shuts up all.

V. 1. *I exhort you*—St. Paul uses to suite his exhortations to the doctrines he has been delivering. So here the general use from the whole is contained in the first and second verses. The particular uses follow from the third verse, to the end of the epistle. *By the tender mercies of God*—The whole sentiment is derived from chapters i—v. The expression itself is particularly opposed to *the wrath of God*—ch. i. 18. It has a reference here to the entire gospel, to the whole œconomy of grace or mercy, delivering us from *the wrath of God*, and exciting us to all duty. *To present*—(So ch. vi. 13. xvi. 19.) Now actually to exhibit before God, *your bodies*—That is, yourselves; a part is put for the whole; the rather, as in the ancient sacrifices, of beasts, the body was the whole. These also are particularly named, in opposition to that vile abuse

of

2 *which is your reasonable service.* And be not conformed to this world,
 but be ye transformed by the renewing of your mind, that ye may prove
 3 *what is that good, and acceptable, and perfect will of God.* And I say,
 through the grace which is given to me, to every one that is among you,
 not to think *of himself* above what he ought to think, but to think
 soberly, according as God hath distributed to every one the measure
 4 of faith. For as in one body we have many members, and all members
 5 have not the same office, So we being many are one body in Christ,
 6 and every one members of each other. Having then gifts differing
 according to the grace that is given us, *whether it be prophecy, let us*
 7 *prophecy* according to the analogy of faith: Or ministry, *let us wait on*

of their bodies, mentioned ch. i. 24. Several expressions follow, which have likewise a direct reference to other expressions in the same chapter; *a sacrifice*—Dead to sin, and *living*—By that life, which is mentioned ch. i. 17. ch. vi. 4, &c. *Holy*—Such as the holy law requires, ch. vii. 12. *Acceptable*, ch. viii. 8. *which is your reasonable service*—The worship of the Heathens was utterly unreasonable; (ch. i. 18, &c.) so was the glorying of the *Jews*, (ch. ii. 3, &c.) But a Christian acts in all things by the highest reason, from the mercy of God inferring his own duty.

V. 2. *And be not conformed*—Neither in judgment, spirit, nor behaviour; *to this world*—Which neglecting the will of God, entirely follows its own, *that ye may prove*—Know by sure trial; which is easily done by him who has thus *presented himself to God: What is that good, and acceptable, and perfect will of God*—The will of God is here to be understood of all the preceptive part of Christianity, which is in itself so excellently good, so acceptable to God, and so *perfective* of our natures.

V. 3. *And I say*—He now proceeds to shew, what that will of God is: *through the grace which is given to me*—He modestly adds this, lest he should seem to forget his own direction; *to every one that is among you*—Believers at Rome. Happy, had they always remembered this! *The measure of faith*—

(Treated of in the first and following chapters) from which all other gifts and graces flow.

V. 5. *So we*—All believers, *are one body*—Closely connected together *in Christ*, and consequently ought to be helpful to each other.

V. 6. *Having then gifts differing according to the grace which is given to us*—Gifts are various: grace is one: *whether it be prophecy*—This considered as an extraordinary gift, is that whereby heavenly mysteries are declared to men, or things to come foretold. But it seems here to mean the ordinary gift of expounding scripture: *Let us prophecy according to the analogy of faith*—St. Peter expresses it, *as the oracles of God*: according to the general tenor of them; according to that grand scheme of doctrine which is delivered therein, touching original sin, justification by faith, and present, inward salvation. There is a wonderful analogy between all these; and a close and intimate connexion, between the chief heads of that *faith, which was once delivered to the saints*. Every article therefore concerning which there is any question, should be determined by this rule: every doubtful scripture interpreted, according to the grand truths which run through the whole.

V. 7. *Ministring*—As Deacons. *He that teacheth* Catechumens, for whom particular instructors were appointed. *He that exhorteth*
 —Whose

our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation. He that imparteth, *let him do it* with simplicity; he that presideth with diligence; he that sheweth mercy with chearfulness.

9 *Let love be* without dissimulation. Abhor that which is evil, cleave to that which is good. In brotherly love be full of tender affection toward each other, in honour preferring one another: Not slothful in business, fervent in spirit, serving the Lord: Rejoice in hope, be patient in tribulation, continue instant in prayer. Communicate to the necessities of the saints, pursue hospitality, Bless them who persecute you; bless and curse not. Rejoice with them that rejoice, and weep with them that weep. Agree in the same affection toward each other. Mind not high, but condescend to low things. Be not wise in your own conceit. Render to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, revenge not yourselves,

—Whose peculiar business it was, to urge Christians to duty, and to comfort them in trials.

V. 8. *He that presideth*—That hath the care of a flock. *He that sheweth mercy*—In any instance, *with chearfulness*—Rejoicing that he hath such an opportunity.

V. 9. Having spoken of *faith* and its fruit, (ver. 3, &c.) he comes now to *love*. The 9th, 10th, and 11th verses refer to chapter the seventh; the 12th verse to chapter the eighth; the 13th verse, of *communicating to the saints*, whether *Jews* or *Gentiles*, to chapter the ninth, &c. Part of the 16th verse is repeated from ch. xi. 25. *Abhor that which is evil; cleave to that which is good*—Both inwardly and outwardly, whatever ill-will or danger may follow.

V. 10. *In honour preferring one another*—Which you will do, if you habitually consider what is good in others, and what is evil in yourselves.

V. 11. *Whatsoever ye do, do it with your might: in every business*, diligently and fervently *serving the Lord*; doing all to God, not to man.

V. 12. *Rejoicing in hope*—Of perfect holi-

ness and everlasting happiness. Hitherto of faith and love: now of hope also. (See the 5th and 8th chapters.) Afterward of duties toward others: saints, ver. 13. persecutors, ver. 14. friends, strangers, enemies, ver. 15, &c.

V. 13. *Communicate to the necessities of the saints*—Relieve all Christians that are in want. It is remarkable, that the apostle, treating expressly of the duties flowing from the communion of saints, yet never says one word about the dead. *Pursue hospitality*—Not only embracing those that offer, but seeking opportunities to exercise it.

V. 14. *Curse not*—No, not in your heart.

V. 15. *Rejoice*—The direct opposite to *weeping* is laughter: but this does not so well suit a Christian.

V. 16. *Mind not high things*—Desire not riches, honour, or the company of the great.

V. 17. *Provide*—Think before-hand; contrive to give as little offence as may be to any.

V. 19. *Dearly beloved*—So he softens the rugged spirit, *revenge not yourselves*, but leave that to God. Perhaps it might more properly

but rather give place unto wrath; for it is written, *Vengeance is mine :
 20 I will repay, saith the Lord. Therefore if † thy enemy hunger, feed
 him; if he thirst, give him drink; for in so doing thou shalt heap coals
 21 of fire upon his head. Be not overcome with evil, but overcome evil
 with good.

XIII. Let every soul be subject to the supreme powers, for there is no
 power but from God; the powers that be, are appointed by God.
 2 Whosoever therefore resisteth the power, resisteth the appointment of
 God; and they that resist shall receive to themselves condemnation.
 3 For rulers are not a terror to good works, but to evil. Wouldest thou
 then not be afraid of the power? Do that which is good, and thou shalt
 have praise from it; for he is the servant of God to thee for good.
 4 But if thou dost that which is evil, be afraid; for he beareth not the

perly be rendered, *leave room for wrath*—
 That is, the wrath of God, to whom ven-
 geance properly belongs.

V. 20. *Feed him*—With your own hand;
 if it be needful, even put bread into his
 mouth. *Heap coals of fire upon his head*—
 That part which is most sensible.

“ So artists melt the sullen ore of lead,
 By heaping coals of fire upon its head :
 In the kind warmth the metal learns to glow,
 And pure from dross, the silver runs below.”

V. 21. And if you see no present fruit,
 yet persevere. *Be not overcome with evil*—As
 all are who avenge themselves. *But over-
 come evil with good*—Conquer your enemies
 by kindness and patience.

V. 1. St. Paul writing to the Romans,
 whose city was the seat of the empire,
 speaks largely of obedience to magistrates.
 And this was also in effect a public apology
 for the Christian religion. *Let every soul
 be subject to the supreme powers*—An admo-
 nition peculiarly needful for the Jews.
Power, in the singular number is, the su-
 preme authority; *powers* are they who are
 invested with it. *That* is more readily

acknowledged to be from God than *these*.
 The apostle affirms it of both. They are
 all from God, who constituted all in
 general, and permits each in particular
 by his providence. *The powers that be, are
 appointed by God*—It might be rendered, *are
 subordinate to, or orderly disposed under, God* :
 implying, that they are God's deputies or
 vice-gerents; and consequently, their au-
 thority, being, in effect, his, demands our
 conscientious obedience.

V. 2. *Whosoever resisteth the power*—In
 any other manner than the laws of the
 community direct, *shall receive condemnation*.
 —Not only from the magistrate, but from
 God also.

V. 3. *For rulers are in the general, not-
 withstanding some particular exceptions,
 a terror to evil works only. Wouldest thou then
 not be afraid?*—There is one fear which
 precedes evil actions, and deters from them :
 this should always remain. There is ano-
 ther fear which follows evil actions: they
 who do well are free from this.

V. 4. *The sword*—The instrument of
 capital punishment which God authorizes
 him to inflict.

V. 5. *Not*

sword in vain; for he is the servant of God, an avenger for wrath
 5 against him that doth evil. Wherefore ye must needs be subject, not
 6 only for wrath, but also for conscience sake. For this cause ye pay
 tribute also: for they are the servants of God, attending continually on
 7 this very thing. Render therefore to all their dues: tribute to whom
 tribute *is due*, custom to whom custom, fear to whom fear, honour to
 8 whom honour. Owe no man any thing, but to love one another; for
 9 he that loveth another, hath fulfilled the law. For this, Thou shalt not
 commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not
 bear false witness, thou shalt not covet, and if *there be* any other com-
 mandment, it is summed up in this saying, Thou shalt love thy neigh-
 10 bour as thyself. Love worketh no evil to *his* neighbour: therefore love
 is the fulfilling of the law.

11 And *do this*, knowing the season, that *it is* high time now to awake
 out of sleep; for salvation is nearer to us now, than when we *first*
 12 believed. The night is far spent; the day is at hand, let us therefore

V. 5. *Not only for fear of wrath*—That is, punishment from man; *but for conscience sake*—Out of obedience to God.

V. 6. *For this cause*—Because *they are the servants of God*, for the public good. *This very thing*—The public good.

V. 7. *To all*—Magistrates; *tribute*—Taxes on your persons or estates; *custom*—For goods exported or imported; *fear*—Obedience: *honour*—Reverence. All these are due to the Supreme power.

V. 8. From our duty to magistrates he passes on to general duties. *To love one another*—An eternal debt, which can never be sufficiently discharged. But yet if this be rightly performed, it discharges all the rest. *For he that loveth another*—As he ought, *hath fulfilled the whole law*—Toward his neighbour.

V. 9. *If there be any other* more particular commandment toward our neighbour; as there are many in the law; *it is summed up in this*—So that if you was not thinking of it, yet if your heart was full of love, you would fulfil it.

V. 10. *Therefore love is the fulfilling of*

the law—For the same love which restrains from all evil, incites us to all good.

V. 11. *And do this*—Fulfil the law of love, in all the instances above-mentioned; *knowing the season*—Full of grace, but hastening away: *that it is high time to awake out of sleep*—How beautifully is the metaphor carried on? This life, a night: the resurrection, the day: the gospel shining on the heart, the dawn of this day: we are to awake out of sleep; to rise up and throw away our night-clothes, fit only for darkness, and put on new. And being soldiers, we are to arm, and prepare for fight, who are encompassed with so many enemies.

The day dawns, when we receive faith, and then sleep gives place. Then it is time, to rise, to arm, to walk, to work, lest sleep steal upon us again. Final *salvation*, glory, is nearer to us now, than when we *first believed*. It is continually advancing, flying forward upon the swiftest wings of time. And that which remains between the present hour and eternity, is comparatively but a moment.

- 13 put off the works of darkness, and put on the armour of light. Let us walk decently as in the day: not in banqueting and drunken entertainments, not in uncleannesses and wantonness, not in strife and envy.
- 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the desires thereof.

XIV. Him that is weak in the faith, receive; *but* not to doubtful disputations. For one believeth, that he may eat all things; another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not: and let not him that eateth not, judge him that eateth; for God hath received him. Who art thou that judgest another's servant? To his own master he standeth or falleth. Yea, he shall be upheld; for God is able to uphold him. One man esteemeth one day above another: another esteemeth every day *alike*; let every man be fully persuaded in his own mind. He that regardeth the day, regardeth *it* to the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord; for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. But if we live, we live unto the Lord; and if we die, we die unto the Lord. Whether therefore we live or die, we are the

V. 13. *Banqueting*—Luxurious, elegant feasts.

V. 14. *But put ye on the Lord Jesus Christ*—Herein is contained the whole of our salvation. It is a strong and beautiful expression for the most intimate union with him, and being clothed with all the graces which were in him. The apostle does not say, put on purity and sobriety, peacefulness and benevolence. But he says all this and a thousand times more at once, in saying, *put on Christ*. And *make not provision*—To raise foolish desires, or when they are raised already, to satisfy them.

V. 1. *Him that is weak*—Through needless scruples, *receive*—With all love and courtesy into Christian fellowship: *but not to doubtful disputations*—About questionable points.

V. 2. *All things*—All sorts of food, though forbidden by the law.

V. 3. *Despise him that eateth not*—As over-scrupulous, or superstitious. *Judge him that eateth*—As profane, or taking undue liberties. *For God hath received him*—Into the number of his children notwithstanding this.

V. 5. *One day above another*—As new-moons and other Jewish festivals. *Let every man be fully persuaded*—That a thing is lawful before he does it.

V. 6. *Regardeth it to the Lord*—That is, out of a principle of conscience toward God. *To the Lord he doth not regard it*—He also acts from a principle of conscience. *He that eateth not*—Flesh, *giveth God thanks*—For his herbs.

V. 7. *None of us*—Christians, in the things

9 Lord's. For to this end Christ both died and lived, that he might be
 10 the Lord both of the dead and the living. But why dost thou judge thy
 brother; or why dost thou despise thy brother? For we shall all stand
 11 before the judgment-seat of Christ. For it is written, * As I live saith
 the Lord, every knee shall bow to me, and every tongue shall confess to
 12 God. So then every one of us shall give an account of himself to God.
 13 Let us therefore no longer judge one another; but judge this rather,
 14 not to lay a stumbling-block, or a scandal before a brother. I know and
 am assured by the Lord Jesus, that nothing is unclean of itself: but to
 15 him that accounteth any thing to be unclean, *it is unclean*. But if thy
 brother is grieved by *thy* meat, thou no longer walkest charitably.
 16 Destroy not him by thy meat, for whom Christ died. Therefore let not
 17 your good be evil spoken of. For the kingdom of God is not meat and
 18 drink, but righteousness, and peace, and joy in the Holy Ghost. And
 he that in these serveth Christ, is acceptable to God, and approved by

things we do, *liveth to himself*—Is at his own disposal; doth his own will.

V. 10. *Or why dost thou despise thy brother?*—Hitherto the apostle has addressed the weak brother. Now he speaks to the stronger.

V. 11. *As I live*—An oath proper to him, because he only possesseth life infinite and independent. It is *Christ*, who is here termed both Lord and God; as it is he to whom we live, and to whom we die. *Every tongue shall confess to God*—Shall own him as their rightful Lord: which shall then only be accomplished in its full extent. The Lord grant we may find mercy in that day! And may it also be imparted to those who have differed from us! Yea, to those who have censured and condemned us, for things which we have done from a desire to please him, or refused to do, from a fear of offending him.

V. 13. *But judge this rather concerning ourselves, not to lay a stumbling-block*—By moving him to do as thou dost, though against

his conscience; or a scandal—Moving him to hate or judge thee.

V. 14. *I am assured by the Lord Jesus*—Perhaps by a particular revelation, *that there is nothing*—Neither flesh nor herbs, *unclean of itself*—Unlawful under the gospel.

V. 15. *If thy brother is grieved*—That is, wounded, led into sin. *Destroy not him for whom Christ died*—So we see, he for whom Christ died may be destroyed! *With thy meat*—Do not value thy meat, more than Christ valued his life.

V. 16. *Let not then your good and lawful liberty be evil spoken of*—By being offensive to others.

V. 17. *For the kingdom of God*—That is, true religion, does not consist in external observances; but in *righteousness*, the image of God stamped on the heart, the love of God and man, accompanied with the *peace* that passeth all understanding, and *joy in the Holy Ghost*.

V. 18. *In these*—Righteousness, peace, and joy. *Men*—Wife and good men.

V. 19. *Peace*

4 S 2

19 men. Let us therefore pursue the things that tend to peace, and to
 20 mutual edification. For meat destroy not the work of God. All things
 21 indeed *are* pure: but *it is* evil to that man who eateth with offence. *It is*
 good, not to eat flesh, neither to drink wine, nor *to do any thing* whereby
 22 thy brother stumbleth, or is offended, or made weak. Hast thou faith?
 have it to thyself before God. Happy *is* he that condemneth not
 23 himself in that thing which he alloweth. But he that doubteth is con-
 demned if he eat, because *it is* not of faith; for whatsoever *is* not of
 faith is sin.

XV. Therefore we who are strong ought to bear the infirmities of the
 2 weak, and not to please ourselves. Let every one of us please *his*
 3 neighbour, for *his* good, to edification. For Christ pleased not him-
 self; but, as it is written, * The reproaches of them that reproached
 4 thee, fell upon me. For whatsoever things were written aforetime,
 were written for our instruction, that we through patience and con-
 5 solation of the Scriptures, may have hope. Now the God of patience

V. 19. *Peace and edification* are closely joined. Practical divinity tends equally to peace and to edification. Controversial divinity less directly tends to edification, although sometimes, as they of old, we cannot build without it, *Neh. iv. 17.*

V. 20. *The work of God*—Which he builds in the soul, by faith, and the church by concord. *It is evil to that man who eateth with offence*—So as to offend another thereby.

V. 21. *Thy brother stumbleth*—By imitating thee against his conscience, contrary to *righteousness*; or *is offended* at what thou dost, to the loss of his *peace*; or *made weak*; hesitating between imitation and abhorrence, to the loss of that *joy* in the Lord which was his strength.

V. 22. *Hast thou faith?*—That all things are pure, *have it to thyself before God*—In circumstances like these, keep it to thyself, and do not offend others by it. *Happy is he that condemneth not himself*—By an improper use of even innocent things. And *happy he who* is free from a doubting conscience:

he that has this, may *allow* the thing, yet *condemn himself* for it.

V. 23. *Because it is not of faith*—He does not believe it lawful. And in all these cases, *whatsoever is not of faith, is sin*—Whatever a man does, without a full persuasion of its lawfulness, it is *sin* to him.

V. 1. *We who are strong*—Of a clearer judgment, and free from these scruples. *And not to please ourselves*—Without any regard to others.

V. 2. *For his good*—This is the general word; *Edification* is one species of good.

V. 3. *But bore* not only the infirmities, but *reproaches* of his brethren, and so fulfilled that Scripture.

V. 4. *Aforetime*—In the Old Testament; *that we through patience and consolation of the Scriptures may have hope*—That through the *consolation* which God gives us by these, we may have *patience* and a joyful *hope*.

V. 5. *According to the power of Christ Jesus.*

V. 6. *That*

* Psalm lxxix. 9.

and consolation give you to think the same thing, *one with another*,
 6 according to Christ Jesus, That ye may with one mind *and* one mouth
 7 glorify the God and Father of our Lord Jesus Christ. Wherefore receive
 8 ye one another, as Christ also hath received you, to the glory of God.
 Now I say, Christ Jesus was a servant of the circumcision, for the truth
 9 of God, to confirm the promises *made* to the fathers: And that the
 Gentiles might glorify God for *his* mercy, as it is written, * For this
 10 cause I will confess to thee among the Gentiles, and sing unto thy name.
 And again he saith, † Rejoice, ye Gentiles, with his people. And
 11 again, ‡ Praise the Lord, all ye Gentiles, and laud him, all ye people.
 12 And again Isaiah saith, || There shall be the root of Jesse, and he that
 riseth to rule over the Gentiles: in him shall the Gentiles hope.
 13 Now the God of hope fill you with all joy and peace in believing, that
 ye may abound in hope, by the power of the Holy Ghost.
 14 And I myself also am persuaded of you, my brethren, that ye like-
 wise are full of goodness, being filled with all knowledge, and able
 15 to admonish one another. Nevertheless, brethren, I have written
 the more boldly to you, in some respect, as putting you in mind, be-

V. 6. *That ye*—Both *Jews* and *Gentiles* believing *with one mind*, and confessing *with one mouth*.

V. 7. *Receive ye one another*—Weak, and strong, with mutual love.

V. 8. *Now I say*—The apostle here shews, How *Christ* received us: *Christ Jesus*—*Jesus* is the name, *Christ* the surname. The latter was first known to the *Jews*, the former to the *Gentiles*. Therefore he is stiled *Jesus Christ*, when the words stand in common, natural order. When the order is inverted, as here, the office of *Christ* is more solemnly considered: *was a servant*—Of his Father; *of the circumcision*—For the salvation of the circumcised, the *Jews*. *For the truth of God*—To manifest the truth and fidelity of God.

V. 9. *As it is written*—In the 18th *Psalms*, who are the *Gentiles* and *Jews* are spoken of, as joining in the worship of the God of *Israel*.

V. 12. *There shall be the root of Jesse*—That

kings and the *Messiah* should spring from his house, was promised to *Jesse* before it was to *David*. *In him shall the Gentiles hope*—Who before had been *without hope*, Eph. ii. 12.

V. 13. *Now the God of hope*—A glorious title of God; but till now unknown to the Heathens, for their goddess *Hope*, like their other idols, was nothing; whose temple at *Rome* was burnt by lightning. It was indeed built again not long after, but was again burnt to the ground.

V. 14. There are several conclusions of this epistle. The first begins at this verse, the second, ch. xvi. 1. the third, ver. 17. the fourth, ver. 21. and the fifth, ver. 25. *Ye are full of goodness*—By being created anew, and filled with all knowledge—By long experience of the things of God: *to admonish*—To instruct and confirm.

V. 15. *Because of the grace*—That is, because I am an apostle of the *Gentiles*.

V. 16. *The*

* Psalm xviii. 49. † Deut. xxxii. 43. ‡ Psalm cxvii. 1. || Isaiah xi. 10.

16 cause of the grace which is given to me of God, That I should be the servant of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles may be acceptable, being sanctified
 17 by the Holy Ghost. I have therefore whereof to glory, through Jesus
 18 Christ, in the things pertaining to God. For I will not dare to speak of any thing which Christ hath not wrought by me, to make the Gentiles
 19 obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God, so that I have fully preached the gospel of
 20 Christ, from Jerusalem round about, as far as Illyricum: Striving so to preach the gospel, not where Christ had been named, lest I should build
 21 upon another man's foundation. But as it is written, * They to whom he was not spoken of shall see; and they that have not heard, shall
 22 understand. Therefore I was also long hindered from coming to you.
 23 But now having no longer place in these countries, and having had a
 24 great desire for many years to come to you, Whenever I go into Spain, I hope to see you as I pass by, and to be brought forward by you in my way thither, if first I may be somewhat satisfied with your company.
 25, 26 But I am now going to Jerusalem, serving the saints. For it

V. 16. *The offering up of the Gentiles*—As living sacrifices.

V. 17. *I have whereof to glory, through Jesus Christ*—All my glorying is in and through him.

V. 18. *By word*—By the power of the Spirit, by deed—Namely through mighty signs and wonders.

V. 20. *Not where Christ had been named*—These places he generally declined (though not altogether) having an holy ambition, (so the Greek word means) to make the first proclamation of the gospel, in places where it was quite unheard of, in spite of all the difficulty and dangers that attended it, lest I should only build upon another man's foundation—The providence of God seemed in a special manner, generally, to prevent this (though not entirely) lest the enemies of the apostle, who sought every occasion to set light by him, should have had room to say, that he was behind other apostles, not

being sufficient for planting of churches himself, but only for preaching where others had been already; or that he declined the more difficult part of the ministry.

V. 22. *Therefore I have been long hindered from coming to you*—Among whom Christ had been named.

V. 23. *Having no longer place in these parts*—Where Christ has now been preached in every city.

V. 24. *Into Spain*—Where the gospel had not yet been preached. *If first I may be somewhat satisfied with your company*—How remarkable is the modesty with which he speaks? They might rather desire to be satisfied with his. *Somewhat satisfied*—Intimating the shortness of his stay. Or perhaps, that Christ alone can thoroughly satisfy the soul.

V. 26. *The poor of the saints that are in Jerusalem*—It can by no means be inferred from this expression, that the community of

* Isaiah liii. 15.

hath pleased them of Macedonia and Achaia to make a contribution
 27 for the poor of the saints that are in Jerusalem. It hath pleased them,
 and they are their debtors. For if the Gentiles have partook of their
 28 spiritual things, they ought to minister to them in carnal things. When
 therefore I have performed this, and sealed to them this fruit, I will go
 29 by you into Spain. And I know that when I come to you, I shall come
 30 in the fulness of the blessing of the gospel of Christ. Now I beseech you,
 brethren, by our Lord Jesus Christ, and by the love of the Spirit, to strive
 31 together with me, in *your* prayers to God for me, That I may be delivered
 from the unbelievers in Judea, and that my service at Jerusalem may be
 32 acceptable to the saints: That I may come to you with joy by the will
 33 of God, and may be refreshed together with you. Now the God of peace
 be with you all.

XVI. I commend unto you Phebe our sister, who is a servant of the

of goods among the Christians was then sealed. All that can be gathered from it is, that in this time of extreme dearth (*Acts* xi. 28, 29.) some of the church in *Jerusalem* were in want; the rest being barely able to subsist themselves, but not to supply the necessities of their brethren.

V. 27. *It hath pleased them, and they are their debtors*—That is, they are bound to it, in justice as well as mercy. *Spiritual things*—By the preaching of the gospel: *carnal things*—Things needful for the body.

V. 28. *When I have sealed to them this fruit*—When I have safely delivered to them, as under seal, this fruit of their brethren's love. *I will go by you into Spain*—Such was his design. But it does not appear, that *Paul* went into *Spain*. There are often holy purposes in the minds of good men, which are over-ruled by the providence of God, so as never to take effect. And yet they are precious in the sight of God.

V. 30. *I beseech you—by the love of God*—That is, by the love which is the genuine fruit of the spirit. *To strive together with me in your prayers*—He must pray himself, who would have others strive together with him

in prayer. Of all the apostles, *St. Paul* alone is recorded to desire the prayers of the faithful for himself. And this he generally does in the conclusions of his epistles; yet not without making a difference. For he speaks in one manner to them whom he treats as his children, with the gravity or even severity of a father, (such as *Timothy*, *Titus*, the *Corinthians*, and *Galatians*) in another to them whom he treats rather like equals, such as the *Romans*, *Ephesians*, *Thessalonians*, *Colossians*, *Hebrews*.

V. 31. *That I may be delivered*—He is thus urgent from a sense of the importance of his life to the church. Otherwise he would have rejoiced, *to depart and to be with Christ*. *And that my service may be acceptable*—In spite of all their prejudices; to the end the *Jewish* and *Gentile* believers may be knit together in tender love.

V. 32. *That I may come to you*—This refers to the former, *with joy*—To the latter part of the preceding verse.

V. 1. *I commend unto you Phebe*—The bearer of this letter. *A servant*—The Greek word is a *deacons*, of the church in *Cenchrea*—In the apostolic age, some grave and pious women

2 church in Cenchrea. That ye may receive her in the Lord, as becometh
 saints, and help her in whatsoever business she needeth you: for she hath
 3 been an helper of many, and of myself *also*. Salute Priscilla and Aquila,
 4 my fellow-labourers in Christ Jesus: Who for my life have laid down
 their own necks; to whom not I alone owe my thanks, but likewise all
 5 the churches of the Gentiles. Salute also the church that is in their
 house. Salute my beloved Epenetus, who is the first-fruits of Asia unto
 6, 7 Christ. Salute Mary, who hath bestowed much labour on us. Salute
 Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are
 8 of note among the apostles, who also were in Christ before me. Salute
 9 Amplias, my beloved in the Lord. Salute Ubranus, our fellow-labourer
 10 in Christ, and my beloved Stachys. Salute Apelles, approved in Christ.
 11 Salute those of the family of Aristobulus. Salute my kinsman Herodion.
 12 Salute those of the family of Narcissus, who are in the Lord. Salute
 Trypena and Tryphosa, who labour in the Lord. Salute the beloved

women were appointed deaconesses in every church. It was their office not to teach publicly, but to visit the sick, the women in particular, and to minister to them both in their temporal and spiritual necessities.

V. 2. *In the Lord*—That is, for the Lord's sake, and in a Christian manner. St. Paul seems fond of this expression.

V. 4. *Who have for my life, as it were, laid down their own necks*—That is, exposed themselves to the utmost danger, *all the churches of the Gentiles*—Even that at Rome, for preserving so valuable a life.

V. 5. *Salute the church that is in their house*—Aquila had been driven from Rome in the reign of Claudius, but was now returned, and performed the same part there, which Caius did at Corinth. (chap. xvi. 23.) Where any Christian had a large house, there they all assembled together: though as yet the Christians at Rome had neither Bishops nor Deacons. So far were they from any shadow of papal power. Nay, there does not appear to have been then in the whole city any more than one of these

domestic churches. Otherwise there can be no doubt but St. Paul would have saluted them also. *Epenetus*—Although the apostle had never been at Rome, yet had he many acquaintance there. But here is no mention of Linus or Clemens, whence it appears, they did not come to Rome till after this. *The first-fruits of Asia*—The first convert in the proconsular Asia.

V. 7. *Who are of note among the apostles*—They seem to have been some of the most early converts: *Fellow-prisoners*—For the gospel-sake.

V. 9. *Our fellow-labourer*—Mine and Timothy's, ver. 21.

V. 11. *Those of the family of Aristobulus and Narcissus, who are in the Lord*—It seems only part of their family were converted. Probably some of them were not known to St. Paul by face, but only by character. Faith does not create moroseness but courtesy, which even the gravity of an apostle did not hinder.

V. 12. *Salute Tryphena and Tryphosa*—Probably they were two sisters.

V. 13. Salute

- 13 Perſis, who hath laboured much in the Lord. Salute Rufus, choſen
 14 in the Lord, and his mother and mine. Salute Afyncritus, Phlegon,
 15 Hermas, Patrobas, Hermes, and the brethren who are with them. Salute
 Philologus and Julas, Nereus and his ſiſter, and Olympas, and all the
 16 ſaints that are with them. Salute one another with an holy kiſs. The
 churches of Chriſt ſalute you.
- 17 Now I beſeech you, brethren, mark them who cauſe diviſions and
 offences, contrary to the doctrine which ye have learned, and avoid them.
 18 For ſuch ſerve not the Lord Jeſus Chriſt, but their own belly, and by good
 19 words and fair ſpeeches deceive the hearts of the harmleſs. For your
 obedience is come abroad unto all men. I rejoice therefore on your
 behalf; but I would have you wiſe with regard to that which is good,
 20 and ſimple with regard to that which is evil. And the God of peace
 ſhall bruife Satan under your feet ſhortly. The grace of our Lord Jeſus
 Chriſt be with you.

V. 13. *Salute Rufus*—Perhaps the ſame that is mentioned Mark xv. 21, and his mother and mine---This expreſſion may only denote the tender care which *Rufus's* mother had taken of him.

V. 14. *Salute Afyncritus, Phlegon, &c.* He ſeems to join thoſe together, who were joined by kindred, nearneſs of habitation, or any other circumſtance. It could not but encourage the poor eſpecially, to be ſaluted by name, who perhaps did not know that the apoſtle had ever heard of them. It is obſervable, that whiſt the apoſtle forgets none who are worthy; yet he adjusts the nature of his ſalutation to the degrees of worth, in thoſe whom he ſalutes.

V. 15. *Salute all the ſaints*—Had St. Peter been then at Rome, St. Paul would doubtleſs have ſaluted him by name; ſince no one in this numerous catalogue, was of an eminence comparable to his. But if he was not then at Rome, the whole Roman tradition, with regard to the ſucceſſion of their Biſhops, fails in the moſt fundamental article.

V. 16. *Salute one another with an holy kiſs*—Termed by St. Peter, *The kiſs of love.* (1 Pet. v. 15.) So the antient Chriſtians concluded all their ſolemn offices, the men ſaluting the men, and the women the women. And this apoſtolical cuſtom ſeems to have continued for ſome ages, in all Chriſtian churches.

V. 17. *Mark them who cauſe diviſions*—Such were therefore at Rome alſo. *Avoid them*—Avoid all unneceſſary intercourſe with them.

V. 18. *By good words*—Concerning themſelves, making great promiſes, and fair ſpeeches—Concerning you, praizing and flattering you. *The harmleſs*—Who doing no ill themſelves, are not upon their guard againſt them that do.

V. 19. *But I would have you*—Not only obedient, but diſcreet alſo, *wiſe with regard to that which is good*—As knowing in this as poſſible, and *ſimple with regard to that which is evil*—As ignorant of this as poſſible.

V. 20. *And the God of peace*—The author and lover of it, giving a bleſſing to your diſcretion, *ſhall bruife Satan under your feet*—Shall

21 Timotheus my fellow-labourer, and Lucius, and Jason, and Sosipater
 22 my kinsmen salute you. I Tertius, who wrote this epistle, salute you in
 the Lord. Caius, my host, and of the whole church, salute you.
 23 Erastus the Chamberlain of the city saluteth you, and Quartus, a brother.
 24 The grace of our Lord Jesus Christ *be* with you all.
 25 Now to him who is able to establish you, according to my gospel, and
 the preaching of Jesus Christ, (according to the revelation of the mystery
 26 kept secret since the world began, But now made manifest, and by the
 scriptures of the prophets, according to the commandment of the
 eternal God, made known to all nations for the obedience of faith.)
 27 To the only wise God, to him *be* glory through Jesus Christ for ever.
 Amen!

—Shall defeat all the artifices of that sower of tares, and unite you more and more together in love.

V. 21. *Timotheus my fellow-labourer*—Here he is named, even before St. Paul's kinsmen. But as he had never been at Rome, he is not named in the beginning of the epistle.

V. 22. *I Tertius who wrote this epistle, salute you*—Tertius, who wrote what the apostle dictated, inserted this, either by St. Paul's exhortation, or ready permission. *Caius*—The *Corinthian* (1 Cor. i. 14.) *my host, and of the whole church*—Who probably met for some time in his house.

V. 23. *The Chamberlain of the city*—Of Corinth.

V. 25. *Now to him who is able*—The last words of this epistle exactly answer the first: chap. i. 1—5. In particular, concerning the power of God, the gospel, *Jesus Christ*, the scriptures, the obedience of faith, all nations, *to establish you*—Both Jews and Gentiles, *according to my gospel, and the*

preaching of Jesus Christ—That is, according to the tenor of the gospel of *Jesus Christ*, which I preach: *According to the revelation of the mystery*—Of the calling of the *Gentiles*, which as plainly as it was foretold in the prophets, was still hid from many even of the believing *Jews*.

V. 26. *According to the commandment*—The foundation of the apostolical office, *of the eternal God*—A more proper epithet could not be. A new dispensation infers no change in God. Known unto him are all his works, and every variation of them, from eternity, *made known to all nations*—Not barely that they might know, but enjoy it also, *through obeying the faith*.

V. 27. *To the only wise God*—Whole manifold wisdom is known in the church through the gospel. (Eph. iii. 10.) *To him who is able*, and *to the wise God* are joined, as 1 Cor. i. 24, where *Christ* is stiled the *wisdom of God*, and the *power of God*. *To him be glory through Christ Jesus for ever*. And let every believer say, Amen!

N O T E S

O N

St. PAUL's First Epistle to the CORINTHIANS.

CORINTH was a city of *Achaia*, situate on the Isthmus which joins *Peloponnesus*, now called *The Morea*, to the rest of *Greece*. Being so advantageously situated for trade, the inhabitants of it abounded in riches, which, by too natural a consequence, led them into luxury, lewdness, and all manner of vice.

Yet even here St. *Paul* planted a numerous church, chiefly of heathen converts; to whom, about three years after he had left *Corinth*, he wrote this epistle from *Ephesus*: as well to correct various disorders of which they were guilty, as to answer some questions which they had proposed to him.

The epistle consists of

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| I. The inscription, | C. i. 1—3 | 5. Concerning things sacrificed to idols, C. viii. 1. C. ix. 1. |
| II. The treatise itself, in which is | | 6. Concerning the veiling of women, 2—16 |
| 1. An exhortation to concord, beating down all glorying in the flesh, 4—C. iv. 21 | | 7. Concerning the Lord's supper, 17—34 |
| 2. A reproof, | | 8. Concerning spiritual gifts, C. xii. xiii. xiv. |
| 1. For not excommunicating the incestuous person, C. v. 1—13 | | 9. Concerning the resurrection, C. vi. 1—58 |
| 2. For going to law before heathen judges, C. vi. 1—11 | | 10. Concerning the collection for the poor; the coming of himself; of Timothy; of Apollos; the sum of all, C. xvi. 1, 5, 10, 12, 13, 14. |
| 3. A dissuasive from fornication, 12—20 | | |
| 4. An answer to the questions they had proposed, concerning marriage, C. vii. 1, 10, 25, 36, 39. | III. The conclusion, 15, 17, 19—24. | |

I. CORINTHIANS.

- I. PAUL, called *to be* an apostle of Jesus Christ, through the will of
 2 God, and * *Sosthenes* the brother, To the church of God, which

V. 1. *Paul* called *to be an apostle*—There is great propriety in every clause of the salutation, particularly in this, as there were some in the church of *Corinth*, who called the authority of his mission in question, *through the will of God*—Called the *command-*

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* Acts xviii. 17.

is in Corinth, to them that are sanctified through Christ Jesus, called and holy, with all that in every place call upon the name of our Lord Jesus Christ, both theirs and ours: Grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus: That in every thing ye are enriched through him in all utterance and in all knowledge, As the testimony of Christ was confirmed among you; So that ye were wanting in no good gift, waiting for the revelation of our Lord Jesus Christ, Who will also confirm you to the end, *that ye may be blameless* in the day of the Lord Jesus Christ. God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord.

ment of God, 2 Tim. i. 1. This was to the churches, the ground of his authority; to Paul himself, of an humble and ready mind. By the mention of God, the authority of man is excluded, (*Gal. i. 1.*) by the mention of the will of God, the merit of Paul (*ch. xv. 8, &c.*) And *Sosthenes*—A Corinthian, St. Paul's companion in travel. It was both humility and prudence in the apostle, thus to join his name with his own, in an epistle wherein he was to reprove so many irregularities. *Sosthenes the brother*—Probably this word is emphatical; as if he had said, Who from a Jewish opposer of the gospel, became a faithful brother.

V. 2. *To the church of God which is in Corinth*—St. Paul writing in a familiar manner to the Corinthians, as also to the Thessalonians and Galatians, uses this plain appellation. To the other churches he uses a more solemn address. *Sanctified through Jesus Christ*—And so undoubtedly they were in general, notwithstanding some exceptions. *called—Of Jesus Christ, Rom. i. 6, and—And as the fruit of that calling, made holy.* With all that in every place—Nothing could better suit that catholic love, which St. Paul labours to promote in this epistle, than such a declaration of his good wishes for every true Christian upon earth. *Call upon the name of our Lord Jesus Christ*—This plainly

implies, that all Christians pray to Christ, as well as to the Father through him.

V. 4. *Always*—Whenever I mention you to God in prayer.

V. 5. *In all utterance and knowledge*—Of divine things. These gifts the Corinthians particularly admired. Therefore this congratulation naturally tended to soften their spirits, and make way for the reproofs which follow.

V. 6. *The testimony of Christ*—The gospel was confirmed among you—By these gifts attending it. They knew they had received these by the hand of Paul: and this consideration was highly proper, to revive in them their former reverence and affection for their spiritual Father.

V. 7. *Waiting with earnest desire for the glorious revelation of our Lord Jesus Christ*—A sure mark of a true or false Christian, to long for, or dread this revelation.

V. 8. *Who will also, if you faithfully apply to him, confirm you to the end—In the day of Christ*—Now it is our day, wherein we are to work out our salvation. Then it will be eminently the day of Christ, and of his glory in the saints.

V. 9. *God is faithful*—To all his promises: and therefore to him that hath shall be given: By whom ye are called—A pledge of his willingness to save you unto the uttermost.

V. 10. *New*

10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no schisms among you, but *that* ye be perfectly joined together, in the same mind and
 11 in the same judgment. For it hath been declared to me of you, my brethren, by them *of the family* of Chloe, that there are contentions
 12 among you. Now this I say, every one of you saith, I am of Paul,
 13 and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized into the name of
 14 Paul? I thank God, that I baptized none of you but Crispus and Caius:
 15, 16 Lest any should say, that I had baptized in my own name. I baptized also the family of Stephanas. I know not that I baptized any other.
 17 For Christ did not send me to baptize, but to preach the gospel; *but* not with wisdom of speech, lest the cross of Christ should be

V. 10. *Now I exhort you*—Ye have faith and hope: secure love also, *by the endearing name of our Lord Jesus Christ*—Infinitely preferable to all the human names in which ye glory, *that ye all speak the same thing*—(They now spoke different things—ver. 12.) *and that there be no schisms amongst you*—No alienation of affection from each other. Is this word ever taken in any other sense in scripture? *But that ye be joined in the same mind*—Affections, desires, and judgment—Touching all the grand truths of the gospel.

V. 11. *It hath been declared to me by them of the family of Chloe*—Whom some suppose to have been the wife of Stephanas, and the mother of Fortunatus and Achaicus. By these three the Corinthians had sent their letter to St. Paul, ch. xvi. 17. *that there are contentions*—A word equivalent with *schisms* in the preceding verse.

V. 12. *Now this I say*—That is, What I mean is this. There are various parties among you, who set themselves, one against another, in behalf of the several teachers they admire. *And I of Christ*—They spoke well; if they had not on this pretence despised their teachers. (ch. iv. 8.) Perhaps they valued themselves on having heard Christ preach in his own person.

V. 13. *Is Christ divided?*—Are not all the members still under one head? Was not he alone crucified for you all? And were ye not all baptized in his name? The glory of Christ then is not to be divided, between him and his servants: neither is the unity of the body to be torn asunder, seeing Christ is one still.

V. 14. *I thank God*,—(a pious phrase for the common one *I rejoice*) that in the course of his providence, *I baptized none of you, but Crispus* (once the ruler of the synagogue) *and Caius*.

V. 15. *Lest any should say, that I had baptized in my own name*—In order to attach them to myself.

V. 16. *I know not*—That is, It does not at present occur to my memory, *that I baptized any other*.

V. 17. *For God did not send me to baptize*—That was not my chief errand; those of inferior rank and abilities could do it: (Though all the apostles were sent to baptize also, Mat. xxviii. 19.) *but to preach the gospel*—So the apostle slides into his general proposition: *But not with wisdom of speech*—With the artificial ornaments of discourse, invented by human wisdom, *lest the cross of Christ should be made of none effect*—The whole effect of St. Paul's preaching was owing to the

18 made of none effect. For the doctrine of the cross is indeed to them that perish, foolishness; but to us who are saved, it is the power of God. 19 For it is written, * I will destroy the wisdom of the wise, and abolish the 20 understanding of the prudent. † Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made 21 foolish the wisdom of this world? For since, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness 22 of preaching to save them that believe. For whereas the Jews 23 demand signs, and the Greeks seek wisdom, We preach Christ crucified, 24 to the Jews a stumbling-block, and to the Greeks foolishness: But to them that are called, both Jews and Greeks, Christ the power of God, and 25 the wisdom of God. Because the foolishness of God is wiser than men,

the power of God accompanying the plain declaration of that great truth, *Christ bore our sins upon the cross*—But this effect might have been imputed to another cause, had he come with that *wisdom of speech* which they admired.

V. 18. *To them that perish*—By obstinately rejecting the only name whereby they can be saved. *But to us who are saved*—Now saved from our sins, and in the way to everlasting salvation, it is the great instrument of the power of God.

V. 19. *For it is written*—And the words are remarkably applicable to this great event.

V. 20. *Where is the wise?* &c. The deliverance of Judea from Sennacherib, is what Isaiah refers to in these words; in a bold and beautiful allusion to which, the apostle in the clause that follows, triumphs over all the opposition of human wisdom, to the victorious gospel of Christ. What could the wise men of the Gentiles do against this? Or the Jewish Scribes? Or the disputers of this world? Those among both, who, proud of their acuteness, were fond of controversy, and thought they could confute all opponents. *Hath not God made foolish the wisdom of this world?*—That is, shewn it to be very foolishness?

V. 21. *For since in the wisdom of God*—According to his wise disposals, leaving them to make the trial, *the world*, whether Jewish or Gentile, by all its boasted wisdom knew not God—Though the whole creation declared its Creator, and though he declared himself by all the prophets; *it pleased God by a way* which those who perish count mere foolishness, to save them that believe.

V. 22. *For whereas the Jews demand* of the apostles, as they did of their Lord, more signs still, after all they have seen already: *And the Greeks or Gentiles seek wisdom*—The depths of philosophy, and the charms of eloquence.

V. 23. *We go on to preach*, in a plain and historical, not rhetorical or philosophical manner, *Christ crucified, to the Jews a stumbling-block*, just opposite to the signs they demand, *and to the Greeks foolishness*, a silly tale, just opposite to the wisdom they seek.

V. 24. *But to them that are called*—And obey the heavenly calling, *Christ*—with his cross, his death, his life, his kingdom. And they experience, first, that he is the power, then that he is the wisdom of God.

V. 25. *Because the foolishness of God*—The gospel-scheme, which the world judge to be mere foolishness, is wiser than the wisdom

* Isaiah xxix. 14.

† Isaiah xxxiii. 18.

26 and the weakness of God is stronger than men. Behold your calling, brethren: that not many wise men after the flesh, not many mighty, 27 not many noble *are called*: But God hath chosen the foolish things of the world, to shame the wise, and the weak things of the world, hath 28 God chosen to shame the things that are mighty: And the base things of the world, and things that are despised, hath God chosen; yea, things 29 that are not, to bring to nought the things that are; That no flesh may 30 glory before God. But of him are ye in Christ Jesus, who is made by God unto us wisdom, and righteousness, and sanctification, and redemption: 31 That as it is written, * He that glorieth, let him glory in the Lord.

II. And I, brethren, when I came to you, came not with loftiness of speech, 2 or of wisdom, declaring to you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching *was* not with the persuasive words of

wisdom of *men*, and, weak, as they account it, *stronger than* all the strength of men.

V. 26. *Behold your calling*—What manner of men they are whom God calls: *that not many wise men after the flesh*—In the account of the world, *not many mighty*—Men of power and authority.

V. 28. *Things that are not*—The Jews frequently called the Gentiles, *them that are not*, Esdr. vi. 56, 57. In so supreme contempt did they hold them. *The things that are*—In high esteem.

V. 29. *That no flesh*—A fit appellation. Flesh is fair, but withering as grass, *may glory before God*. In God we ought to glory.

V. 30. *Of him*—Out of his free grace and mercy, *are ye*—Ingrafted into Christ Jesus, *who is made unto us* that believe wisdom, who were before utterly foolish and ignorant; *righteousness*, the sole ground of our justification, who were before under the wrath and curse of God; *sanctification*, a principle of universal holiness, whereas before

we were altogether dead in sin: *and redemption*, that is, compleat deliverance from all evil, and eternal bliss both of soul and body.

V. 31. *Let him glory in the Lord*—Not in himself, not in the flesh, not in the world.

V. 1. *And I accordingly came to you, not with loftiness of speech or of wisdom*—I did not affect either deep wisdom or eloquence, *declaring the testimony of God*—What God gave me to testify concerning his son.

V. 2. *I determined not to know any thing*—To wave all my other knowledge, and not to preach any thing, *save Jesus Christ, and him crucified*—That is, what he did, suffered, taught. A part is put for the whole.

V. 3. *And I was with you*—At my first entrance *in weakness* of body, 2 Cor. xii. 7. *and in fear*—Lest I should offend any; *and in much trembling*—The emotion of my mind affecting my very body.

V. 4. *And my speech in private, as well as my public preaching, was not with the persuasive words of human wisdom*, such as the

wise

- human wisdom, but with the demonstration of the spirit and of power;
- 5 That your faith might not stand in the wisdom of men, but in the power of God.
- 6 Yet we speak wisdom among the perfect: but not the wisdom of this
- 7 world, nor of the rulers of this world, that come to nought: But we speak
- 8 the hidden wisdom of God in a mystery, which God ordained before the world for our glory; Which none of the rulers of this world knew; for, had they known *it*, they would not have crucified the Lord of glory.
- 9 But as it is written, * Eye hath not seen, nor hath ear heard, neither hath it entered into the heart of man, what things God hath prepared for them
- 10 that love him, But God hath revealed *them* to us by his spirit; for the
- 11 spirit searcheth all things, even the deep things of God. For what man knoweth the things of a man, but the spirit of a man which is in him?

wise men of the world use; but with the demonstration of the spirit and of power--- With that powerful kind of demonstration, which flows from the Holy Spirit; which works on the conscience, with the most convincing light and the most persuasive evidence.

V. 5. *That your faith might not be built on the wisdom or power of man, but on the wisdom and power of God.*

V. 6. *Yet we speak wisdom*—Yea, the truest and most excellent wisdom, *among the perfect*—Adult, experienced Christians. By wisdom here he seems to mean, not the whole Christian doctrine, but the most sublime and abstruse parts of it. *But not the wisdom admired and taught by the men of this world, nor of the rulers of this world, Jewish or Heathen, that come to nought*—Both they and their wisdom, and the world itself.

V. 7. *But we speak the mysterious wisdom of God, which was hidden for many ages from all the world; and is still hidden even from babes in Christ; much more from all unbelievers. Which God ordained before the world*—So far is this from coming to nought, like worldly wisdom, *for our glory*—Arising from the glory of our Lord, and then to be revealed, when all wordly glory vanishes.

V. 8. *Had they known it*—That wisdom, they would not have crucified.—Punished as a slave, *the Lord of glory*—The giving Christ this august title, peculiar to the great Jehovah, plainly shews him to be the supreme God. In like manner the father is stiled *The Father of glory*, (Eph. i. 17.) and the Holy Ghost, *the Spirit of glory*, (1 Pet. iv. 14.) The application of this title to all the three, shews that the Father, Son, and Holy Ghost are *the God of glory*: as the only true God is called *Psalms xxxix 3. and Acts vii. 2.*

V. 9. *But this ignorance of theirs fulfils what is written concerning the blessings of the Messiah's kingdom. No natural man hath either seen, heard, or known the things which God hath prepared, saith the prophet, for them that love him.*

V. 10. *But God hath revealed* (yea, and freely given, ver. 12.) *them to us*; even inconceivable peace and joy unspeakable, *by his spirit*—Who intimately and fully knows them: *for the spirit searcheth even the deep things of God*—Be they ever so hidden and mysterious; the depths both of his nature and his kingdom.

V. 11. *For what man knoweth the things of a man*—All the inmost recesses of his mind: although men are all of one nature, and so

* Isaiah lxiv. 4.

So the things of God also knoweth no one, but the spirit of God.
 12 Now we have received, not the spirit of the world, but the spirit which
 is of God, that we may know the things which are freely given to us of
 13 God. Which also we speak, not in words taught by human wisdom,
 but in those taught by the spirit, explaining spiritual things by spiritual
 14 words. But the natural man receiveth not the things of the spirit of
 God; for they are foolishness to him: neither can he know them,
 15 because they are spiritually discerned. But the spiritual man discerneth
 16 indeed all things, yet he himself is discerned by no man, * For who hath
 known the mind of the Lord, that he may instruct him? But we have the
 mind of Christ.

III. And I, brethren, could not speak to you as unto spiritual, but as
 2 unto carnal, as unto babes in Christ. I fed you with milk, not with

so may the more easily know one another.
So the things of God knoweth no one but the spirit—Who consequently is God.

V. 12. *Now we have received not the spirit of the world—*This spirit is not properly received. For the men of the world always had it. But Christians receive the spirit of God, which before they had not.

V. 13. *Which also we speak, as well as know, in words taught by the Holy Spirit—*Such are all the words of scripture. How high a regard ought we then to retain for them? *Explaining spiritual things by spiritual words—Or, adapting spiritual words to spiritual things—*Being taught of the spirit to express the things of the spirit.

V. 14. *But the natural man—*That is, Every man who hath not the spirit, who has no other way of obtaining knowledge, but by his senses and natural understanding, *receiveth not—*Does not understand or conceive, *the things of the spirit—*The things revealed by the spirit of God, whether related to his nature or his kingdom. *For they are foolishness to him—*He is so far from understanding, that he utterly despises them. *Neither can he know them—*As he has not the will, so neither has he the power:

*because they are spiritually discerned—*They can only be discerned by the aid of that spirit, and by those spiritual senses which he has not.

V. 15. *But the spiritual man—*He that hath the spirit, *discerneth all the things of God* whereof we have been speaking, *yet he himself is discerned by no man—*No natural men. They neither understand what he is, nor what he says.

V. 16. *Who—*What natural man. *We—*Spiritual men, apostles in particular; *have—*Know, understand, *the mind of Christ—*Concerning the whole plan of gospel-salvation.

V. 1. *And I, brethren—*He spoke before, (ch. ii. 1.) of his entrance, now of his progress among them; *could not speak to you as unto spiritual—*Adult, experienced Christians; *but as unto men who were still in great measure carnal; as unto babes in Christ—*Still weak in grace, though eminent in gifts. (ch. i. 5.)

V. 2. *I fed you as babes with milk; the first and plainest truths of the gospel. So should every Preacher suit his doctrine to his hearers.*

V. 3. *For*

3 meat; for ye were not able *to bear it*; nor are ye now able. For ye are still carnal: for while *there is* among you emulation, and strife, and
4 divisions, are ye not carnal, and walk according to man? For while one saith, I am of Paul, and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye
6 believed, even as the Lord gave to every man? I planted, Apollos
7 watered; but God gave the increase. So then, neither is he that planteth any thing, nor he that watereth; but God that giveth the
8 increase. But he that planteth and he that watereth are one; and every one shall receive his own reward, according to his own labour.
9 For we are fellow-labourers of God: ye are God's husbandry, ye are
10 God's building. According to the grace of God given to me, as a wise master-builder I have laid the foundation, and another buildeth thereon;

V. 3. *For while there is among you emulation in your hearts, strife in your words, and actual divisions, are ye not carnal, and walk according to man?*—As mere men? not as Christians, according to God.

V. 4. *I am of Apollos*—St. Paul named himself and Apollos, to shew that he would condemn any division among them, even though it were in favour of himself, or the dearest friend he had in the world. *Are ye not carnal?*—For the spirit of God allows no party-zeal.

V. 5. *Ministers, or servants, by whom ye believed, as the Lord, the master of those servants, gave to every man.*

V. 7. *God that giveth the increase* is all in all; without him neither planting nor watering avails.

V. 8. *But he that planteth and he that watereth are one*—Which is another argument against division. Though their labours are different, they are all employed in one general work, the saving souls. Hence he takes occasion to speak of the reward of them that labour faithfully, and the awful account to be given by all. *Every one shall receive his own peculiar reward, according to his own peculiar labour*—Not only according to his success: but he who labours

much, though with small success, shall have a great reward.

Has not all this reasoning the same force still? Ministers are still barely instruments in God's hand, and depend as entirely as ever on his blessing, to give the increase to their labours. Without this they are nothing; with it, their part is so small, that they hardly deserve to be mentioned. May their hearts and hands be more united! And retaining a due sense of the honour God doth them in employing them, may they faithfully labour, not as for themselves, but for the great proprietor of all, till the day come when he will reward them in full proportion to their fidelity and diligence.

V. 9. *For we are fellow-labourers of God*—God's labourers, and fellow-labourers with each other. *Ye are God's husbandry*—This is the sum of what went before: it is a comprehensive word, taking in both a field, a garden, and a vineyard. *Ye are God's building*—This is the sum of what follows.

V. 10. *According to the grace of God given to me*—This he premises, lest he should seem to ascribe it to himself. *Let every one take heed how he buildeth thereon*—That all his doctrines may be consistent with the foundation.

V. 11. *For*

11 but let every one take heed how he buildeth thereon. For other foundation can no man lay, than what is laid, which is Jesus Christ:
 12 And if any one build on this foundation, gold, silver, costly stones;
 13 wood, hay, stubble, Every one's work shall be made manifest; for the day shall declare *it*: for it is revealed by fire; yea the fire shall try every
 14 one's work, of what sort it is. If any one's work which he hath built
 15 thereon, shall remain, he shall receive a reward. If any one's work shall be burnt, he shall suffer loss, but himself shall be saved, yet so as through the
 16 fire. Know ye not, that ye are the temple of God, and the spirit
 17 of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

V. 11. *For other foundation*—On which the whole church, and all its doctrines, duties, and blessings may be built; *can no man lay than what is laid*—In the counsels of divine wisdom, in the promises and prophecies of the Old Testament, in the preaching of the apostles, St. Paul in particular; *which is Jesus Christ*—Who, in his person and offices, is the firm, immoveable rock of ages, every way sufficient to bear all the weight that God himself, or the sinner, when he believes, can lay upon him.

V. 12. *If any one build gold, silver, costly stones*—Three sorts of materials which will bear the fire; true and solid doctrines: *Wood, hay, stubble*—Three which will not bear the fire. Such are all doctrines, ceremonies, and forms of human invention, all but the substantial, vital truths of Christianity.

V. 13. The time is coming, when *every one's work shall be made manifest*: for the day of the Lord, that great and final day, shall declare it to all the world. *For it is revealed*—What faith beholds as so certain and so near, is spoken of as already present; *by fire, yea, the fire shall try every one's work, of what sort it is*—The strict process of that day will try every man's doctrines, whether they come up to the scripture-standard or not. Here is a plain allusion to the flaming light and consuming heat of the general

conflagration. But the expression, when applied to the trying of doctrines, and consuming those that are wrong, is evidently figurative; because no material fire can have such an effect on what is of a moral nature. And therefore it is added, he who builds *wood, hay, or stubble, shall be saved as through the fire*; or, as narrowly as a man escapes *through the fire*, when his house is all in flames about him.

This text then is so far from establishing the *Romish* purgatory, that it utterly overthrows it. For the fire here mentioned does not exist, till the day of judgment: therefore if this be the fire of purgatory, it follows, That purgatory does not exist, before the day of judgment.

V. 14. *He shall receive a reward*—A peculiar degree of glory. Some degree even the other will receive; seeing he held the foundation; though through ignorance he built thereon what would not abide the fire.

V. 15. *He shall suffer loss*—The loss of that peculiar degree of glory.

V. 16. *Ye*—All Christians, *are the temple of God*—The most noble kind of building, ver. 9.

V. 17. *If any man defile the temple of God*—Defile a real Christian, by schisms, or doctrines fundamentally wrong, *him shall God destroy*—He shall not be saved at all: not even as *through the fire*.

V. 18. *Let*

18 Let none deceive himself: if any one among you thinketh himself to be
 19 wise, let him become a fool, that he may be wise. For the wisdom of this
 world is foolishness with God; as it is written, * He taketh the wise in
 20 their own craftiness. And again, † The Lord knoweth the reasonings
 21 of the wise, that they are vain. Therefore let none glory in men; for
 22 all things are yours: Whether Paul, or Apollos, or Cephas; or the
 world, or life, or death, or things present, or things to come, all are
 23 yours, And ye *are* Christ's, and Christ *is* God's.

IV. Let a man so account of us, as servants of Christ, and stewards of the
 2 mysteries of God. Moreover it is required in stewards, that a man
 3 be found faithful. But it is a very small thing with me, to be judged
 4 by you or by any man's judgment; yea, I judge not myself. For I am
 not conscious to myself of any thing, yet am I not hereby justified; but

V. 18. *Let him become a fool*—Such as the world accounts so; *that he may be wise*—In God's account.

V. 19. *For all the boasted wisdom of the world is mere foolishness in the sight of God. He taketh the wise in their own craftiness*—Not only while they think they are acting wisely; but by their very wisdom, which itself is their snare, and the occasion of their destruction.

V. 20. *That they are but vain*—Empty, foolish; they and all their thoughts.

V. 21. *Therefore*—Upon the whole, *let none glory in men*—So as to divide into parties on their account, *For all things are yours*—And we in particular. We are not your lords, but rather your servants.

V. 22. *Whether Paul, or Apollos, or Cephas*—We are all equally yours to serve you for Christ's sake, *or the world*—This leap from Peter to the world greatly enlarges the thought, and argues a kind of impatience of enumerating the rest. Peter and every one in the whole world, however excellent in gifts, or grace, or office, are also your servants for Christ's sake; *or life, or death*—These, with all their various circumstances, are disposed as will be most for your

advantage; *or things present* on earth, *or things to come* in heaven. Contend therefore no more about these little things, but be ye united in love, as ye are in blessings.

V. 23. *And ye are Christ's*—His property, his subjects, his members, *and Christ is God's*—As Mediator he refers all his services to his Father's glory.

V. 1. *Let a man account of us as servants of Christ*—The original word properly signifies, such servants as laboured at the oar in rowing vessels. And accordingly intimates, the pains which every faithful minister takes in his Lord's work. O God, where are these ministers to be found? Lord, thou knowest. *And stewards of the mysteries of God*—Dispensers of the mysterious truths of the gospel.

V. 3. *Yea, I judge not myself*—My final state is not to be determined by my own judgment.

V. 4. *I am not conscious to myself of any thing evil: yet am I not hereby justified*—I depend not on this, as a sufficient justification of myself in God's account: *but he that judgeth me is the Lord*—By his sentence I am to stand or fall.

V. 5. *Therefore*

* Job v. 13. † Psalm xciv. 11.

5 he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and manifest the counsels of the hearts. And then shall every one have praise from God.

6 These things, brethren, I have by a figure transferred to myself and Apollos, for your sakes; that ye may learn by us, not to think of men above * what is written, that ye may not be puffed up for one against 7 another. For who maketh thee to differ from another? And what hast thou which thou hast not received? But if thou hast received it, why 8 dost thou boast, as if thou hadst not received it? Now ye are full: now 9 ye are rich: ye have reigned as kings without us. And I would ye did reign that we also might reign with you. For I know assuredly God hath set forth us the apostles last, as appointed to death; for we are made a 10 spectacle to the world, both to angels and to men. We are fools for

V. 5. *Therefore judge nothing before the time*—Appointed for judging all men: *until the Lord come*, who in order to pass a righteous judgment, which otherwise would be impossible, *will both bring to light the things which are now covered with impenetrable darkness, and manifest the most secret springs of action, the principles and intentions of every heart. And then shall every one, every faithful reward, have praise of God.*

V. 6. *These things*—Mentioned ch. i. 10, &c. *I have by a very obvious figure transferred to myself, and Apollos, and Cephas, instead of naming those particular Preachers at Corinth, to whom ye are so fondly attached, that ye may learn by us*—From what has been said concerning us, (who however eminent we are, are mere instruments in God's hand) *not to think of any man above what is written, or above what scripture warrants.*

V. 7. *Who maketh thee to differ*—Either in gifts or graces? *As if thou hadst not received it*—As if thou hadst it originally from thyself.

V. 8. *Now ye are full*—The Corinthians abounded with spiritual gifts. And so did

the apostles. But the apostles, by continual want and sufferings were kept from self-complacency. The Corinthians suffering nothing, and having plenty of all things, were pleased with and applauded themselves. And they were like children, who being raised in the world, disregard their poor parents. *Now ye are full*: (says the apostle, in a beautiful gradation) *ye are rich: ye have reigned as kings*—A proverbial expression, denoting the most splendid and plentiful circumstances, *without any thought of us. And I would ye did reign*—In the best sense: I would ye had attained the height of holiness: *that we might reign with you*—Having no more sorrow on your account, but sharing in your happiness.

V. 9. *God hath set forth us last, appointed to death*—Alluding to the Roman custom, of bringing forth those persons last on the stage, either to fight with each other, or with wild beasts, who were devoted to death: so that if they escaped one day, they were brought out again, and again, till they were killed.

V. 10. *We are fools* in the account of the world, *for Christ's sake: but ye are wise in Christ*—

Christ's sake; but ye *are* wise in Christ: we *are* weak: but ye *are* strong:
 11 ye *are* honourable; but we without honour. Even to this present hour,
 we both hunger and thirst, and are naked, and are buffeted, and have no
 12 certain abode, And labour, working with our own hands: being reviled,
 13 we bless; being persecuted, we suffer it: Being defamed, we intreat:
 we are made as the filth of the world, and off-scouring of all things to
 14 this day. I do not write these things to shame you, but as my beloved chil-
 15 dren I warn you. For if ye have ten thousand instructors in Christ, yet
 have ye not many fathers; for I have begotten you in Christ Jesus through
 16 the gospel. I beseech you therefore, be ye followers of me. For this
 17 cause I have sent to you Timotheus, who is my beloved son, and faithful
 in the Lord, who shall remind you of my ways in Christ, as I teach every
 18 where in every church. Now some are puffed up, as if I would not
 19 come to you. But I will come to you shortly, if the Lord permit,

Christ—Though ye are Christians, ye think yourselves wise; and ye have found means to make the world think you so too. *We are weak*—In presence, in infirmities, in sufferings: *but ye are strong*—In just opposite circumstances.

V. 11. *And are naked*—Who can imagine a more glorious triumph of the truth, than that which is gained in these circumstances? When St. Paul, with an impediment in his speech, and a person rather contemptible than graceful, appeared in a mean, perhaps tattered dress, before persons of the highest distinction, and yet commanded such attention, and made such deep impressions upon them!

V. 12. *We bless—suffer it—intreat*—We do not return revilings, persecution, defamation: nothing but blessing.

• V. 13. *We are made as the filth of the world, and off-scouring of all things*—Such were those poor wretches among the Heathens, who were taken from the dregs of the people, to be offered as expiatory sacrifices, to the infernal gods. They were loaded with curses, affronts, and injuries, all the way they went to the altars. And when the ashes of those unhappy men were thrown

into the sea, these very names were given them in the ceremony.

V. 14. *I do not write these things to shame you, but as my beloved children I warn you*—It is with admirable prudence and sweetness the apostle adds this, to prevent any unkind construction of his words.

V. 15. *I have begotten you*—This excludes not only Apollos his successor, but also Silas and Timothy his companions. And the relation between a spiritual father and his children brings with it an inexpressible nearness and affection.

V. 16. *Be ye followers of me*—In that spirit and behaviour, which I have so largely declared.

V. 17. *My beloved son*—Elsewhere he styles him brother; (2 Cor. i. 1.) but here paternal affection takes place. *As I teach*—No less by example than precept.

V. 18. *Now some are puffed up*—St. Paul saw by a divine light, the thoughts which would arise in their hearts. *As if I would not come*—Because I send Timothy.

V. 19. *I will know*—He here shews his fatherly authority, not the big, empty, speech of these vain boasters, but how much of the power of God attends them.

V. 20. *For*

and will know, not the speech of them who are puffed up, but the power.
 20 For the kingdom of God is not in speech, but in power. What will ye?
 That I come to you with a rod? Or in love, and in the spirit of
 meekness?

V. It is commonly reported, *that there* is fornication among you, and such
 fornication, as is not even named among the heathens, that one should
 2 have his father's wife. And are ye puffed up? Have ye not rather
 mourned, that he who hath done this deed, might be taken from among
 3 you? For I verily as absent in body, but present in spirit, have already,
 4 as if I were present, judged him who hath so done this, In the name of
 our Lord Jesus Christ, when ye are gathered together, and my spirit,
 5 with the power of our Lord Jesus Christ, To deliver such a one to Satan,
 for the destruction of the flesh, that the spirit may be saved in the day of
 6 the Lord Jesus. Your glorying is not good: know ye not, that a little
 7 leaven leaveneth the whole lump? Purge out the old leaven, that ye may
 be a new lump, as ye are unleavened; for our passover is slain for us,

V. 20. *For the kingdom of God*—Real religion, does not consist in words, but in the power of God ruling the heart.

V. 21. *With a rod*—That is with severity.

V. 1. *Fornication*—The original word implies criminal conversation of any kind whatever. *His father's wife*—While his father was alive.

V. 2. *Are ye puffed up?* Should ye not rather have mourned, have solemnly humbled yourselves, and at that time of solemn mourning have expelled that notorious sinner from your communion?

V. 3. *I verily, as present in spirit*—Having a full (it seems a miraculous) view of the whole fact, have already, as if I were actually present, judged him who hath so scandalously done this.

V. 4. *And my spirit*—Present with you, with the power of the Lord Jesus Christ—To confirm my sentence.

V. 5. *To deliver such an one*—This was the highest degree of punishment in the Christian church. And we may observe, the passing this sentence was the act of the

apostle, not of the Corinthians: *To Satan*—Who was usually permitted in such cases, to inflict pain or sickness on the offender: *for the destruction*—Though slowly and gradually, *of the flesh*—Unless prevented by speedy repentance.

V. 6. *Your glorying*—Either in your gifts or prosperity, at such a time as this, is not good. *Know ye not, that a little leaven*—One sin, or one sinner, leaveneth the whole lump—Diffuses guilt and infection through the whole congregation?

V. 7. *Purge out therefore the old leaven*—Both of sinners and of sin, that ye may be a new lump, as ye are unleavened—That is, that being unleavened ye may be a new lump, Holy unto the Lord. *For our passover is slain for us*—The Jewish passover, about the time of which this epistle was wrote, (ch. v. 11.) was only a type of this. What exquisite skill both here and every where conducts the zeal of the inspired writer? How surprising a transition is here? And yet how perfectly natural? The apostle speaking of the incestuous criminal, slides into his darling

8 *even* Christ: Therefore let us keep the feast; not with the old leaven, nor with the leaven of wickedness and malignity, but with the unleavened bread of sincerity and truth.

9 I wrote to you in an epistle, Not to converse with lewd persons, 10 But not altogether with the lewd persons of this world, or the covetous, or the rapacious, or idolaters, for then ye must go out of the world. 11 But I have now written unto you, if any who is named a brother be a lewd person, or covetous, or an idolater, or a railer, or a drunkard, or rapacious, not to converse with such a one, no, not to eat with him. 12 For what have I to do, to judge them that are without? Do not ye 13 judge them that are within? (But them that are without, God will judge :) And ye will take away from among yourselves the wicked person.

VI. Dare any of you, having a matter against another, refer it to the 2 unjust, and not to the saints? Know ye not, that the saints shall judge

darling topic, a crucified Saviour. Who would have expected it on such an occasion? Yet when it is thus brought in, who does not see and admire both the propriety of the subject, and the delicacy of its introduction?

V. 8. *Therefore let us keep the feast*—Let us feed on him by faith. Here is a plain allusion to the Lord's supper, which was instituted in the room of the passover; *not with the old leaven*—Of Heathenism or Judaism. *Malignity* is stubbornness in evil. *Sincerity and truth* seem to be put here, for the whole of true, inward religion.

V. 9. *I wrote to you in a former epistle*—And doubtless both St. Paul and the other apostles wrote many things, which are not extant now. *Not to converse*—Familiarly; not to contract any intimacy or acquaintance with them, more than is absolutely necessary.

V. 10. *But I did not mean*, that ye should altogether refrain from conversing with Heathens, though they are guilty in some of these respects. *Covetous, rapacious, idolaters*—Sinners against themselves, their

neighbour, God. *For then ye must go out of the world*—Then all civil commerce must cease. So that *going out of the world*, which some account a perfection, St. Paul accounts an utter absurdity.

V. 11. *Who is named a brother*—That is a Christian, especially if a member of the same congregation; *rapacious*—Guilty of oppression, extortion, or any open injustice. *No, not to eat with him*—Which is the lowest degree of familiarity.

V. 12. *I speak of Christians only*. *For what have I to do to judge Heathens?* But ye as well as I, judge those of your own community.

V. 13. *Them that are without God will judge*—The passing sentence on these he hath reserved to himself. *And ye will take away that wicked person*—This properly belongs to you.

V. 1. *The unjust*—The Heathens. A Christian could expect no justice from these. *The saints*—Who might easily decide these smaller differences, in a private and friendly manner.

V. 2. *Know ye not*—This expression occurs

the world? And if the world is judged by you, are ye unworthy to
 3 judge the smallest matters? Know ye not, that we shall judge angels?
 4 How much more things pertaining to this life? If then ye have any con-
 troversies of things pertaining to this life, do ye set them to judge who
 5 are of no esteem in the church? I speak to your shame. What, is there
 not so much as one wise man among you, that shall be able to judge be-
 6 tween his brethren? But brother goeth to law with brother, and this
 7 before the infidels. Indeed there is altogether a fault among you, that
 ye have contests with each other, Why do ye not rather suffer wrong?
 Why do ye not rather suffer yourselves to be defrauded? Nay, ye do
 8 wrong, and defraud even *your* brethren. Know ye not that the unjust
 9 shall not inherit the kingdom of God? Be not deceived, Neither for-
 nicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomites,
 10 Nor thieves, nor the covetous, nor revilers, nor the rapacious shall in-
 11 herit the kingdom of God. And such were some of you: but ye are
 washed, but ye are sanctified, but ye are justified in the name of the
 Lord Jesus, and by the Spirit of our God.

curs six times in this single chapter. And that with a peculiar force. For the *Corinthians* knew, and gloried in it: but they did not practise; *that the saints*—After having been judged themselves, *shall judge the world*—Shall be assessors with *Christ*, in the judgment wherein he shall condemn all the wicked, as well angels as men, *Mat. xix. 28. Rev. xx. 4.*

V. 4. *Them who are of no esteem in the church*—That is, Heathens, who, as such, could be in no esteem with the Christians.

V. 5. *Is there not one among you, who are such admirers of wisdom, that is wise enough to decide such causes?*

V. 7. *Indeed there is a fault, that ye quarrel with each other at all, whether ye go to law or no. Why do ye not rather suffer wrong?*—All men cannot, or will not receive this saying. Many aim only at this, "I will neither do wrong, nor suffer it." These are honest Heathens, but no Christians.

V. 8. *Nay, ye do wrong*—Openly, and de-

fraud—Privately. O how powerfully did the mystery of iniquity already work!

V. 9. *Idolatry* is here placed between *fornication* and *adultery*, because they generally accompanied it. *Nor the effeminate*—Who live in an easy, indolent way, taking up no cross, enduring no hardship.

But how is this? These good-natured, harmless people, are ranked with *idolaters* and *sodomites*! We may learn hence, that we are never secure from the greatest sins, till we guard against those which are thought the least: nor indeed, till we think no sin is little; since every one is a step towards hell.

V. 11. *And such were some of you. But ye are washed*—From those gross abominations; nay, and *ye are inwardly sanctified*, not before, but in consequence of your being *justified in the name*—That is, by the merits of the Lord Jesus, through which your sins are forgiven, and *by the spirit of our God*, by whom ye are thus washed and sanctified.

12 All things are lawful for me; but all things are not expedient: all things are lawful for me; but I will not be brought under the power
 13 of any. Meats are for the belly, and the belly for meats; yet God will destroy both it and them. But the body is not for fornication,
 14 but for the Lord, and the Lord for the body. And God hath both raised
 15 up the Lord, and will also raise us up by his power. Know ye not, that your bodies are members of Christ? Shall I then take the members of
 16 Christ, and make them the members of an harlot? God forbid. Know
 17 ye not, that he who is joined to an harlot is one body? * For they two, faith he, shall be one flesh. But he that is joined to the Lord is one
 18 Spirit. Flee fornication. Every sin that a man doth, is without the body: but he that committeth fornication, sinneth against his own body.
 19 Know ye not, that your body is the temple of the Holy Ghost, who is in
 20 you, whom ye have from God? And ye are not your own: For ye are

V. 12. *All things, which are lawful for you, are lawful for me: but all things are not always expedient*—Particularly when any thing would offend my weak brother; or when it would enslave my own soul. For though *all things are lawful for me*, yet *I will not be brought under the power of any*—So as to be uneasy when I abstain from it. For if so, then I am under the power of it.

V. 13. As if he had said, I speak this, chiefly with regard to meats: (and would to God all Christians would consider it!) Particularly with regard to those offered to idols, and those forbidden in the *Mosaic* law. These, I grant are all indifferent, and have their use; though it is only for a time; then meats and the organs which receive them, will together moulder into dust. But the case is quite otherwise with fornication. This is not indifferent, but at all times evil. *For the body is for the Lord*—Designed only for his service: *And the Lord, in an important sense for the body*; being the Saviour of this as well as of the soul; in proof of which God hath already raised him from the dead.

V. 17. *But he that is joined to the Lord*—By faith, *is one spirit with him*—And shall

he make himself one flesh with an harlot?

V. 18. *Flee fornication*—All unlawful commerce with women, with speed, with abhorrence with all your might. *Every sin that a man commits against his neighbour, terminates upon an object out of himself, and does not so immediately pollute his body, though it does his soul: but he that committeth fornication, sinneth against his own body*—Pollutes, dishonours, and degrades it to a level with brute beasts.

V. 19. And even your body is not, strictly speaking your own. Even this is *the temple of the Holy Ghost*—Dedicated to him, and inhabited by him. What the apostle calls elsewhere *the temple of God* (ch. iii. 16, 17.) and *the temple of the living God* (2 Cor. vi. 16.) he here styles *the temple of the Holy Ghost*; plainly shewing, that the Holy Ghost is *the living God*.

V. 20. *Glorify God with your body and your spirit*—Yield your bodies and all their members, as well as your souls and all their faculties, as instruments of righteousness to God. Devote and employ all ye have, and all ye are, intirely, unreservedly, and for ever to his glory.

V. 1. *It*

* Gen. ii. 24.

bought with a price : therefore glorify God with your body and your spirit, which are God's.

- VII. Now concerning the things whereof ye wrote to me, *It is good for a*
 2 man, not to touch a woman. Yet, *to avoid* fornication, let every man
 3 have his own wife : and let every woman have her own husband. Let
 the husband render the debt to the wife ; and in like manner the wife to
 4 the husband. The wife hath not power over her own body, but the
 husband ; and in like manner the husband also hath not power over his
 5 own body, but the wife. Withdraw not from each other, unless *it be* by
 consent for a time, that ye may give yourselves to prayer : and come
 6 together again, lest Satan tempt you through your incontinence. But I
 7 say this by permission, not by way of precept. For I would that all men
 were even as myself : but every one hath his proper gift from God, one
 after this manner, another after that.
- 8 But to the unmarried and the widows I say, It is good for them, if
 9 they remain even as I. But if they have not power over themselves,
 let them marry ; for it is better to marry than to burn.
- 10 The married I command, *yet* not I, but the Lord, * That the wife

V. 1. *It is good for a man*—Who is master of himself, *not to touch a woman*—That is, not to marry. So great and many are the advantages of a single life.

V. 2. *Yet, when it is needful in order to avoid fornication, let every man have his own wife : his own ;* for Christianity allows no polygamy.

V. 3. *Let not married persons fancy, that there is any perfection in living with each other, as if they were unmarried. The debt*—This antient reading seems far more natural than the common one.

V. 4. *The wife—the husband*—Let no one forget this, on pretence of greater purity.

V. 5. *Unless it be with consent for a time*—That on those special and solemn occasions, ye may entirely give yourselves up to the exercises of devotion ; *lest*—If ye should long remain separate, *Satan tempt you*—To unclean thoughts, if not actions too.

V. 6. *But I say this*—Concerning your

separating for a time, and coming together again. Perhaps he refers also to ver. 2.

V. 7. *For I would that all men were herein even as I*—I would that all believers who are now unmarried, would remain *eunuchs for the kingdom of heaven's sake*. St. Paul having tasted the sweetness of this liberty, wished others to enjoy it, as well as himself ; *but every one hath his proper gift from God*—According to our Lord's declaration, *All men cannot receive this saying, save they, the happy few, to whom it is given*, Matt. xix. 11.

V. 8. *It is good for them if they remain even as I*—That St. Paul was then single is certain. And from Acts vii. 58. compared with the following parts of the history, it seems probable, that he always was so. It does not appear, that this declaration (any more than ver. 1.) hath any reference at all to a state of persecution.

V. 10. *Not I—Only, but the Lord—Christ*—By his express command, Matt. v. 32.

V. 11. *But*

11 depart not from her husband. But if she depart, let her remain un-
 12 married, or be reconciled to her husband. And let not the husband
 put away his wife. To the rest speak I, not the Lord. If any brother
 hath an unbelieving wife, and she consent to dwell with him, let him
 13 not put her away. And the wife, who hath an unbelieving husband,
 14 that consenteth to live with her, let her not put him away. For the
 unbelieving husband hath been sanctified by the wife; and the unbelieving
 wife hath been sanctified by the husband. Else were your children
 15 unclean; but now they are holy. But if the unbeliever depart, let him
 depart: a brother or a sister is not inflaved in such cases; but God hath
 16 called us to peace. For how knowest thou, O wife, but thou mayest
 save thy husband? Or how knowest thou, O husband, but thou mayest
 17 save thy wife? But as God hath distributed to every one, as the Lord
 hath called every one, so let him walk. And thus I ordain in all the
 18 churches. Is any one called being circumcised? let him not become
 uncircumcised. Is any one called in uncircumcision? let him not be
 19 circumcised. Circumcision is nothing, and uncircumcision is nothing,
 20 but keeping the commandments of God. Let every one in the calling
 21 wherein he is called, therein abide. Wast thou called, *being* a bond-

V. 11. *But if she depart*—Contrary to this
 expresse prohibition. *And let not the husband
 put away his wife*—Except for the cause of
 adultery.

V. 12. *To the rest*—Who are married to
 unbelievers, *speak I*—By revelation from
 God; though our Lord hath not left any
 commandment concerning it. *Let him not
 put her away*—The Jews indeed were obliged
 of old to put away their idolatrous wives,
 (Ezra x. 3.) But their case was quite dif-
 ferent. They were absolutely forbid to
 marry idolatrous women. But the persons
 here spoken of were married, while they
 were both in a state of heathenism.

V. 14. *For the unbelieving husband hath in
 many instances been sanctified by the wife*—
*Else your children would have been brought
 up Heathens, whereas now they are Chris-*
tians. As if he had said, Ye see the proof
 of it before your eyes.

V. 15. *A brother or a sister*—A Christian

man or woman, *is not inflaved*—Is at full
 liberty in such cases. *But God hath called us
 to peace*—To live peaceably with them, if it
 be possible.

V. 17. *But as God hath distributed*—The
 various stations of life, and various relations
 to every one, let him take care to discharge
 his duty therein. The gospel disannuls
 none of these: *And thus I ordain in all
 churches*—As a point of the highest concern.

V. 19. *Circumcision is nothing, and uncir-*
cumcision is nothing—Will neither promote
 nor obstruct our salvation. The one point
 is, *keeping the commandments of God; faith
 working by love.*

V. 20. *In the calling*—The outward state
 wherein he is, when God calls him. Let
 him not seek to change this, without a clear
 direction from providence.

V. 21. *Care not for it*—Do not anxiously
 seek liberty, *but if thou canst be free, use it
 rather*—Embrace the opportunity.

V. 22. *Is*

22 man? care not for it; but if thou canst be made free, use it rather. For he that is called by the Lord, *being* a bond-man, is the Lord's free-man: and in the like manner, he that is called *being* free is the bond-man of
 23 Christ. Ye are bought with a price; do not become the bond-slaves of
 24 men. Brethren, let every one wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment from the Lord: but I give my judgment as one who hath obtained mercy of the Lord
 26 to be faithful. I apprehend therefore, that this is good for the present
 27 distress, that *it is* good for a man to continue as he is. Art thou bound to a wife? seek not to be loosed: art thou loosed from a wife, seek not a
 28 wife. Yet if thou dost marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such will have trouble in the
 29 flesh; but I spare you. But this I say, brethren, the time is short: it
 30 remaineth, that even they that have wives, be as if they had none: And

V. 22. *Is the Lord's freeman*---Is free in this respect. The Greek word implies, one that was a slave, but now is free, *is the bond-man of Christ*---Not free in this respect, not at liberty to do his own will.

V. 23. *Ye are bought with a price*---Ye belong to God: therefore, where it can be avoided, *do not become the bond-slaves of men*---Which may expose you to many temptations.

V. 24. *Therein abide with God*---Doing all things as unto God, and as in his immediate presence. They who thus *abide with God*, preserve an holy indifference with regard to outward things.

V. 25. *Now concerning virgins* of either sex, *I have no commandment from the Lord*---By a particular revelation. Nor was it necessary he should; for the apostles wrote nothing which was not divinely inspired. But with this difference; sometimes they had a particular revelation, and a special commandment; at other times they wrote from the divine light which abode with them, the standing treasure of the spirit of God. And this also was not their private opinion, but a divine rule of faith and prac-

tice. *As one whom God hath made faithful* in my apostolic office; who therefore faithfully deliver what I receive from him.

V. 26, 27. *This is good for the present distress*---While any church is under persecution, *for a man to continue as he is*---Whether married or unmarried. St. Paul does not here urge *the present distress*, as a reason for celibacy, any more than for marriage; but for a man's not seeking to alter his state, whatever it be, but making the best of it.

V. 28. *Such will have trouble in the flesh*---Many outward troubles. *But I spare you*---I speak as little and as tenderly as possible.

V. 29. *But this I say, brethren*---With great confidence: *the time of our abode here is short*. It plainly follows, *that even those who have wives*, be as serious, zealous, active, dead to the world, as devoted to God, as holy in all manner of conversation, as if they had none. By so easy a transition does the apostle slide from every thing else to the one thing needful; and forgetting whatever is temporal, is swallowed up in eternity.

V. 30. *And they that weep, as if they wept not*---Though sorrowful, yet always rejoicing; they

they that weep, as if they wept not; and they that rejoice, as if they
 31 rejoiced not; and they that buy, as if they possessed not; And they that
 32 use this world, as not abusing it; for the fashion of this world passeth
 away: Now I would have you without carefulness. The unmarried man
 33 careth for the things of the Lord, how he may please the Lord. But the
 married careth for the things of the world, how he may please his wife.
 34 There is a difference also between a wife and a virgin. The unmarried
 woman careth for the things of the Lord, that she may be holy both
 in body and spirit; but the married careth for the things of the world,
 35 how she may please her husband. And this I say for your own profit,
 not that I may cast a snare upon you, but that ye may decently wait upon
 36 the Lord and without distraction. But if any think that he acteth in-
 decently toward his virgin, if she be above age, and need so require, let him
 37 do what he will, he sinneth not: let them marry. Nevertheless, he that

they that rejoice, as if they rejoiced not—
Tempering their joy with godly fear: they
*that buy, as if they possessed not—*Knowing
 themselves to be only stewards, not pro-
 prietors.

V. 31. *And they that use this world, as not*
*abusing it—*Not seeking happiness in it, but
 in God; using every thing therein only in
 such a manner and degree as most tends to
 the knowledge and love of God: *For the*
whole scheme and fashion of this world—
 This marrying, weeping, rejoicing, and all
 the rest, not only will pass, but now *passeth*
away, is this moment flying off like a shadow.

V. 32. *Now I would have you, for this*
flying moment, without carefulness, without
any incumbrance of your thoughts. The
unmarried man, if he understand and use
the advantage he enjoys, careth only for the
things of the Lord, how he may please the
Lord.

V. 33. *But the married man careth for the*
things of the world (and it is his duty so to do,
so far as becomes a Christian) how he may
please his wife, and provide all things needful
for her and his family.

V. 34. *There is a difference also between a*
*wife and a virgin—*Whether the church be

under persecution or not. *The unmarried*
*woman—*If she know and use her privilege,
careth only for the things of the Lord. All
 her time, care, and thoughts center in this,
 how *she may be holy both in body and spirit.*
 This is the standing advantage of a single
 life, in all ages and nations. But who makes
 a suitable use of it?

V. 35. *Not that I may cast a snare upon you*
*—*Who are not able to receive this saying;
*but for your profit—*Who are able, *that ye*
may resolutely and perseveringly wait upon
*the Lord—*The word translated *wait* signifies
sitting close by a person, in a good posture to
 hear. So Mary sat at the feet of Jesus,
 (Luke x. 39.) *without distraction—*Without
 having the mind drawn any way from its
 center, from its close attention to God, by
 any person, or thing, or care, or incumbrance
 whatsoever.

V. 36. *But if any parent think, he should*
otherwise act indecently, unbecoming his
character toward his virgin daughter, if she
be above age, (or of full age) and need so
*require, ver. 9. let them marry—*Her suitor
 and she.

V. 37. *Having no necessity—*Where there
 is no such need; *but having power over his*
 own

standeth stedfast in his heart, having no necessity, but having power over his own will, and hath determined this in his heart, to keep his virgin, doth well. So then he also that giveth in marriage, doth well; but he that giveth not in marriage, doth better.

The wife is bound as long as her husband liveth; but if her husband be dead, she is at liberty to marry whom she will; only in the Lord. But she is happier, if she continue as she is, in my judgment; and I am assured that I also have the Spirit of God.

VIII. Now as to things sacrificed to idols, we know: (for all of us have knowledge. Knowledge puffeth up, but love edifieth. And if any one think he knoweth any thing, he knoweth nothing yet as he ought to know. But if any one love God, he is known by him. I say, as to the eating of things sacrificed to idols, we know) that an idol is nothing in the world, and that *there is* no God but one. For though there be that are called gods, whether in heaven or on earth, (as there are many gods and many lords.) Yet to us *there is but one* God the Father, from whom are all things, and we for him; and one Lord Jesus Christ, by whom are

own will---Which would incline him to desire the increase of his family, and the strengthening it by new relations.

V. 39. *Only in the Lord*—That is, only let Christians marry Christians: a standing direction, and one of the utmost importance.

V. 40. *I also*—As well as any of you, have the Spirit of God—Teaching me all things. This does not imply any doubt; but the strongest certainty of it, together with a reproof of them, for calling it in question. Whoever therefore would conclude from hence, that St. Paul was not certain he had the Spirit of Christ, neither understands the true import of the words, nor considers how expressly he lays claim to the Spirit both in this epistle (ch. ii. 16. xiv. 37.) and the other (ch. xiii. 3.) Indeed, the word here and elsewhere vulgarly translated *think*, does always imply the fullest and strongest assurance; see ch. x. 12.

V. 1. *Now concerning* the next question you proposed, *all of us have knowledge*—A

gentle reproof of their self-conceit, *knowledge* without love always *puffeth up*. Love alone *edifies*—Builds us up in holiness.

V. 2. *If any man think he knoweth any thing*—Aright, unless so far as he is taught by God, *he knoweth nothing yet as he ought to know*—Seeing there is no true knowledge without divine love.

V. 3. *He is known*—That is, approved, by him. Psalm i. 6.

V. 4. *We know that an idol is nothing*—A mere nominal god, having no divinity, virtue, or power.

V. 5. *For though there be that are called gods*—By the Heathens, both celestial (as they stile them) terrestrial and infernal deities.

V. 6. *Yet to us Christians there is but one God*—This is exclusive, not of the *One Lord*, as if he were an inferior deity; but only of the idols, to which the One God is opposed; *from whom are all things*—By creation, providence, and grace: and we for him

7 all things, and we by him. But *there is* not in all men this knowledge; for some do even until now, with consciousness of the idol, eat it as sacrificed to the idol, and their conscience, being weak, is defiled.

8 But meat commendeth us not to God; for neither if we eat, are we
9 the better, nor if we eat not, are we the worse. But take heed, lest by any means this your liberty become a stumbling-block to the weak.
10 For if any one see thee, who hath knowledge, sitting at meat in an idol-temple, will not the conscience of him that is weak be encouraged to eat
11 of the things sacrificed to the idol? And through thy knowledge shall
12 the weak brother perish, for whom Christ died. But when ye sin thus against your brethren, and wound their weak conscience, ye sin against
13 Christ. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

IX. Am I not free? Am I not an apostle? Have I not seen Jesus Christ

him—The end of all we are, have, and do: *and one Lord*—Equally the object of divine worship; *by whom are all things*—Created, sustained, and governed; *and we by him*—Have access to the Father, and all spiritual blessings.

V. 7. *Some eat, with consciousness of the idol*—That is, fancying it is something, and that it makes the meat unlawful to be eaten; *their conscience being weak*—Not rightly informed, is defiled—Contracts guilt by doing it.

V. 8. *But meat commendeth us not to God*—Neither by eating, nor by refraining from it. Eating and not eating are in themselves things merely indifferent.

V. 10. *For if any one see thee who hath knowledge*—Whom he believes to have more knowledge than himself, and who really hath this knowledge, that *an idol is nothing*—*sitting down* to an entertainment in an idol-temple. The Heathens frequently made entertainments in their temples, on what had been sacrificed to their idols. *Will not the conscience of him that is weak*—Scrupulous, be encouraged—By thy example, to eat—Though with a doubting conscience.

V. 11. *And through thy knowledge shall the weak brother perish, for whom Christ died*—And for whom thou wilt not lose a meal's meat, so far from dying for him! We see, Christ died, even for them that perish.

V. 12. *Ye sin against Christ*—Whose members they are.

V. 13. *If meat*—Of any kind. Who will follow this example? What Preacher or private Christian will abstain from any thing lawful in itself, when it offends a weak brother?

V. 1. *Am I not free? Am I not an apostle?* That is, Have not I the liberty of a common Christian? Yea, that of an apostle? He vindicates his apostleship, ver. 1—3; his apostolical liberty, ver. 4—19. *Have I not seen Jesus Christ?* Without this, he could not have been one of those first grand witnesses. *Are not ye my work in the Lord?*—A full evidence that God hath sent me? And yet some, it seems, objected to his being an apostle, because he had not asserted his privilege, in demanding and receiving such maintenance from the churches, as was due to that office.

V. 2. *Ye*

2 our Lord? Are not ye my work in the Lord? If I am not an apostle
 3 to others, yet I am to you; for ye are the seal of my apostleship. My
 4 answer to them who examine me, is this. Have we not power to eat
 5 and to drink? Have we not power to lead about a sister, a wife, as well
 6 as the other apostles, and brethren of the Lord, and Peter? Or I only
 7 and Barnabas, have we not power to forbear working? Who ever serveth
 as a soldier at his own charge? Who planteth a vineyard, and doth not
 eat its fruit? Or who feedeth a flock, and doth not eat of the milk of
 8 the flock? Do I speak these things as a man? Doth not the law also
 9 speak the same? For it is written in the law of Moses, * Thou shalt not
 muzzle the ox that treadeth out the corn. Doth God take care for oxen?
 10 Or speaketh he altogether for our sakes? For our sakes it was written;
 for he who ploweth, ought to plow in hope; and he that thresheth in
 11 hope, *ought* to be a partaker of his hope. If we have sown unto you
 spiritual things, *is it* a great matter, if we shall reap your carnal things?
 12 If others partake of this power over you, *do* not we rather? Yet we have
 not used this power: but we suffer all things, lest we should give any

V. 2. *Ye are the seal of my apostleship*—Who have received not only faith by my mouth, but all the gifts of the Spirit by my hands.

V. 3. *My answer to them who examine me*—Concerning my apostleship, *is this*—Which I have now given.

V. 4. *Have we not power*—I and my fellow-labourers, *to eat and to drink*—At the expense of those among whom we labour.

V. 5. *Have we not power to lead about with us a sister, or a wife*, and to demand sustenance for her also? *As well as the other apostles*, (who therefore it is plain did this) *and Peter*? Hence we learn, 1. That St. Peter continued to live with his wife, after he became an apostle; 2. That he had no rights as an apostle, which were not common to St. Paul.

V. 6. *To forbear working*—With our hands.

V. 8. *Do I speak as a man*?—Barely on the authority of human reason? Does not God also say, in effect, the same thing?

The ox that treadeth out the corn—This was the custom in Judea, and many eastern nations: in several of them it is retained still. And at this day, horses tread out the corn in some parts of Germany.

V. 9. *Doth God in this direction take care for oxen only*? Hath he not a farther meaning? And so undoubtedly he hath, in all the other Mosaic laws of this kind.

V. 10. *He who ploweth ought to plow in hope*—Of reaping. This seems to be a proverbial expression; *and he that thresheth in hope*—Ought not to be disappointed, ought to eat the fruit of his labours. And so ought they who labour in God's husbandry.

V. 11. *Is it a great matter, if we shall reap as much of your carnal things as is needful for our sustenance*? Do you give us things of greater value than those you receive from us?

V. 12. *If others*—Whether true or false apostles, *partake of this power*—Have a right to be maintained, *do not we rather*, on account

4 Y

* Deut. xxv. 4.

13 hindrance to the gospel of Christ. Know ye not, that they who are employed about holy things, are fed out of the temple? And they who
 14 wait at the altar, are partakers with the altar. So also hath the Lord
 † ordained, that they who preach the gospel, should live of the gospel.
 15 But I have used none of these things; nor have I written thus, that it might be done so unto me: for *it were* better for me to die, than that
 16 any man should make *this* my glorying void. For if I preach the gospel, I have nothing to glory of; for a necessity lieth upon me, and wo to me
 17 if I preach not the gospel. If indeed I do this willingly, I have a reward;
 18 but if unwillingly, *yet* a dispensation is intrusted to me. What then *is* my reward? That when I preach the gospel, I may make the gospel without
 19 charge, that I abuse not my power in the gospel. For though I am free from all men, I made myself the servant of all, that I might gain the
 20 more. To the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them
 21 that are under the law: To them that are without the law, as without the law, (being not without the law to God, but under the law to Christ)

count of our having laboured so much more? *Lest we should give any hindrance to the gospel*—By giving an occasion of cavil or reproach.

V. 15. *It were better for me to die, than*—To give occasion to them that seek occasion against me, 2 Cor. xi. 12.

V. 17. *Willingly*—He seems to mean, without receiving any thing. St. Paul here speaks in a manner peculiar to himself. Another might have preached willingly, and yet have received a maintenance from the Corinthians. But if he had received any thing from them, he would have termed it *preaching unwillingly*. And so in the next verse; another might have used that power without abusing it. But his own *using* it at all, he would have termed *abusing* it. *A dispensation is intrusted to me*—Therefore I dare not refrain.

V. 18. *What then is my reward?*—That circumstance in my conduct, for which I expect a peculiar reward from my great

Master? *That I abuse not*—Make not an unreasonable use of my power which I have in preaching the gospel.

V. 19. *I made myself the servant of all*—I acted with as self-denying a regard to their interest, and as much caution not to offend them, as if I had been literally their servant, or slave. Where is the Preacher of the gospel, who treads in the same steps?

V. 20. *To the Jews I became as a Jew*—Conforming myself in all things, to their manner of thinking and living, so far as I could with innocence. *To them that are under the law*—Who apprehend themselves to be still bound by the Mosaic law, as *under the law*—Observing it myself, while I am among them. Not that he declared this to be necessary, or refused to converse with those who did not observe it. This was the very thing which he condemned in St. Peter, Gal. ii. 14.

V. 21. *To them that are without the law*—The Heathens, as *without the law*—Neglecting

22 that I might gain them that are without the law. To the weak I became
 as weak, that I might gain the weak : I became all things to all men, that
 23 by all means I might save some. And this I do for the gospel's sake,
 24 that I may be a partaker thereof with *you*. Know ye not, that they who
 25 run in the race, all run : but one receiveth the prize ? So run that ye
 may obtain. And every one that contendeth, is temperate in all things :
 and they indeed, to obtain a corruptible crown, but we an incorruptible.
 26 I therefore so run, not as uncertainly ; I so fight, not as one that beateth
 27 the air. But I keep under my body, and bring *it* into subjection, lest by
 any means, after having preached to others, I myself should become a
 reprobate.

lecting its ceremonies. *Being not without the law to God*—But as much as ever under its moral precepts, *under the law to Christ*—And in this sense all Christians will be *under the law* for ever.

V. 22. *I became as weak*—As if I had been scrupulous too. *I became all things to all men*—Accommodating myself to all, so far as I could consistently with truth and sincerity.

V. 24. *Know ye not, that*—In those famous games, which are kept at the *Isthmus*, near your city, *they who run in the foot race all run, though but one receiveth the prize ?*—How much greater encouragement have you to run ? Since ye may all receive the prize of your high calling ?

V. 25. *And every one that there contendeth, is temperate in all things*—To an almost incredible degree ; using the most rigorous self-denial in food, sleep, and every other sensual indulgence. *A corruptible crown*—A garland of leaves, which must soon wither. But some have discovered that it is *legal*, to do all this and more for an eternal crown, than they did for a corruptible !

V. 26. *I so run, not as uncertainly*—I look straight to the goal ; I run straight toward it. I cast away every weight, regard not any that stand by. *I fight, not as one that beateth the air*—This is a proverbial expression for a man's missing his blow, and spending

his strength, not on his enemy, but on empty air.

V. 27. *But I keep under my body*—By all kinds of self-denial, *and bring it into subjection*—To my spirit and to God. The words are strongly figurative, and signify the mortification of the *body of sin*, by an allusion to the natural bodies of those, who were bruised or subdued in combat. *Lest by any means after having preached*—The Greek word means, After having discharged the office of an *Herald*—(still carrying on the allusion) whose office it was, To proclaim the conditions, and to display the prizes. *I myself should become a reprobate*—Disapproved by the judge, and so falling short of the prize. This single text may give us a just notion of the scriptural doctrine of election and reprobation, and clearly shews us, that particular persons are not in Holy writ represented, as *elected* absolutely and unconditionally to eternal life, or *predestinated* absolutely and unconditionally to eternal death : but that believers in general are *elected*, to enjoy the Christian privileges on earth, which, if they abuse, those very *elect* persons will become *reprobate*. St. Paul was certainly an *elect* person, if ever there was one. And yet he declares, it was possible he himself might become a *reprobate*. Nay, he actually would have become such, if he had not thus kept his body under,
 even

X. Now I would not have you ignorant, brethren, that our fathers were all
 2 * under the cloud, and all † passed through the sea, And were all bap-
 3 tized unto Moses, in the cloud and in the sea, And ‡ all ate the same
 4 spiritual meat, And || all drank the same spiritual drink (for they drank
 out of the spiritual rock which followed them; and that rock was Christ.)
 5 Yet, with the most of them, God was not well-pleased; for they were
 6 over-thrown in the wilderness. Now these things were our examples, that
 we might not desire evil things, § as they desired. Neither be ye idolaters,
 7 as *were* some of them, as it is written, * The people sat down to eat and
 8 drink, and rose up to play. Neither let us commit fornication, as † some

even though he had been so long an *elect* person, a Christian, and an apostle.

V. 1. *Now that ye may not become repro- bates*, consider how highly favoured your fathers were, who were God's *elect* and peculiar people, and nevertheless were rejected by him. They were *all under the cloud*, that eminent token of God's gracious presence, which screened them from the heat of the sun by day, and gave them light by night; *and all passed through the sea*—God opening a way through the midst of the waters.

V. 2. *And were all as it were baptized unto Moses*—Initiated into the religion which he taught them, *in the cloud and in the sea*—Perhaps sprinkled here and there with drops of water from the sea or the cloud, by which baptism might be the more evidently signified.

V. 3. *And all ate the same manna*, termed *spiritual meat*, as it was typical, 1. Of Christ and his spiritual benefits; 2. Of the sacred bread which we eat at his table.

V. 4. *And all drank the same spiritual drink* (typical of Christ, and of that cup which we drink) *For they drank out of the spiritual or mysterious rock*, the wonderful streams of which followed them in their several journeyings, for many years, through the wilderness. *And that rock was a manifest type of Christ*, the rock of eternity, from

whom his people derive those streams of blessings, which follow them through all this wilderness.

V. 5. *Yet*—Although they had so many tokens of the divine presence, *they were overthrown*—With the most terrible marks of his displeasure.

V. 6. *Now these things were our examples*—Shewing what we are to expect, if enjoying the like benefits, we commit the like sins. The benefits are set down in the same order, as by Moses in *Exodus*: The sins and punishments in a different order: evil desire first, as being the foundation of all; next idolatry, ver. 7, 14. then fornication, which usually accompanied it, ver. 8. the tempting and murmuring against God, in the following verses. *As they desired*—Flesh, in contempt of manna.

V. 7. *Neither be ye idolaters*—And so, *Neither murmur ye*—(ver. 10.) The other cautions are given in the first person: but these in the second. And with what exquisite propriety does he vary the person? It would have been improper to say, *Neither let us be idolaters*; for he was himself in no danger of idolatry; nor probably of murmuring against Christ, or the divine providence. *To play*—That is, to dance in honour of their idol.

V. 8. *And fell in one day three and twenty thousand*—Beside the princes who were afterwards

* Exod. xiii. 21. † Ch. xiv. 22. ‡ Ch. xvi. 15. || Ch. xvii. 6. § Numb. xi. 4.

* Exod. xxxii. 6. † Numb. xxv. 1, 9.

of them committed, and fell in one day three and twenty thousand.
 9 Neither let us tempt Christ, as † some of them also tempted, and were
 10 destroyed by serpents. || Neither murmur ye, as some of them murmured,
 11 and were destroyed by the destroyer. Now all these things happened to
 12 them for examples, and they are written for our admonition, on whom
 13 the ends of the ages are come. Therefore let him that assuredly standeth,
 14 take heed, lest he fall. There hath no temptation taken you, but such
 15 as is common to man: and God is faithful, who will not suffer you to
 16 be tempted above your ability, but will with the temptation make also a
 17 way to escape; that ye may be able to bear it. Wherefore, my beloved,
 18 flee from idolatry, I speak as to wise men; judge ye what I say.
 The cup of blessing which we bless, is it not the communion of the blood
 of Christ? The bread which we break, is it not the communion of the
 body of Christ? For we, being many, are one bread, and one body; for
 we are all partakers of the one bread. Consider Israel after the flesh,

terwards hanged; and those whom the judges
 slew; so that there died in all four and
 twenty thousand.

V. 9. *Neither let us tempt Christ*—By our
 unbelief. St. Paul enumerates five bene-
 fits, ver. 1—4. of which the fourth and
 fifth were closely connected together; and
 five sins, the fourth and fifth of which were
 likewise closely connected. In speaking of
 the fifth benefit, he expressly mentions
Christ; and in speaking of the fourth sin,
 he shews it was committed against *Christ*.
As some of them tempted him. This sin of
 the people was, peculiarly against *Christ*.
 For when they had so long drank of that
 rock, yet *they murmured* for want of water.

V. 10. *The destroyer*—The destroying angel.

V. 11. *On whom the ends of the ages are
 come*—The expression has great force. All
 things meet together, and come to a crisis,
 under the last, the gospel-dispensation;
 both benefits and dangers, punishments and
 rewards. It remains, that *Christ* come as an
 avenger and judge. And even these *ends*
 include various periods, succeeding each
 other.

V. 12. The common translation runs,

let him, that thinketh he standeth. But the
 word translated *thinketh*, most certainly
 strengthens, rather than weakens the sense.

V. 13. *Common to man*—Or, as the Greek
 word imports, proportioned to human strength.
God is faithful—In giving the help which
 he hath promised: *and he will with the temp-
 tation*—Provide for your deliverance.

V. 14. *Flee from idolatry*—And from all
 approaches to it.

V. 16. *The cup which we bless*—By setting
 it apart to a sacred use, and solemnly in-
 voking the blessing of God upon it: *is it
 not the communion of the blood of Christ*—The
 means of our partaking of those invaluable
 benefits, which are the purchase of *the blood
 of Christ*. *The communion of the body of Christ*
 —The means of our partaking of those
 benefits, which were purchased by *the body of
 Christ*—offered for us.

V. 17. *For it is this communion which
 makes us all one*. *We being many* are yet, as
 it were, but different parts of *one* and the
 same broken bread, which we receive to
 unite us in *one body*.

V. 18. *Consider Israel after the flesh*—
 Christians are the spiritual *Israel of God*. Are
 not

19 Are not they who eat of the sacrifices, partakers of the altar? What
 say I then? That a thing sacrificed to idols is any thing? Or that an
 20 idol is any thing? But what the Heathens sacrifice, they sacrifice to
 devils, and not to God. Now I would not that ye should be partakers
 21 with devils. Ye cannot drink the cup of the Lord, and the cup of
 devils; ye cannot be partakers of the table of the Lord, and the table of
 22 devils. Do we provoke the Lord to jealousy? Are we stronger than he?
 23 All things are lawful for me; but all things are not expedient; all
 24 things are lawful for me; but all things edify not. Let no one seek his
 25 own, but every one another's welfare. Whatever is sold in the shambles
 26 eat, asking no questions for conscience sake. * For the earth is the Lord's,
 27 and the fulness thereof. And if any of the unbelievers invite you, and ye
 are disposed to go, eat whatever is set before you, asking no questions for
 28 conscience sake. But if any one say to you, This hath been sacrificed to
 an idol, eat not, for his sake that shewed thee, and for conscience sake.
 29 Conscience I say, not thy own, but that of the other: for why is my
 30 liberty judged by another's conscience? For if I by grace am a partaker,

not they who eat of the sacrifices, partakers of the altar?—Is not this an act of communion with that God to whom they are offered? And is not the case the same with those who eat of the sacrifices which have been offered to idols?

V. 19. *What say I then?*—Do I in saying this allow, *That an idol is any thing* divine? I aver, on the contrary, *That what the heathens sacrifice, they sacrifice to devils.* Such in reality are the gods of the Heathens: and with such only can you hold communion in those sacrifices.

V. 21. *Ye cannot drink the cup of the Lord, and the cup of devils*—Ye cannot have communion with both.

V. 22. *Do we provoke the Lord to jealousy?*—By thus careressing his rivals? *Are we stronger than he?*—Are we able to resist, or to bear his wrath?

V. 23. Supposing this were *lawful* in itself, yet it is not *expedient*; it is not edifying to my neighbour.

V. 24. *His own only, but another's welfare* also.

V. 25. The apostle now applies this principle to the point in question. *Asking no question*—Whether it has been sacrificed or not?

V. 26. For God, who is the Creator, Proprietor, and disposer of the earth, and all that is therein, hath given the produce of it to the children of men, to be used without scruple.

V. 28. *For his sake that shewed thee, and for conscience sake*—That is, for the sake of his weak conscience, lest it should be wounded.

V. 29. *Conscience I say, not thy own*—I speak of his conscience, not thine. *For why is my liberty judged by another's conscience?*—Another's conscience is not the standard of mine, nor is another's persuasion the measure of my liberty.

V. 30. *If I by grace am a partaker*—If I thankfully use the common blessings of God.

V. 31. *Therefore—*

* Psalm xxiv. 1.

31 why am I blamed for that for which I give thanks ; Therefore whether ye
 32 eat or drink, or whatsoever ye do, do all to the glory of God. Give no
 offence either to the Jews, or to the Gentiles, or to the church of God :
 33 Even as I please all men in all things, not seeking my own profit, but that
 of many, that they may be saved.

XI. Be ye followers of me, as I also *am* of Christ. Now I praise you,
 2 brethren, that ye remember me in all things, and keep the orders, as I
 3 delivered *them* to you. But I would have you know, that the head of
 every man is Christ, and the head of the woman is the man, and the head
 4 of Christ is God. Every man praying or prophesying with *his* head
 5 covered, dishonoureth his head. But every woman praying or pro-
 phesying with *her* head uncovered, dishonoureth her head : for it is the
 6 same as if she were shaved. Therefore if a woman is not covered, let her
 also be shaved : but if it be shameful for a woman to have her hair shaved

V. 31. *Therefore*—To close the present point with a general rule, applicable not only in this, but in all cases, *Whatsoever ye do*—In all things whatsoever, whether of a religious or civil nature, in all the common as well as sacred actions of life, keep the glory of God in view, and steadily pursue in all, this one end of your being, the planting or advancing the vital knowledge and love of God, first in your own soul, then in all mankind.

V. 32. *Give no offence*—If, and as far as, it is possible.

V. 33. *Even as I*, as much as lieth in me, *please all men*.

V. 2. *I praise you*—The greater part of you.

V. 3. *I would have you know*—He does not seem to have given them any order before concerning this. *The head of every man*, particularly every believer *is Christ*, and the head of Christ is God. Christ as he is mediator, acts in all things subordinately to his father. But we can no more infer, That they are not of the same divine nature, because God is said to be the head of Christ, than that man and woman are not of the

same human nature, because the man is said to be the head of the woman.

V. 4. *Every man praying or prophesying*—Speaking by the immediate power of God, with his head—And face covered either with a veil or with long hair, *dishonoureth his head*—St. Paul seems to mean, as in these Eastern nations, veiling the head is a badge of subjection, so a man who prays or prophesies with a veil on his head, reflects a dishonour on Christ, whose representative he is.

V. 5. *But every woman*, who under an immediate impulse of the spirit (for then at least was a woman suffered to speak in the church) prays or prophesies without a veil on her face, as it were disclaims subjection, and reflects dishonour on man, her head. For it is the same, in effect, as if she cut her hair short, and wore it in the distinguishing form of the men. In those ages, men wore their hair exceeding short, as appears from their antient statues and pictures.

V. 6. *Therefore if a woman is not covered*—If she will throw off the badge of subjection, let her appear with her hair cut like a man's : but if it be shameful for a woman to appear thus

7 off, or cut short, let her be covered. A man indeed ought not to have
 his head covered, being the image and glory of God : but the woman is
 8 the glory of the man. For the man is not of the woman, but the woman
 9 of the man. Neither was the man created for the sake of the woman,
 10 but the woman for the sake of the man. For this cause *also* the woman
 11 ought to have a veil upon *her* head, because of the angels : Nevertheless
 neither is the man without the woman, nor the woman without the man,
 12 in the Lord. And as the woman *was* of the man, so also the man *is* by
 13 the woman ; but all things *are* of God. Judge of yourselves : is it decent
 14 for a woman to pray to God uncovered ? Doth not nature itself teach you,
 15 that for a man to have long hair, is a disgrace to him ? Whereas for a
 woman to have long hair, is a glory to her ; for her hair was given her
 16 instead of a veil. But if any one be resolved to be contentious, we have
 no such custom, neither the churches of God.
 17 But in this which I declare, I praise *you* not, that ye come together

thus in public, especially in a religious assembly, let her for the same reason keep on her veil.

V. 7. *A man indeed ought not to veil his head, because he is the image of God*, in the dominion he bears over the creation, representing the supreme dominion of God, which is his glory. *But the woman is only matter of glory to the man, who has a becoming dominion over her.* Therefore she ought not to appear, but with her head veiled, as a tacit acknowledgment of it.

V. 8. *The man is not of the woman*—In the first production of nature.

V. 10. *For this cause also a woman ought to be veiled in the public assemblies, because of the angels* who attend there, and before whom they should be careful not to do any thing indecent or irregular.

V. 11. *Nevertheless in the Lord Jesus, there is neither male nor female*—Neither is excluded ; neither is preferred before the other in his kingdom.

V. 12. *And as the woman was at first taken out of the man, so also the man is now in the ordinary course of nature by the woman.* But all things are of God, the man, the woman, and their dependence on each other.

V. 13. *Judge of yourselves*—For what need of more arguments in so plain a case ? *Is it decent for a woman to pray to God*, the most high, with that bold and undaunted air, which she must have, when, contrary to universal custom, she appears in public with her head uncovered ?

V. 14. *For a man to have long hair, carefully adjusted, is such a mark of effeminacy as is a disgrace to him.*

V. 15. *Given her*—Originally, before the arts of dress were in being.

V. 16. *We have no such custom here, nor any of the other churches of God*—The several churches that were in the apostles time, had different customs, in things that were not essential ; and that, under one and the same apostle, as circumstances, in different places, made it convenient. And in all things merely indifferent, the custom of each place was of sufficient weight to determine prudent and peaceable men. Yet even this cannot over-rule a scrupulous conscience, which really doubts whether the thing be indifferent or not. But those who are referred to here by the apostle, were contentious, not conscientious, persons.

V. 18. *In*

18 not for the better, but for the worse. For first, when ye come together in the church, I hear there are schisms among you, (and I partly believe 19 it. For there must be heresies also among you, that the approved among 20 you may be manifest.) Therefore when ye come together into one 21 place, it is not eating the Lord's supper. For in eating every one taketh before *another* his own supper, and one is hungry, another drinks largely. 22 What! have ye not houses to eat and drink in? or do ye despise the church of God, and shame them that have not? What shall I say to 23 you? shall I praise you in this? I praise *you* not. For I received from the Lord what I also delivered to you, that the Lord Jesus, the night in 24 which he was betrayed, took bread, And when he had given thanks,

V. 18. *In the church*—In the public assembly. *I hear there are schisms among you, and I partly believe it*—That is, I believe it of some of you. It is plain, that by *schisms* is not meant any *separation* from the church, but uncharitable *divisions* in it. For the *Corinthians* continued to be one church, and notwithstanding all their strife and contention, there was no separation of any one party from the rest, with regard to external communion. And it is in the same sense that the word is used, ch. i. 10. and ch. xii. 25. which are the only places in the New Testament beside this, where *church-schisms* are mentioned. Therefore, the indulging any temper contrary to this tender care of each other, is the true scriptural *schism*. This is therefore a quite different thing from that orderly separation from corrupt churches, which later ages have stigmatized as *schism*; and have made a pretence for the vilest cruelties, oppressions, and murders, that have troubled the Christian world. Both *heresies* and *schisms* are here mentioned in very near the same sense; unless by *schisms* be meant rather those inward animosities which occasion *heresies*; that is, outward divisions or parties: so that whilst one said, I am of *Paul*, another, I am of *Apollos*, this implied both *schism* and *heresy*. So wonderfully have later ages distorted the words *heresy* and *schism* from their scriptural meaning. *Heresy* is not, in all the Bible, taken for “an error in fun-

damentals,” or in any thing else; nor *schism*, for any separation made from the outward communion of others. Therefore, both *heresy* and *schism*, in the modern sense of the words, are sins that the scripture knows nothing of; but were invented merely to deprive mankind of the benefit of private judgment, and liberty of conscience.

V. 19. *There must be heresies*—Divisions, among you—In the ordinary course of things; and God permits them, that it may appear, who among you are, and who are not, upright of heart.

V. 20. *Therefore*—That is, in consequence of those schisms, *it is not eating the Lord's supper*—That solemn memorial of his death, but quite another thing.

V. 21. *For in eating* what ye call the Lord's supper, instead of all partaking of one bread, each person brings his own supper, and eats it, without staying for the rest. And hereby the poor, who cannot provide for themselves, have nothing, while the rich eat and drink to the full: just as the Heathens use to do, at the feasts on their sacrifices.

V. 22. *Have ye not houses to eat and drink your common meals in? Or do ye despise the church of God?*—Of which the poor are both the larger and better part. Do ye act thus, in designed contempt of them?

V. 23. *I received*—By an immediate revelation.

V. 24. *This is my body which is broken for you*

he brake *it*, and said, This is my body, which is broken for you ; do this
 25 in remembrance of me. In like manner also *he took* the cup after he had
 supped, saying, This cup is the new covenant in my blood : do this as
 26 often as ye drink *it*, in remembrance of me. For as often as ye eat this
 bread, and drink this cup, ye shew forth the Lord's death, till he come.
 27 So that whosoever eateth the bread and drinketh the cup of the Lord
 28 unworthily, shall be guilty of the body and blood of the Lord. But let
 a man examine himself, and so let him eat of the bread and drink of the
 29 cup. For he that eateth and drinketh unworthily, eateth and drinketh
 30 judgment to himself, not distinguishing the Lord's body. For this cause
 31 many *are* sick and weak among you, and many sleep. For if we would
 32 judge ourselves, we should not be judged. But when we are judged, we are
 chastened by the Lord, that we may not be condemned with the world.
 33 Wherefore, my brethren, when ye come together to eat, wait one for
 34 another. And if any one be hungry, let him eat at home, that ye come
 not together to condemnation. And the rest I will set in order when I
 come.

XII. Now concerning spiritual *gifts*, brethren, I would not have you

you—That is, this broken bread is the sign of my body, which is even now to be pierced and wounded for your iniquities. Take then and eat of this bread, in an humble, thankful, obediential remembrance of my dying love, of the extremity of my sufferings on your behalf, of the blessings I have thereby procured for you, and of the obligations to love and duty which I have by all this laid upon you.

V. 25. *After supper*—Therefore ye ought not to confound this with a common meal. *Do this in remembrance of me*—The ancient sacrifices were in remembrance of sin. This sacrifice once offered is still represented in remembrance of the remission of sins.

V. 26. *Ye shew forth the Lord's death*—Ye proclaim, as it were, and openly avow it, to God and to all the world, *till he come*—In glory.

V. 27. *Whosoever shall eat this bread unworthily*—That is, in an unworthy, irreverent manner, without regarding either him that appointed it, or the design of its appointment,

shall be guilty of profaning that which represents the body and blood of the Lord.

V. 28. *But let a man examine himself*—Whether he know the nature and the design of the institution, and whether it be his own desire and purpose, thoroughly to comply therewith.

V. 29. *For he that eateth and drinketh so unworthily* as those Corinthians did, *eateth and drinketh judgment to himself*—Temporal judgments of various kinds (ver. 30.) *not distinguishing* the sacred tokens of the Lord's body—From his common food.

V. 30. *For this cause*—Which they had not observed, *many sleep*—In death.

V. 31. *If we would judge ourselves*—As to our knowledge, and the design with which we approach the Lord's table, *we should not be thus judged*—That is, punished by God.

V. 32. *When we are thus judged*, it is with this merciful design, *that we may not be finally condemned with the world.*

V. 33. *The rest*—The other circumstances relating to the Lord's supper.

V. 1. *Now concerning spiritual gifts*—The abundance

- 2 ignorant. Ye know that when ye were heathens, ye were carried
 3 away after dumb idols, as ye were led. Therefore I give you to
 know, that *as* no one speaking by the Spirit of God, calleth Jesus
 accursed; so no one can say, Jesus is the Lord, but by the Holy Ghost.
 4, 5 Now there are diversities of gifts, but the same Spirit. And there
 6 are diversities of administrations, but the same Lord: And there are
 diversities of operations, but it is the same God who worketh all in all.
 7 But the manifestation of the Spirit is given to each, to profit withal.
 8 For to one is given by the Spirit, the word of wisdom; to another by the
 9 same Spirit, the word of knowledge; To another faith by the same Spirit;

abundance of these in the churches of Greece strongly refuted the idle learning of the Greek philosophers. But the *Corinthians* did not use them wisely, which occasioned St. Paul's writing concerning them. He describes, 1. The unity of the body, ver. 1—27. 2. The variety of members and offices, ver. 27—30. 3. The way of exercising gifts rightly, namely by love, ver. 31. ch. xiii. throughout: and adds, 4. A comparison of several gifts with each other, in the 14th chapter.

V. 2. *Ye were heathens*.—Therefore whatever gifts ye have received, it is from the free grace of God, *carried away*—By a blind credulity, *after dumb idols*—The blind to the dumb: idols of wood and stone, unable to speak themselves, and much more to open your mouths, as God has done; *as ye were led*—By the subtlety of your priests.

V. 3. *Therefore*—Since the Heathen idols cannot speak themselves, much less give spiritual gifts to others, these must necessarily be among Christians only: *as no one speaking by the spirit of God, calleth Jesus accursed*—That is, as none who does this (which all the *Jews* and Heathens did) *speaketh by the spirit of God*, is actuated by that spirit, so as to speak with tongues, heal diseases, or cast out devils, *so no one can say, Jesus is the Lord*—None can receive him as such, (for in the scripture-language, to say, or to believe, implies an experimental assurance)

but by the Holy Ghost. The sum is, none have the holy spirit but Christians: all Christians have this spirit.

V. 4. *There are diversities of gifts, but the same spirit*—Divers streams, but all from one fountain. This verse speaks of the Holy Ghost, the next of *Christ*, the 6th of God the Father. The apostle treats of the Spirit, ver. 7. &c. of *Christ*, ver. 12. &c. of God, ver. 28, &c.

V. 5. *Administrations—Offices*. But the same Lord appoints them all.

V. 6. *Operations*—Effects produced. This word is of a larger extent than either of the former. But it is the same God who worketh all these effects in all the persons concerned.

V. 7. *The manifestation*—The gift whereby the spirit manifests itself; *is given to each* for the profit of the whole body.

V. 8. *The word of wisdom*—A power of understanding and explaining the manifold wisdom of God in the grand scheme of gospel-salvation. *The word of knowledge*—Perhaps an extraordinary ability to understand and explain the Old Testament types and prophecies.

V. 9. *Faith* may here mean, an extraordinary trust in God under the most difficult or dangerous circumstances. *The gift of healing* need not be wholly confined to the healing diseases with a word or a touch. It may exert itself also, though in a lower degree,

10 to another the gift of healing by the same spirit; To another the working of miracles; to another prophecy; to another the discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of
 11 tongues. But one and the same Spirit worketh all these, dividing to every one severally as he willet.

12 For as the body is one, and yet hath many members, but all the members
 13 of the body, many as they are, are one body, so is Christ. For we were all baptized by one Spirit into one body, whether *we are* Jews or Gentiles, whether slaves or free-men: and we have all drank of one spirit.

14, 15 For the body is not one member, but many. If the foot should say, Because I am not the hand, I am not of the body, is it therefore not of the
 16 body? And if the ear should say, Because I am not the eye, I am not of
 17 the body, is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the
 18 smelling? But now hath God set the members, every one in the body,
 19 as it hath pleased him. And if all were one member, where *were* the

degree, where natural remedies are applied. And it may often be this, not superior skill, which makes some Physicians more successful than others. And thus it may be with regard to other gifts likewise. As after the golden shields were lost, the king of Judah put brazen in their place, so after the pure gifts were lost, the power of God exerts itself in a more covert manner under human studies and helps: and that the more plentifully, according as there is the more room given for it.

V. 10. *The working of other miracles*—*Prophecy*—Foretelling things to come; *the discerning*—Whether men be of an upright spirit or no? Whether they have natural or supernatural gifts for offices in the church? And whether they who profess to speak by inspiration, speak from a divine, a natural, or a diabolical spirit?

V. 11. *As he willet*—The Greek word does not so much imply arbitrary pleasure, as a determination founded on wise counsel.

V. 12. *So is Christ*—That is, the body of Christ, the church.

V. 13. *For by that one spirit* which we re-

ceived in baptism, we are all united in one body, whether *Jews or Gentiles*—Who are at the greatest distance from each other by nature; *whether slaves or freemen*—Who are at the greatest distance by law and custom: *We have all drank of one spirit*—In that cup received by faith, we all imbibed *one spirit*, who first inspired and still preserves the life of God in our souls.

V. 15. *The foot* is elegantly introduced as speaking of *the hand, the ear of the eye*, each of a part that has some resemblance to it. So among men, each is apt to compare himself with those whose gifts somewhat resemble his own, rather than with those who are at a distance, either above or beneath him. *Is it therefore not of the body?* Is the inference good? Perhaps *the foot* may represent private Christians; *the hand* officers in the church; *the eye* teachers; *the ear* hearers.

V. 16. *The ear*—A less noble part; *the eye*—the most noble.

V. 18. *As it hath pleased him*—With the most exquisite wisdom and goodness.

V. 20. *But*

20 body? Whereas now there *are* indeed many members, yet but one body?
 21 And the eye cannot say to the hand, I have no need of thee; or again,
 22 the head to the feet, I have no need of you. Yea, the members of the
 23 body, which appear to be weaker, are more necessary. And those which
 we think to be the less honourable *parts* of the body, these we surround
 with more abundant honour, and our uncomely *parts* have more abundant
 24 comeliness. For our comely *parts* have no need; but God hath tempered
 the body together, giving more abundant honour to that which lacked:
 25 That there might be no schism in the body, but *that* the members might
 26 have the same care for each other: And whether one member suffer,
 all the members might suffer with it; or one member be honoured, all the
 27 members might rejoice with it. Now ye are the body of Christ, and
 members in particular.

28 And God hath set in the church, first, apostles, secondly, prophets,
 thirdly, teachers: afterward miracles, then gifts of healing, helps, govern-
 29 ments, *different* kinds of tongues. *Are* all apostles? *Are* all prophets?
 30 *Are* all teachers? *Have* all miraculous powers? Have all the gifts of
 31 healing? Do all speak with tongues? Do all interpret? Ye covet earnestly
 the best gifts. But I shew unto you a more excellent way.

V. 20. *But one body*—And it is a necessary consequence of this unity, that the several members need one another.

V. 21. *Nor the head*—The highest part of all, *to the foot*—The very lowest.

V. 22. *The members which appear to be weaker*—Being of a more delicate and tender structure. Perhaps the brains and bowels; or the veins, arteries, and other minute channels in the body.

V. 23. *We surround with more abundant honour*—By so carefully covering them; *more abundant comeliness*—By the help of dress.

V. 24. *Giving more abundant honour to that which lacked*—As being cared for and served by the noblest parts.

V. 27. *Now ye*—Corinthians, *are the body and members of Christ*; are of them, not the whole body.

V. 28. *First apostles*—Who plant the gospel in the Heathen nations: *secondly prophets*

—Who either foretell things to come, or speak by extraordinary inspiration, for the edification of the church: *thirdly, teachers*, who precede even those that *work miracles*. Under *prophets* and *teachers*, are comprized *evangelists* and *pastors*, (Eph. iv. 11.) *helps, governments*—It does not appear that these mean distinct offices. Rather, any persons might be called *helps*, from a peculiar dexterity in *helping* the distressed, and *governments*, from a peculiar talent for *governing* or presiding in assemblies.

V. 31. *Ye covet earnestly the best gifts*—And they are worth your pursuit, though but few of you can attain them. But there is a far more excellent gift than all these: and one which all may, yea must attain, or perish.

Ch. xiii. The necessity of love is shewn, ver. 1—3. The nature and properties of it, ver. 4—7. The duration of it, ver. 8—13.

V. 1. *Though*

XIII. Though I speak with the tongues of men and of angels, and have
 2 not love, I am become *as* sounding brass, or a tinkling cymbal. And
 though I have the gift of prophecy, and understand all mysteries and all
 knowledge, and though I have all faith, so as to remove mountains, and
 3 have not love, I am nothing. And though I bestow all my goods to feed
 the poor, and deliver up my body to be burned, and have not love, it
 4 profiteth me nothing. Love suffereth long *and* is kind; love envieth not;
 5 love acteth not rashly, is not puffed up: Doth not behave indecently,
 6 seeketh not her own, is not provoked, thinketh no evil; Rejoiceth not at

V. 1. *Though I speak with all the tongues* which are upon earth, and with the eloquence of an angel, *and have not love*—The love of God, and of all mankind for his sake, I am no better before God, than the sounding instrument of brass, used in the worship of some of the Heathen gods. *Or a tinkling cymbal*—This was made of two pieces of hollow brass, which being struck together, made a tinkling, but with very little variety of sound.

V. 2. *And though I have the gift of prophecy*—Of foretelling future events, *and understanding all the mysteries* both of God's word and providence, *and all knowledge* of things divine and human, that ever any mortal attained to: *And though I have the highest degree of miracle-working faith, and have not this love, I am nothing.*

V. 3. *And though I deliberately, piece by piece, bestow all my goods to feed the poor, yea, though I deliver up my body to be burned, rather than I would renounce my religion, and have not the love hereafter described, it profiteth me nothing.* Without this, whatever I speak, whatever I believe, whatever I know, whatever I do, whatever I suffer, is nothing.

V. 4. The love of God and of our neighbour for God's sake, is patient toward all men. It *suffers* all the weakness, ignorance, errors, and infirmities of the children of God; all the malice and wickedness of the children of the world: and all this, not only for a time, but to the end. And in every

step toward overcoming evil with good, it is *kind*; soft, mild, benign. It inspires the sufferer at once with the most amiable sweetness, and the most fervent and tender affection. *Love acteth not rashly*—Does not hastily condemn any one; never passes a severe sentence, on a slight or sudden view of things. Nor does it ever act or behave in a violent, headstrong, or precipitate manner. *Is not puffed up*—Yea, humbles the soul to the dust.

V. 5. *It doth not behave indecently*—Is not rude, or willingly offensive to any. It *renders to all their due*, suitable to time, person, and all other circumstances. *Seeketh not her own*—Ease, pleasure, honour, or temporal advantage. Nay sometimes the lover of mankind *seeketh not*, in one sense, even his own spiritual advantage: does not think of himself, so long as a zeal for the glory of God and the souls of men swallows him up. But though he is all on fire for these ends, yet he *is not provoked* to sharpness or unkindness toward any one. Outward provocations indeed will frequently occur. But he triumphs over all. Love *thinketh no evil*—Indeed it cannot but see and hear evil things, and know that they are so. But it does not *willingly think evil* of any; neither *infer* evil, where it does not appear. It tears up, root and branch, all *imagining* of what we have not proof. It casts out all jealousies, all evil surmises, all readiness to believe evil.

V. 6. *Rejoiceth not at iniquity*—Yea, weeps at

7 iniquity, but rejoiceth in the truth: Covereth all things, hopeth all things,
 8 believeth all things, endureth all things. Love never faileth: but whether
there be prophecies, they shall fail; whether *there be* tongues, they shall
 9 cease; whether *there be* knowledge, it shall vanish away. For we know
 10 in part, and we prophecy in part. And when that which is perfect is
 11 come, then that which is in part shall vanish away. When I was a child,
 I talked as a child, I understood as a child, I reasoned as a child; but
 12 when I became a man, I put away childish things. And now we see by
 means of a glass obscurely; but then face to face: now I know in part,

at either the sin or folly of even an enemy, takes no pleasure in hearing or in repeating it, but desires it may be forgotten for ever. *But rejoiceth in the truth*—Bringing forth its proper fruit, holiness of heart and life. Good in general is its glory and joy, wherever diffused in all the world.

V. 7. Love *covereth all things*—Whatever evil the lover of mankind sees, hears, or knows of any one, he mentions it to none; it never goes out of his lips, unless where absolute duty constrains to speak. *Believing all things*—Puts the most favourable construction on every thing; and is ever ready to believe whatever may tend to the advantage of any one's character. And when it can no longer believe well, it *hopes* whatever may excuse or extenuate the fault which cannot be denied. Where it cannot even excuse, it *hopes* God will at length give *repentance unto life*. Meantime it *endureth all things*—Whatever the injustice, the malice, the cruelty of men can inflict. He can not only do, but likewise suffer all things, *through Christ who strengtheneth him*.

V. 8. Love *never faileth*—It accompanies to, and adorns us in eternity; it prepares us for, and constitutes heaven: *but whether there be prophecies, they shall fail*—When all things are fulfilled, and God is all in all; *whether there be tongues, they shall cease*—One language shall prevail among the inhabitants of heaven, and the low and imperfect languages of earth be forgotten. The knowledge likewise which we now so

eagerly pursue, *shall then vanish away*. As star-light is lost in that of the mid-day sun, so our present knowledge in the light of eternity.

V. 9. *For we know in part, and we prophecy in part*—The wisest of men have here but short, narrow, imperfect conceptions, even of the things round about them, and much more of the deep things of God. And even the prophecies which men deliver from God, are far from taking in the whole of future events, or of that wisdom and knowledge of God which is treasured up in the scripture-revelation.

V. 10. *And when that which is perfect is come*—At death and in the last day, *that which is in part shall vanish away*—Both that poor, low, imperfect, glimmering light, which is all the knowledge we now can attain to; and these slow and unsatisfactory methods of attaining, as well as of imparting it to others.

V. 11. In our present state we are mere infants in point of knowledge, compared to what we shall be hereafter. *I put away childish things*—Of my own accord, willingly, without trouble.

V. 12. *Now we see* even the things that surround us, but *by means of a glass*, or mirror; which reflects only their imperfect forms, in a dim, faint, obscure manner; so that our thoughts about them are puzzling and intricate, and every thing is a kind of riddle to us. *But then* we shall see, not a faint reflection, but the objects themselves

face

13 but then I shall know, even as also I am known. And now abide these three, faith, hope, love; but the greatest of these is love.

XIV. Follow after love; and desire spiritual *gifts*; but especially that ye
2 may prophecy. For he that speaketh in an *unknown* tongue, speaketh
not to men, but to God; for no one understandeth *him*, though by the
3 Spirit he speaketh mysteries; Whereas he that prophesieth, speaketh to
4 men to edification, and exhortation, and comfort. He that speaketh in
an *unknown* tongue, edifieth himself; but he that prophesieth, edifieth
5 the church. I would that ye all spake with tongues, but rather that ye
prophefied; for he that prophesieth, is greater than he that speaketh
with tongues, unless he interpret, that the church may receive edification.
6 Now, brethren, if I come to you speaking with tongues, what shall I
profit you, unless I speak to you, either by revelation, or by knowledge,
7 or by prophecy, or by doctrine? So, inanimate things which give a sound,
whether pipe or harp, unless they can give a distinction in the sounds,
8 how shall it be known what is piped or harped? And if the trumpet
9 give an uncertain sound, who will prepare himself for the battle? So

face to face—Distinctly. *Now I know* but in *part*—Even when God himself reveals things to me, great part of them is still kept under the veil. *But then shall I know, even as also I am known*—In a clear, full, comprehensive manner; in some measure like God, who penetrates the center of every object, and sees at one glance through my soul and all things.

V. 13. *Faith, hope, love* are the sum of perfection on earth: love alone is the sum of perfection in heaven.

V. 1. *Follow after love*—With zeal, vigour, courage, patience; else you can neither attain nor keep it. *And in their place, as subservient to this, desire spiritual gifts; but especially that ye may prophesy*—The word here does not mean foretelling things to come; but rather opening and applying the scripture.

V. 2. *He that speaketh in an unknown tongue, speaks*, in effect, not to men, but to God, who alone understands him.

V. 4. *Edifieth himself* only, on the most

favourable supposition; *the church*—The whole congregation.

V. 5. *Greater*—That is, more useful. By this alone are we to estimate all our gifts and talents.

V. 6. *Revelation*—Of some gospel-mystery. *Knowledge*—Explaining the antient types and prophecies. *Prophecy*—Foretelling some future event. *Doctrine*—To regulate your tempers and lives. Perhaps this may be the sense of these obscure words.

V. 7. *How shall it be known what is piped or harped*—What music can be made, or what end answered?

V. 8. *Who will prepare himself for the battle?* Unless he understand what the trumpet sounds? Suppose, a retreat, or a march.

V. 9. *Unless ye utter by the tongue*—Which is miraculously given you, words easy to be understood—By your hearers, ye will speak to the air—(a proverbial expression) will utterly lose your labour.

V. 11. *I shall*

likewise, unless ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye will speak to the air. Let
 10 there be ever so many kinds of languages in the world, and none of them
 11 without signification, Yet if I know not the meaning of the language, I shall be a barbarian to him that speaketh, and he that speaketh a
 12 barbarian to me. So ye also, seeing ye desire spiritual gifts, seek to
 13 abound *in them*, to the edifying of the church. Therefore let him that
 14 speaketh in an *unknown* tongue, pray that he may interpret. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is
 15 unfruitful. What then is *my duty*? I will pray with the Spirit; but I will pray with the understanding also: I will sing with the Spirit; but I
 16 will sing with the understanding also. Otherwise if thou givest thanks with the Spirit, how shall he that filleth the place of a private person, say amen to thy thanksgiving, seeing he understandeth not what thou sayest?
 17, 18 For thou verily givest thanks well; yet the other is not edified. I
 19 thank God, that I speak with tongues more than you all. Yet in the congregation I had rather speak five words with my understanding, that I may teach others also, than ten thousand words in an *unknown* tongue.
 20 Brethren, be not children in understanding: in wickedness be ye as in-
 21 fants, but in understanding be ye grown men. It is written in the law,

V. 11. *I shall be a barbarian indeed*—Shall seem to talk unintelligible gibberish.

V. 13. *That he may be able to interpret*—Which was a distinct gift.

V. 14. *If I pray in an unknown tongue*—The apostle (as he did at the 6th verse) transfers it to himself, *my spirit prayeth*, by the power of the spirit; I understand the words myself, *but my understanding is unfruitful*—The knowledge I have is no benefit to others.

V. 15. *I will pray with the Spirit, but I will pray with the understanding also*—I will use my own understanding, as well as the power of the Spirit. I will not act so absurdly, as to utter in a congregation, what can edify none but myself.

V. 16. *Otherwise, how shall he that filleth the place of a private person*—That is, any private hearer, *say amen*—Assenting to and

confirming your words; as it was even then usual for the whole congregation to do.

V. 19. *With my understanding*—In a rational manner; so as not only to understand myself, but to be understood by others.

V. 20. *Be not children in understanding*—This is an admirable stroke of true oratory! To bring down the height of their spirits, by representing that wherein they prided themselves most, as mere folly and childishness. *In wickedness be ye infants*—Have all the innocence of that tender age. *But in understanding be ye grown men*—Knowing religion was not designed to destroy any of our natural faculties, but to exalt and improve them, our reason in particular.

V. 21. *It is written in the law*—The word here (as frequently) means the Old Testament. *In foreign tongues will I speak to this people*—And so he did. He spake terribly

* in foreign tongues and with foreign lips will I speak to this people ;
 22 and neither so will they hear me, saith the Lord. So that tongues are for
 a sign, not to believers, but to unbelievers ; whereas prophecy is not for
 23 unbelievers, but for believers. Yet if the whole church be met together,
 and all speak with *unknown* tongues, and there come in ignorant persons,
 24 or unbelievers, will they not say, that ye are mad ? Whereas if all pro-
 phesy, and there come in an unbeliever, or an ignorant person, he is con-
 25 victed by all, he is judged by all : The secrets of his heart are made
 manifest, and so falling down on *his* face, he will worship God, and
 declare that God is among you of a truth.

26 What a thing is it, brethren, that when ye come together, every one of
 you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath
 27 an interpretation ? Let all things be done to edification. If any one
 speak in an *unknown* tongue, *let it be* by two or three at most, and that

to them by the *Babylonians*, when they had
 set at nought what he had spoken by the
 prophets, who used their own language.
 These words received a farther accomplish-
 ment on the day of pentecost.

V. 22. *Tongues are intended for a sign to
 unbelievers*—To engage their attention, and
 convince them the message is of God.
*Whereas prophecy is not so much for un-
 believers*, as for the confirmation of them
 that already believe.

V. 23. *Yet sometimes prophecy is of more
 use even to unbelievers than speaking with
 tongues*. For instance : *if the whole church
 be met together*—On some extraordinary oc-
 casion. It is probable, in so large a city,
 they ordinarily met in several places : *And
 there come in ignorant persons*—Men of learn-
 ing might have understood the tongues in
 which they spoke. It is observable St. Paul
 says here *ignorant persons or unbelievers* ;
 but in the next verse, *an unbeliever or an
 ignorant person*. Several bad men met to-
 gether, hinder each other by evil discourse.
 Single persons are more easily gained.

V. 24. *He is convicted by all*—Who speak
 in their turns, and speak to the heart of
 the hearers : *he is judged by all*—Every one

says something to which his conscience bears
 witness.

V. 25. *The secrets of his heart are made
 manifest*—Laid open, clearly described ;
 in a manner which to him is most astonishing
 and utterly unaccountable. How many in-
 stances of it are seen at this day ? So does
 God still point his word.

V. 26. *What a thing is it, brethren*—This
 was another disorder among them. *Every
 one hath a psalm*—That is, at the same time
 one begins to sing a psalm ; another to de-
 liver a doctrine ; another to speak in an
 unknown tongue ; another to declare what
 has been revealed to him ; another to interpret
 what the former is speaking : Every one
 probably gathering a little company about
 him, just as they did in the schools of the
 philosophers. *Let all be done to edification*—
 So as to profit the hearers.

V. 27. *By two or three at most*—Let not
 above two or three speak at one meeting ;
and that by course—That is, one after another ;
and let one interpret—Either himself (ver. 13.)
 or (if he have not the gift) some other, into
 the vulgar tongue. It seems, the gift of
 tongues was an instantaneous knowledge of a
 tongue till then unknown, which he that
 received

28 by course; let one interpret. But if there be no interpreter, let him be
 29 silent in the church, and let him speak to himself and to God. Let two
 30 or three of the prophets speak, and let the rest judge. But if *any thing*
 31 be revealed to another that sitteth by, let the first be silent. For ye may
 all prophecy one by one, that all may learn and all may be comforted.
 32, 33 For the spirits of the prophets are subject to the prophets. For God
 is not *the author* of confusion, but of peace, as in all the churches of the
 34 saints. Let your women be silent in the churches; for it is not permitted
 35 them to speak, but to be in subjection, as * the law also saith. And if
 they desire to learn any thing, let them ask their own husbands at home;
 36 for it is indecent for a woman to speak in the assembly. Did the word of
 37 God come out from you? Or did it only come to you? If any one
 think himself to be a prophet, or spiritual, let him take knowledge that
 the things which I write to you, are the commandments of the Lord.
 38, 39 But if any one is ignorant, let him be ignorant. Therefore, brethren,

received it, could afterwards speak when he thought fit, without any new miracle.

V. 28. *Let him speak* that tongue, if he find it profitable to himself in his private devotions.

V. 29. *Let two or three of the prophets*—(not more, at one meeting) *speak*, one after another, expounding the Scripture.

V. 31. *All*—Who have that gift; *that all may learn*—Both by speaking and by hearing.

V. 32. *For the spirits of the prophets are subject to the prophets*—But what enthusiast considers this? The impulses of the Holy Spirit, even in men really inspired, so suit themselves to their rational faculties, as not to divest them of the government of themselves; like the heathen priests under their diabolical possessions. Evil spirits threw their prophets into such ungovernable extasies, as forced them to speak and act like madmen. But the Spirit of God left his prophets the clear use of their judgment; when and how long it was fit for them to speak, and never hurried them into any im-

proprieties, either as to the matter, manner, or time of their speaking.

V. 34. *Let your women be silent in the churches*—Unless they have a particular conviction from the Spirit. *For in other cases, it is not permitted them to speak*—By way of teaching in public assemblies; *but to be in subjection*—To the man, whose proper office it is, to lead and to instruct the congregation.

V. 35. *And even if they desire to learn any thing*, still they are not to speak in public, but to *ask their own husbands at home*. That is the place, and those the persons to enquire of.

V. 36. Are ye of *Corinth*, either the first or the only Christians? If not, conform herein to the custom of all the churches.

V. 37. *Or spiritual*—Endowed with any extraordinary gift of the spirit: *let him prove it*, by acknowledging, that I now write by the Spirit.

V. 38. *Let him be ignorant*—Be it at his own peril.

V. 39. *Therefore*—To sum up the whole.

V. 40. *Decently*

40 covet to prophesy; yet forbid not to speak with tongues. Let all things be done decently and in order.

XV. Moreover, brethren, I declare to you the gospel which I preached
 2 to you, which also ye received, and wherein ye stand: By which also
 ye are saved, if ye keep in memory what I preached to you, unless ye
 3 have believed in vain. For I delivered to you first, that which I also
 received, That Christ died for our sins, * according to the Scriptures,
 4 And that he was buried, and that he was raised the third day † according
 5 to the Scriptures: And that he was seen of Cephas, then by the twelve.
 6 Afterwards he was seen by above five hundred brethren at once, of whom
 7 the greater part remain until now, but some are fallen asleep. After this
 8 he was seen by James, then by all the apostles. Last of all he was seen
 9 by me also, as an untimely birth. For I am the least of the apostles, who
 am not worthy to be called an apostle, because I persecuted the church
 10 of God. But by the grace of God I am what I am, and his grace toward
 me was not in vain, but I laboured more abundantly than they all: yet
 11 not I, but the grace of God that was with me. Whether therefore it

V. 40. *Decently*—By every individual: *sent to plant the gospel in heathen nations.*
in order—By the whole church.

V. 2. *Ye are saved, if ye keep in memory*—Your salvation is begun, and will be perfected, if ye continue in the faith: *Unless ye have believed in vain*—Unless indeed your faith was only a delusion.

V. 3. *I received*—From Christ himself. It was not a fiction of my own.

V. 4. *According to the scriptures*—He proves it first from Scripture, then from the testimony of a cloud of witnesses.

V. 5. *By the twelve*—This was their standing appellation: but their full number was not then present.

V. 6. *Above five hundred*—Probably in Galilee: A glorious and incontestable proof! *The greater part remain alive.*

V. 7. *Then by all the apostles*—The twelve were mentioned ver. 5. This title here therefore seems to include the seventy; if not all those likewise whom God afterwards

V. 8. *An untimely birth*—It was impossible to abase himself more, than he does by this single appellation. As *an abortion* is not worthy the name of a man, so he affirms himself to be not worthy the name of an apostle.

V. 9. *I persecuted the church*—True believers are humbled in all their lives, even for the sins they committed before they believed.

V. 10. *I laboured more than they all*—That is, more than any of them, from a deep sense of the peculiar love God had shewn me. *Yet to speak more properly, it is not I, but the grace of God that is with me.* This it is which at first qualified me for the work, and still excites me to zeal and diligence in it.

V. 11. *Whether it were I or they, so we preach*—All of us speak the same thing.

V. 12. *How*

* Isaiah lii. 8, 9. † Psalm xvi. 10.

12 were I or they, so we preach, and so ye believed. But if Christ is preached, that he rose from the dead, how say some among you, that there is no
 13 resurrection of the dead? For if there be no resurrection of the dead,
 14 neither is Christ raised. And if Christ be not raised, then *is* our preaching
 15 vain, and your faith *is* also vain. Yea, and we are found false witnesses of God, because we have testified from God, that he raised up Christ,
 16 whom he did not raise, if the dead rise not. For if the dead rise not,
 17 neither is Christ raised: And if Christ be not raised, your faith *is* vain;
 18 ye are still in your sins. Then also they who sleep in Christ are perished.
 19 If in this life only we have hope in Christ, we are more miserable than all
 20 men. But now is Christ risen from the dead, the first-fruits of them that
 21 slept. For since by man *came* death, by man *came* also the resurrection of
 22 the dead. For as through Adam all die, even so through Christ shall all
 23 be made alive. But every one in his own order: Christ the first-fruits,

V. 12. *How say some*—Who probably had been Heathen philosophers.

V. 13. *If there be no resurrection*—If it be a thing flatly impossible.

V. 14. *Then is our preaching*—From a commission supposed to be given after the resurrection, *vain*—Without any real foundation.

V. 15. *If the dead rise not*—If the very notion of a resurrection be, as they say, absurd and impossible.

V. 17. *Ye are still in your sins*—That is, under the guilt of them. So that there needed something more than reformation, (which was plainly wrought) in order to their being delivered from the guilt of sin: even that atonement, the sufficiency of which God attested, by raising our great Surety from the grave.

V. 18. *They who sleep in Christ*—Who have died for him, or believing in him, *are perished*—Have lost their life and being together.

V. 19. *If in this life only we have hope*—If we look for nothing beyond the grave. But if we have a divine evidence of things not seen, if we have *an hope full of immortality*, if we now taste of the powers of the world to come, and see the crown that *fadeth not away*:

then, notwithstanding all our present trials, we are more happy than all men.

V. 20. *But now*—St. Paul declares, That Christians *have hope*, not *in this life only*. His proof of the resurrection lies in a narrow compass, ver. 12—19. Almost all the rest of the chapter is taken up in illustrating, vindicating, and applying it. The proof is short, but solid and convincing, that which arose from *Christ's* resurrection. Now this not only proved a resurrection possible, but as it proved him to be a divine teacher, proved the certainty of a general resurrection, which he so expressly taught. *The first-fruits of them that slept*—The earnest, pledge, and insurance of their resurrection who slept in him: even of all the righteous. It is of the resurrection of these, and these only, that the apostle speaks throughout the chapter.

V. 22. *As through Adam all*, even the righteous, *die*, *so through Christ all these shall be made alive*—He does not say, *Shall revive* (as naturally as they die) but *shall be made alive*, by a power not their own.

V. 23. *Afterward*—The whole harvest. At the same time the wicked shall rise also. But they are not here taken into the account.

V. 24. *Then*

24 afterward they who are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father, 25 when he shall have abolished all rule and all authority and power. For 26 he must reign * till he hath put all enemies under his feet. The last enemy *that* is destroyed *is* death. † For he hath put all things under his feet. 27 But when he saith, All things are put under *him*, *it is* manifest that he 28 who did put all things under him, is excepted. But when all things shall be put under him, then shall the Son himself also be subject to him 29 that put all things under him, that God may be all in all. Else what shall they do, who are baptized for the dead? If the dead rise not at all,

V. 24. *Then*—After the resurrection and the general judgment, *cometh the end* of the world; the grand period of all those wonderful scenes that have appeared for so many succeeding generations; *when he shall have delivered up the kingdom to the Father, and he* (the Father) *shall have abolished all adverse rule, authority, and power*. Not that the Father will then begin to reign without the Son, nor will the Son then cease to reign. For the divine reign both of the Father and Son is from everlasting to everlasting. But this is spoken of the Son's mediatorial kingdom, which will then be delivered up, and of the immediate kingdom or reign of the Father, which will then commence. Till then the Son transacts the business which the Father hath given him, for those who are his, and by them as well as by the angels, with the Father, and against their enemies. So far as the Father gave the kingdom to the Son, the Son shall deliver it up to the Father. (*John* xiii. 3.) Nor does the Father cease to reign, when he gives it to the Son; neither the Son, when he delivers it to the Father: but the glory which he had before the world began, (*John* xvii. 5. *Heb.* i. 8.) will remain even after this is delivered up. Nor will he cease to be a king even in his human nature. (*Luke* i. 33.) If the citizens of the *New Jerusalem* shall reign for ever, (*Rev.* xxii. 5.) how much more shall he?

V. 25. *He must reign*—Because so it is written; *till he*—The Father *hath put all his enemies under his feet*.

V. 26. *The last enemy that is destroyed is death*—Namely, after Satan (*Heb.* ii. 14.) and sin (*ver.* 56) are destroyed. In the same order they prevailed. Satan brought in sin, and sin brought forth death. And *Christ*, when he of old, engaged with these enemies, first conquered Satan, then sin, in his death; and lastly death, in his resurrection. In the same order he delivers all the faithful from them, yea, and destroys these enemies themselves. Death he so destroys, that it shall be no more; sin and Satan, so that they shall no more hurt his people:

V. 27. *Under him*—Under the Son.

V. 28. *The Son also shall be subject*—Shall deliver up the mediatorial kingdom, *that the Three-one God may be all in all*. All things, (consequently all persons) without any interruption, without the intervention of any creature, without the opposition of any enemy, shall be subordinate to God. All shall say, "My God, and my all." This is the end. Even an inspired apostle can see nothing beyond this.

V. 29. *Who are baptized for the dead*—Perhaps baptized in hope of blessings to be received after they are numbered with the dead. Or, *Baptized in the room of the dead*—Of them that are just fallen in the cause of

Christ:

* Psalm cx. 1. † Psalm viii. 7.

30 why are they then baptized for them? Why are we also in danger every
 31 hour? I protest by your rejoicing, brethren, which I have in Christ Jesus
 32 our Lord, I die daily. If after the manner of men I have fought with
 wild beasts at Ephesus, what advantageth it me, if the dead rise not?
 33 Let us eat and drink; for to-morrow we die. Be not deceived. Evil
 34 communications corrupt good manners. Awake to righteousness, and
 sin not; for some have not the knowledge of God. I speak *this* to your
 shame.

35 But some one will say, How are the dead raised? And with what kind
 36 of body do they come? Thou fool, that which thou sowest is not
 37 quickened except it die, And that which thou sowest, thou sowest not
 the body that shall be, but bare grain, perhaps of wheat, or of any

Christ: like soldiers who advance in the room of their companions that fell just before their face.

V. 30. *Why are we*—The apostles, *also in danger every hour*?—It is plain we can expect no amends in this life.

V. 31. *I protest by your rejoicing, which I have*—Which love makes my own: *I die daily*—I am daily in the very jaws of death. Beside that I live, as it were, in a daily martyrdom.

V. 32. *If to speak after the manner of men*, that is, to use a proverbial phrase, expressive of the most imminent danger. *I have fought with wild beasts at Ephesus*—With the savage fury of a lawless multitude. (*Acts xix. 29, &c.*) This seems to have been but just before. *Let us eat, &c.* We might on that supposition, as well say, with the *Epicureans*, Let us make the best of this short life, seeing we have no other portion.

V. 33. *Be not deceived*—By such pernicious counsels as this. *Evil communications corrupt good manners*—He opposes to the *Epicurean* saying, a well-known verse of the Poet *Meander*. *Evil communications*—Discourse contrary to faith, hope, or love, naturally tends to destroy all holiness.

V. 34. *Awake*—An exclamation full of apostolical majesty. Shake off your lethargy! *To righteousness*—Which flows from the true

knowledge of God, and implies, that your whole soul be broad awake; and *sin not*—That is, and ye will not sin. Sin supposes drowiness of soul. There is need to press this; *for some among you have not the knowledge of God*—With all their boasted knowledge, they are totally ignorant of what it most concerns them to know. *I speak this to your shame*—For nothing is more shameful, than sleepy ignorance of God, and of the word and works of God; in these especially, considering the advantages they had enjoyed.

V. 35. *But some one possibly will say, How are the dead raised up*, after their whole frame is dissolved? *And with what kind of bodies do they come again*, after these are mouldered into dust?

V. 36. To the enquiry concerning the manner of rising, and the *quality* of the bodies that rise, the apostle answers first by a similitude, ver. 36—42. and then plainly and directly, ver. 42, 43. *That which thou sowest*, is not quickened into new life and verdure, *except it die*—Undergo a dissolution of its parts, a change analogous to death. Thus St. Paul inverts the objection; as if he had said, Death is so far from hindering life, that it necessarily goes before it.

V. 37. *Thou sowest not the body that shall be*—Produced from the seed committed to the
 the

38 other *corn*: But God giveth it a body as it hath pleased him, and to
 39 each of the seeds, its own body. All flesh is not the same flesh; but
there is one kind of flesh of men, another of beasts, another of birds,
 40 another of fishes. *There are* also heavenly bodies, and *there are* earthly
 bodies: but the glory of the heavenly is one, and that of the earthly
 41 another. *There is* one glory of the sun, and another glory of the moon,
 and another glory of the stars: and *one* star differeth from *another* star in
 42 glory. So also is the resurrection of the dead: it is sown in corruption,
 43 it is raised in incorruption. It is sown in dishonour; it is raised in glory:
 44 it is sown in weakness; it is raised in power. It is sown an animal body;
 it is raised a spiritual body. There is an animal body, and there is a
 45 spiritual body. And so it is written, * The first Adam was made a living

the ground, *but bare, naked grain*, widely different from that which will afterward rise out of the earth.

V. 38. *But God*—Not thou, O man, not the grain itself, *giveth it a body as it hath pleased him*, from the time he distinguished the various species of beings; *and to each of the seeds*, not only of the fruits, but animals also (to which the apostle rises in the following verse) *its own body*: not only peculiar to that species; but proper to that individual, and arising out of the substance of that very grain.

V. 39. *All flesh*—As if he had said, Even earthly bodies differ from earthly, and heavenly bodies from heavenly. What wonder then, if heavenly bodies differ from earthly? Or the bodies which rise, from those that lay in the grave?

V. 40. *There are also heavenly bodies*—As the sun, moon, and stars; *and there are earthly*—As vegetables and animals. *But the brightest lustre* which the latter can have, is widely different from that of the former.

V. 41. Yea, and the heavenly bodies themselves differ from each other.

V. 42. *So also is the resurrection of the dead*—So great is the difference between the body which fell, and that which rises. *It is sown* (a beautiful word) committed, as seed

to the ground, *in corruption*—Just ready to putrify, and by various degrees of corruption and decay, to return to the dust from whence it came. *It is raised in incorruption*—Utterly incapable of either dissolution or decay.

V. 43. *It is sown in dishonour*—Shocking to those who loved it best: Human nature in disgrace! *It is raised in glory*—Clothed with robes of light, fit for those whom the king of heaven delights to honour. *It is sown in weakness*—Deprived even of that feeble strength which it once enjoyed: *it is raised in power*—Endued with vigour, strength, and activity, such as we cannot now conceive.

V. 44. *It is sown* in this world, a merely *animal body*—Maintained by food, sleep and air, like the bodies of brutes: but *it is raised* of a more refined contexture, needing none of these animal refreshments, and endued with qualities of a spiritual nature, like the angels of God.

V. 45. *The first Adam was made a living soul*—God gave him such life as other animals enjoy: but *the last Adam, Christ, is a quickening Spirit*—As he hath life in himself, *so he quickeneth whom he will*; giving a more refined life to their very bodies at the resurrection.

V. 47. *The*

46 soul, the last Adam *is* a quickening spirit. Yet the spiritual *body was* not
 47 first, but the animal; afterward the spiritual. The first man *was* from
 48 the earth, earthy; the second man *is* the Lord from heaven. As *was*
 the earthy, such *are* they also *that are* earthy, and as *was* the heavenly,
 49 such *are* they also that are heavenly. And as we have borne the image
 of the earthy, we shall also bear the image of the heavenly.

50 But this I say, brethren, that flesh and blood cannot inherit the king-
 51 dom of God, neither doth corruption inherit incorruption. Behold,
 I tell you a mystery; we shall not all sleep, but we shall all be changed,
 52 In a moment, in the twinkling of an eye, at the last trumpet; for the
 trumpet shall sound, and the dead shall be raised incorruptible, and we
 53 shall be changed. For this corruptible must put on incorruption, and
 54 this mortal put on immortality. So when this corruptible shall have put on
 incorruption, and this mortal shall have put on immortality, then shall be
 55 brought to pass the saying that is written, * Death is swallowed up in

V. 47. *The first man was from the earth, earthy; the second man is the Lord from heaven—*The first man being from the earth, is subject to corruption and dissolution, like the earth from which he came. *The second man—*St. Paul could not so well say, "Is from heaven, heavenly:" Because though man owes it to the earth, that he is earthy, yet the Lord does not owe his glory to heaven. He himself made the heavens, and by descending from thence shewed himself to us as the Lord. *Christ* was not the second man in order of time; but in this respect, that as Adam was a public person, who acted in the stead of all mankind, so was Christ. As Adam was the first general representative of men, Christ was the second and the last. And what they severally did, terminated not in themselves, but affected all whom they represented.

V. 48. *They that are earthy—*Who continue without any higher principle: *They that are heavenly—*Who receive a divine principle from heaven.

V. 49. *The image of the heavenly—*Holiness and glory.

V. 50. *But first we must be entirely changed: for such flesh and blood as we are clothed with now, cannot enter into that kingdom which is wholly spiritual: Neither doth this corruptible body inherit that incorruptible kingdom.*

V. 51. *A mystery—*A truth hitherto unknown; and not yet fully known to any of the sons of men. *We—*Christians. The apostle considers them all as one, in their succeeding generations; *shall not all die---* Suffer a separation of soul and body; *but we shall all---* Who do not die, *be changed---* So that this animal body shall become spiritual.

V. 52. *In a moment---* Amazing work of omnipotence! And cannot the same power now change us into saints in a moment? *The trumpet shall sound---* To awaken all that sleep in the dust of the earth.

V. 54. *Death is swallowed up in victory---* That is, totally conquered, abolished for ever.

V. 55. *O death, where is thy sting?---* Which once was full of hellish poison. *O hades, the receptacle of separate souls, where is thy victory?*

55 victory. † O death, where *is* thy sting? O Hades, where *is* thy victory?
 57 The sting of death *is* sin, and the strength of sin *is* the law. But thanks
be to God, who hath given us the victory through our Lord Jesus Christ.
 58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always
 abounding in the work of the Lord, knowing that your labour is not in
 vain in the Lord.

XVI. Concerning the collection for the saints, as I have ordered the
 2 churches of Galatia, so also do ye. On the first *day* of the week, let every
 one of you lay by him in store according as he hath been prospered, that
 3 there may be no collections when I come. And when I am come, whom-
 soever ye shall approve, them will I send with letters, to carry your gift
 4 to Jerusalem. And if it be proper that I also should go, they shall go
 5 with me. Now I will come to you, when I have passed through
 6 Macedonia, (for I pass through Macedonia.) And perhaps I may stay,
 yea, and winter with you, that ye may bring me forward on my journey,

victory?—Thou art now robbed of all thy spoils; all thy captives are set at liberty. *Hades* literally means the visible world, and relates to the soul; death to the body. The *Greek* words are found in the Septuagint translation of *Hosea* xiii. 14.

V. 56. *The sting of death is sin*—Without which it could have no power. But this sting none can resist by his own strength. *And the strength of sin is the law*—As is largely declared, *Rom.* vii. 7, &c.

V. 57. *But thanks be to God, who hath given us the victory*, over sin, death, and hades.

V. 58. *Be ye steadfast*—In yourselves; *unmoveable*—By others, continually increasing in the work of faith and labour of love. *Knowing your labour is not in vain in the Lord*—Whatever ye do for his sake, shall have its full reward in that day.

Let us also endeavour, by cultivating holiness in all its branches, to maintain this hope in its full energy; longing for that glorious day, when in the utmost extent of the expression, *death shall be swallowed up* for ever, and millions of voices

after the long silence of the grave, shall burst out at once into that triumphant song, *O death, where is thy sting? O hades, where is thy victory.*

V. 1. *The saints*—A more solemn and a more affecting word, than if he had said *the poor*.

V. 2. *Let every one*—Not the rich only: let him also that hath little, gladly give of that little; *according as he hath been prospered*—Increasing his alms, as God increases his substance. According to this lowest rule of Christian prudence, if a man, when he has or gains one pound, gives a tenth to God, when he has or gains an hundred, he will give the tenth of this also. And yet I shew unto you a more excellent way. He that hath ears to hear, let him hear. Stint yourself to no proportion at all. But lend to God *all you can*.

V. 4. *They shall go with me*—To remove any possible suspicion.

V. 5. *I pass through Macedonia*—I purpose going that way.

V. 7. *I will*

7 whithersoever I go. For I will not see you now in my way; but hope
8 to stay some time with you, if the Lord permit. But I will stay at
9 Ephesus till Pentecost. For a great and effectual door is opened to me,
and there *are* many adversaries.

10 But if Timotheus come, see that he be with you without fear; for
11 he worketh the work of the Lord, even as I. Therefore let no man
despise him, but conduct ye him forward on his journey in peace, that
12 he may come to me; for I look for him with the brethren. As to *our*
brother Apollos, I besought him much, to come to you with the brethren;
yet he was by no means willing to come now; but he will come when it
13 shall be convenient. Watch ye, stand fast in the faith, acquit yourselves
14 like men; be strong. Let all your affairs be done in love.

15 And I beseech you, brethren, *as* ye know the household of Stephanas,
that it is the first-fruits of Achaia, and that they have devoted themselves
16 to serve the saints, That ye also submit to such, and to every one that
17 worketh with *us* and laboureth. I rejoyce at the coming of Stephanas,
and Fortunatus, and Achaicus: for they have supplied what was wanting
18 on your part. For they have refreshed my spirit and yours; such there-

V. 7. *I will not see you now*—Not till I have been in Macedonia.

V. 8. *I will stay at Ephesus*—Where he was at this time.

V. 9. *A great door*—As to the number of hearers; and *effectual*—As to the effects wrought upon them: *and there are many adversaries*—As there must always be, where Satan's kingdom shakes. This was another reason for his staying there.

V. 10. *Without fear*—Of any one's despising him for his youth; *for he worketh the work of the Lord*—The true ground of reverence to pastors. Those who do so, none ought to despise.

V. 11. *I look for him with the brethren*—That accompany him.

V. 12. *I besought him much to come to you with the brethren*—Who were then going to Corinth. Yet he was by no means willing to come now—Perhaps lest his coming should increase the divisions among them.

V. 13. To conclude. *Watch ye*—Against all your seen and unseen enemies. *Stand*

fast in the faith—Seeing and trusting him that is invincible. *Acquit yourselves like men*—With courage and patience. *Be strong*—To do and suffer all his will.

V. 15. *The first fruits of Achaia*—The first converts in that province.

V. 16. *That ye also in your turn submit to such*—So repaying their free service: *and to every one that worketh with us and laboureth*—That labours in the gospel, either with or without a fellow-labourer.

V. 17. *I rejoyce at the coming of Stephanas, and Fortunatus, and Achaicus*—Who were now returned to Corinth; but the joy which their arrival had occasioned, remained still in his heart. *They have supplied what was wanting on your part*—They have performed the offices of love, which you could not, by reason of your absence.

V. 18. *For they have refreshed my spirit and yours*—Inasmuch as you share in my comfort: *such therefore acknowledge*—With suitable love and respect.

19 fore acknowledge. The churches of Asia salute you. Aquila and
 Priscilla, with the church that is in their house, salute you much in the
 20 Lord. All the brethren salute you. Salute one another with an holy kiss.
 21 The salutation of *me* Paul with my own hand. If any man love not the
 22, 23 Lord Jesus Christ, let him be Anathema: Maranatha. The grace
 24 of our Lord Jesus Christ *be* with you. My love *be* with you all in Christ
 Jesus.

V. 19. *Aquila and Priscilla* had formerly made some abode at *Corinth*, and there St. Paul's acquaintance with them began, *Acts* xviii. 1, 2.

V. 21. *With my own hand*—What precedes having been wrote by an amanuensis.

V. 22. *If any man love not the Lord Jesus Christ*—If any be an enemy to his person, offices, doctrines, or commands, *let him be Anathema: Maranatha*—*Anathema* signifies a thing devoted to destruction. It seems to

have been customary with the *Jews* of that age, when they had pronounced any man an *Anathema*, to add the *Syriac* expression *Maranatha*, that is, the Lord cometh; namely, to execute vengeance upon him. This weighty sentence the apostle chose to write with his own hand: and to insert it between his salutation and solemn benediction, that it might be the more attentively regarded.

N O T E S

O N

St. PAUL's Second Epistle to the CORINTHIANS.

IN this epistle, written from *Macedonia*, within a year after the former, St. Paul beautifully displays his tender affection toward the *Corinthians*, who were greatly moved by the reasonable severity of the former, and repeats several of the admonitions he had there given them. In that he had written concerning the affairs of the *Corinthians*; in this he writes chiefly concerning his own; but in such a manner, as to direct all he mentions of himself, to their spiritual profit. The thread and connexion of the whole epistle is historical; other things are interwoven only by way of digression.

It contains,

I. The inscription,

C. i. 1, 2.

C. vii. 1.

II. The treatise itself.

3. In *Macedonia* I received a joyful message concerning you,

2—16.

1. In *Asia* I was greatly puffed;
 but God comforted me;

as

as I acted uprightly; even in this, that I have not yet come to you; who ought to obey me:

3.
C. ii. 11.

2. From *Troas* I hastened to *Macedonia*, I spreading the gospel every where, the glorious charge of which I execute, according to its importance,

4. In this journey I had a proof of the liberality of the *Macedonians*, whose example ye ought to follow,

C. viii. 1—C. ix. 15.

5. I am now on my way to you, armed with the power of Christ. Therefore obey,

C. x. 1—C. xiii. 10.

12. III. The conclusion,

11—13.

II. CORINTHIANS.

I. **PAUL**, an apostle of Jesus Christ, by the will of God, and Timotheus, *our* brother, To the church of God that is in Corinth, with all the 2 saints that are in all Achaia: Grace and peace be to you from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the 4 Father of mercies, and God of all comfort, Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction, by the comfort wherewith we ourselves are comforted of 5 God. For as the sufferings of Christ abound in us, so our comfort 6 also aboundeth through Christ. And whether we are afflicted, it is

V. 1. *Timotheus our brother*—St. Paul writing to *Timotheus*, styled him his son; writing of him, his brother.

V. 3. *Blessed be the God and Father of our Lord Jesus Christ*—A solemn and beautiful introduction, highly suitable to the apostolical spirit; *the father of mercies, and God of all comfort*—Mercies are the fountain of comfort; comfort is the outward expression of mercy. God shews mercy in the affliction itself. He gives comfort both in and after the affliction. Therefore is he termed *the God of all comfort*. Blessed be this God!

V. 4. *Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction*—He that has experienced one

kind of affliction, is able to comfort others in that affliction. He that has experienced all kinds of affliction, is able to comfort them in all.

V. 5. *For as the sufferings of Christ abound in us*—The sufferings endured on his account: *so our comfort also aboundeth through Christ*—The sufferings were many, the comfort one: and yet not only equal to, but overbalancing them all.

V. 6. *And whether we are afflicted, it is for your comfort and salvation*—For your present comfort, your present and future salvation: *or whether we are comforted, it is for your comfort*—That we may be the better able to comfort you; *which is effectual in the patient enduring the same sufferings which we also*

for your comfort and salvation; or whether we are comforted, *it is* for your comfort, which is effectual in the patient enduring the same
 7 sufferings which we also suffer. And our hope concerning you is steadfast, knowing that as ye are partakers of the sufferings, so also of the comfort.
 8 For we would not have you ignorant, brethren, of the trouble which befel us in Asia, that we were exceedingly pressed, above *our* strength, so
 9 that we despaired even of life. Yea, we had the sentence of death in ourselves, that we might not trust in ourselves, but in God, who raiseth
 10 the dead: Who delivered us from so great a death, and doth deliver: in
 11 whom we trust, that he will still deliver: You likewise helping together with us by prayer for us, that for the gift *bestowed* upon us, by means of many persons, thanks may be given by many on your behalf.
 12 For this is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, not with carnal wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly
 13 toward you. For we write no other things to you, but what ye know and
 14 acknowledge, and I trust will acknowledge even to the end. As also ye have acknowledged us in part, that we are your rejoicing, as ye also are

also suffer—Through the efficacy of which ye patiently endure the same kind of sufferings with us.

V. 7. *And our hope concerning you*—Grounded on your patience in suffering for *Christ's* sake, is *steadfast*.

V. 8. *We would not have you ignorant, brethren, of the trouble which befel us in Asia*—Probably the same which is described in the 19th chapter of the *Acts*. The *Corinthians* knew before, that he had been in trouble. He now declares the greatness and the fruit of it. *We were exceedingly pressed, above our strength*—Above the ordinary strength even of an apostle.

V. 9. *Yea, we had the sentence of death in ourselves*—We ourselves expected nothing but death.

V. 10. *We trust, that he will still deliver*—That we may at length be able to come to you.

V. 11. *You likewise*—As well as other churches, *helping with us by prayer, that for*

the gift—Namely, my deliverance, *bestowed upon us by means of many persons*—Praying for it, *thanks may be given by many*.

V. 12. *For I am the more emboldened to look for this, because I am conscious of my integrity: seeing this is our rejoicing*—Even in the deepest adversity; *the testimony of our conscience*—Whatever others think of us, *that in simplicity*—Having one end in view, aiming singly at the glory of God, *and godly sincerity*—Without any tincture of guile, dissimulation, or disguise, *not with carnal wisdom, but by the grace of God*—Not by natural but divine wisdom, *we have had our conversation in the world*—In the whole world; in every circumstance.

V. 14. *Ye have acknowledged us in part*—Though not so fully as ye will do, *that we are your rejoicing*—That ye rejoice in having known us, *as ye also are ours*—As we also rejoice in the success of our labours among you; and we trust shall rejoice therein, in the day of the Lord Jesus.

V. 15. *In*

15 ours, in the day of the Lord Jesus. And in this confidence I was minded
 16 to come to you before, that ye might have had a second benefit. And
 to pass, by you into Macedonia, and to come to you again from Macedonia,
 and to be brought forward by you in my way toward Judea.
 17 Now when I was thus minded, did I use levity? or the things which I
 purpose, do I purpose according to the flesh, so that there should be with
 18 me yea and nay? As God is faithful, our word to you hath not been
 19 yea and nay. For Jesus Christ, the Son of God, who was preached
 among you by us, by me, and Silvanus, and Timotheus, was not yea and
 20 nay; but was yea in him. For all the promises of God *are* yea in him,
 21 and amen in him, to the glory of God by us. For he that establisheth
 22 us with you in Christ, and that hath anointed us, *is* God: Who hath also
 sealed us and given us the earnest of the Spirit in our hearts.
 23 But I call God for a record on my soul, that to spare you, I came not
 24 as yet to Corinth. Not that we have dominion over your faith, but are
 helpers of your joy; for by faith ye have stood.

V. 15. *In this confidence*—That is, being confident of this.

V. 17. *Did I use levity?*—Did I lightly change my purpose? *Do I purpose according to the flesh?*—Are my purposes grounded on carnal or worldly considerations? *So that there should be with me yea and nay*—Sometimes one, sometimes the other; that is, variableness and inconstancy.

V. 18. *Our word to you*—The whole tenor of our doctrine, *hath not been yea and nay*—Wavering and uncertain.

V. 19. *For Jesus Christ, who was preached by us*—That is, our preaching concerning him, *was not yea and nay*—Was not variable and inconsistent with itself; *but was yea in him*—Always one and the same centring in him.

V. 20. *For all the promises of God are yea and amen in him*—Are surely established in and through him. They are *yea*, with respect to God promising; *amen*, with respect to men believing: *Yea*, with respect to the apostles; *amen*, with respect to their hearers.

V. 21. *I say, to the glory of God*—For it is God alone that is able to fulfil these pro-

mises; *that establisheth us*—Apostles and teachers, *with you*—All true believers, *in the faith of Christ: and hath anointed us*—With the oil of gladness, with joy in the Holy Ghost, thereby giving us strength both to do and suffer his will.

V. 22. *Who also hath sealed us*—Stamping his image on our hearts, thus marking and sealing as his own property: *and giving us the earnest of his Spirit*—There is a difference between an earnest and a pledge. A pledge is to be restored when the debt is paid: but an earnest is not taken away, but compleated. Such an earnest is the Spirit. *The first-fruits of it we have*, (Rom. viii. 23.) And we wait for all the fulness.

V. 23. *I call God for a record upon my soul*—Was not St. Paul now speaking by the Spirit? And can a more solemn oath be conceived? Who then can imagine, that Christ ever designed to forbid all swearing? *That to spare you, I came not yet to Corinth*—Lest I should be obliged to use severity. He says elegantly *To Corinth*, not to you, when he is intimating his power to punish.

V. 24. *Not that we have dominion over your faith*—This is the prerogative of God alone:

- II. But I determined this with myself not to come to you again in grief.
 2 For if I grieve you, who is he that cheareth me, but he that is grieved
 3 by me? And I wrote thus to you, that I might not when I come, have
 grief from those for whom I ought to rejoice: being persuaded con-
 4 cerning you all, that my joy is *the joy* of you all. For from much
 affliction and anguish of heart I wrote to you with many tears, not that
 ye might be grieved, but that ye might know the abundant love which I
 have toward you.
 5 And if any have caused grief, he hath grieved me but in part, that I
 6 may not over-burden you all. Sufficient for such an one *is* this punish-
 7 ment *inflicted* by many. So that on the contrary *ye should* rather forgive
 and comfort *him*, lest such an one should be swallowed up with over-much
 8 sorrow. I beseech you therefore to confirm *your* love toward him.
 9 For to this end also did I write, that I might know the proof of you,
 10 whether ye were obedient in all things. To whom ye forgive any thing,
 I *forgive* also; and what I have forgiven, if I have forgiven any thing,
 11 *it is* for your sakes, in the person of Christ: Lest Satan get an advantage
 over us; for we are not ignorant of his devices.

alone: but are helpers of your joy—And faith from which it springs. For by faith ye stood—To this day.

We see the light in which ministers should always consider themselves, and in which they are to be considered by others: Not as having dominion over the faith of their people, and having a right to dictate by their own authority, what they shall believe, or what they shall do, but as *helpers of their joy*, by helping them forward in faith and holiness. In this view, how amiable does their office appear? And how friendly to the happiness of mankind? How far then are they from true benevolence, who would expose it to ridicule and contempt?

V. 1. *In grief*—Either on account of the particular offender, or of the church in general.

V. 2. *For if I grieve you, who is he that cheareth me, but he that is grieved by me?*—That is, I cannot be comforted myself, till his grief is removed.

V. 3. *And I wrote thus to you*—I wrote to you before in this determination, *not to come to you in grief*.

V. 4. *From much anguish, I wrote to you, not so much that ye might be grieved, as that ye might know* by my faithful admonition, my abundant love toward you.

V. 5. *He hath grieved me but in part*—Who still rejoice over the greater part of you. Otherwise I might burden you all.

V. 6. *Sufficient for such an one*—With what a remarkable tenderness does St. Paul treat this offender? He never once mentions his name. Nor does he here so much as mention his crime. *By many*—Not only by the rulers of the church: the whole congregation acquiesced in the sentence.

V. 10. *To whom ye forgive*—He makes no question of their complying with his direction, *any thing*—So mildly does he speak even of that heinous sin, after it was repented of. *In the person of Christ*—By the authority wherewith he has invested me.

V. 11. *Lest Satan*—To whom he had been delivered,

12 Now when I came to Troas, to *preach* the gospel of Christ, and a door
13 was opened to me by the Lord, I had no rest in my Spirit, because I did
not find Titus my brother; so taking leave of them I went forth into
Macedonia.

14 Now thanks *be* to God, who causeth us always to triumph through
Christ, and manifesteth by us in every place the odour of his know-
15 ledge. For we are to God a sweet odour of Christ, in them that are
16 saved, and in them that perish: To these an odour of death unto death,
but to those an odour of life unto life. And who *is* sufficient for these
17 things? For we are not as many, who adulterate the word of God,
but as of sincerity, but as from God, in the sight of God, speak we
in Christ.

III. Do we again begin to recommend ourselves? Unless we need as some

delivered, and who sought to destroy not only his flesh, but his soul also, *get an advantage over us*---For the loss of one soul is a common loss.

V. 12. *Now when I came to Troas*---It seems in that passage from *Asia* to *Macedonia*, of which a short account is given, *Acts* xx. 1, 2. Even though *a door was opened to me*---That is, there was free liberty to speak, and many were willing to hear: Yet,

V. 13. *I had no rest in my spirit*---From an earnest desire to know how my letter had been received: *because I did not find Titus*---In his return from you, *so I went forth into Macedonia*---Where, being much nearer, I might more easily be informed concerning you. The apostle resumes the thread of his discourse, ch. vii. 2. interposing an admirable digression, concerning what he had done and suffered elsewhere, the profit of which he by this means derives to the *Corinthians* also: and this as a prelude to his apology against the false apostles.

V. 14. *To triumph* implies not only victory, but an open manifestation of it. And as in triumphal processions, especially in the East, incense and perfumes were burnt near the conqueror, the apostle beautifully alludes to the circumstances in the following verse:

as likewise to the different effects which strong perfumes have upon different persons; some of whom they revive, while they throw others into the most violent disorders.

V. 15. *For we*---The Preachers of the gospel, *are to God a sweet odour of Christ*---God is well-pleased with this perfume diffused by us both *in them that believe and are saved* (treated of ch. iii. 1. ch. iv. 2.) *and in them that obstinately disbelieve, and consequently perish*, (treated of ch. iv. 3---6.)

V. 16. *And who is sufficient for these things?*---No man living, but by the power of God's Spirit.

V. 17. *For we are not as many who adulterate the word of God*---Like those vintners (so the Greek word implies) who mix their wines with baser liquors: *but as of sincerity*---Without any mixture; *but as from God*---This rises higher still; transmitting his pure word, not our own, *in the sight of God*---Whom we regard as always present, and noting every word of our tongue, *speak we*---The tongue is ours, but the power is God's, *in Christ*---Words which he gives, approves, and blesses.

V. 1. *Do we begin again to recommend ourselves?*---Is it needful? Have I nothing but my own word to recommend me? St. Paul chiefly

2 *do*, commendatory letters to you, or commendatory *letters* from
 3 you. Ye are our letter written on our hearts, known and read by all
 men: Manifestly declared to be the letter of Christ ministred by us,
 written not with ink, but with the spirit of the living God, not in tables
 4 of stone, but in the fleshly tables of the heart. Such trust have we in
 5 God through Christ. Not that we are sufficient of ourselves, to think
 6 any thing as from ourselves; but our sufficiency *is* from God: Who
 also hath made us able ministers of the new covenant, not of the letter,
 7 but of the Spirit; for the letter killeth, but the Spirit giveth life. And
 if the ministration of death engraven in letters of stones was glorious,
 so that the children of Israel could not look stedfastly on the face of
 8 Moses, because of the glory of his face, which is abolished: Shall not
 9 rather the ministration of the Spirit be glorious? For if the ministration
 of condemnation was glory, much more doth the ministration of righ-

chiefly here intends himself; though not excluding *Timotheus*, *Titus*, and *Silvanus*. *Unless we need*—As if he had said, do I indeed want such recommendation?

V. 2. *Ye are our commendatory letter*—More convincing than bare words could be, *written on our hearts*—Deeply engraven there, and plainly legible to all around us.

V. 3. *Manifestly declared to be the letter of Christ*—Which he has formed and published to the world; *ministred by us*—Whom he has used herein as his instruments; therefore ye are *our letter* also: *Written not in tables of stone*—Like the Ten Commandments, *but in the tender, living tables of their hearts*; God having taken away the hearts of stone, and given them hearts of flesh.

V. 4. *Such trust have we in God*—That is, we trust in God that this is so.

V. 5. *Not that we are sufficient of ourselves*—So much as to think one good thought; much less, to convert sinners.

V. 6. *Who also hath made us able ministers of the new covenant*—Of the new, evangelical dispensation. *Not of the law*, fitly called the *letter*, from God's literally writing it on the two tables, *but of the spirit*—Of the gospel-dispensation, which is written on the tables of our hearts by the spirit. *For the*

letter—The law, the *Mosaic* dispensation, *killeth*—Seals in death those who still cleave to it; *but the spirit*—The gospel conveying the spirit to those who receive it, *giveth life*—Both spiritual and eternal. Yea, if we adhere to the literal sense even of the moral law, if we regard only the precept and the sanction as they stand *in themselves*, not as they lead us to *Christ*, they are doubtless a *killing* ordinance, and bind us down under the sentence of death.

V. 7. *And if the ministration of death*—That is, the *Mosaic* dispensation, which proves such to those who prefer it to the gospel, the most considerable part of which was *engraven on those two stones*, was attended with so great glory.

V. 8. *The ministration of the spirit*—That is, the Christian dispensation.

V. 9. *The ministration of condemnation*—Such the *Mosaic* dispensation proved to all the *Jews* who rejected the gospel. Whereas through the gospel (hence called the *ministration of righteousness*, God both imputed and imparted righteousness to all believers. But how can the moral law (which alone was *engraven on stone*.) be the *ministration of condemnation*, if it requires no more than a *sincere* obedience, such as is proportioned

10 teousness abound in glory. For even that which was made glorious,
 11 had no glory in this respect, because of the glory that excelleth. For
 if that which is abolished *was* glorious, much more that which remaineth
 12 *is* glorious. Having therefore such hope, we use great plainness of speech.
 13 And not as Moses, *who* put a veil over his face, so that the children of
 Israel could not look stedfastly to the end of that which is abolished.
 14 But their understandings were blinded; and until this day the same veil
 remaineth unremoved on the reading of the Old Testament, which is
 15 taken away in Christ. But the veil lieth on their heart when Moses is
 16 read until this day. Nevertheless when it shall turn to the Lord, the
 17 veil shall be taken away. Now the Lord is that Spirit: and where the
 18 spirit of the Lord *is*, there is liberty. And we all with unveiled face,
 beholding as in a glass the glory of the Lord, are transformed into the
 same image, from glory to glory, as by the Spirit of the Lord.

to our infirm state? If this is sufficient to justify us, then the law ceases to be a *ministration of condemnation*. It becomes (flatly contrary to the apostle's doctrine) the *ministration of righteousness*.

V. 10. *It hath no glory in this respect, because of the glory that excelleth*—That is, none in comparison of this more excellent glory. The greater light swallows up the less.

V. 11. *That which remaineth*—That dispensation which remains to the end of the world: that spirit and life which remain for ever.

V. 12. *Having therefore this hope*—Being fully persuaded of this.

V. 13. *And we do not act as Moses did, who put a veil over his face*—Which is to be understood with regard to his writings also: So that the children of Israel could not look stedfastly to the end of that dispensation, which is now abolished. The end of this was Christ. The whole Mosaic dispensation tended to, and terminated in him. But, the Israelites had only a dim, wavering sight of him; of whom Moses spake in an obscure, covert manner.

V. 14. *The same veil remaineth on their*

understanding *unremoved*—Not so much as *folded back* (so the word implies) so as to admit a little, glimmering light, *on the public reading of the Old Testament*—The veil is not now on the face of Moses or of his writings, but *on the reading of them, and on the heart of them that believe not, which is taken away in Christ*—That is, from the heart of them that truly believe on him.

V. 16. *When it*—Their heart, *shall turn to the Lord*—To Christ, by living faith, *the veil is taken away*—That very moment, and they see, with the utmost clearness, how all the types and prophecies of the law are fully accomplished in him.

V. 17. *Now the Lord*—Christ, *is that Spirit of the law whereof I speak, to which the letter was intended to lead: and where the Spirit of the Lord*—Christ, *is, there is liberty*—Not the veil, the emblem of slavery. There is liberty from servile fear, liberty from the guilt and from the power of sin, liberty to behold with open face the glory of the Lord.

V. 18. *And accordingly all we that believe in him, beholding as in a glass*—In the mirror of the gospel, *the glory of the Lord*—His glorious love, *are transformed into the same*

IV. Therefore having this ministry, as we have received mercy, we faint
 2 not: But have renounced the hidden things of shame, not walking in
 craftiness, nor deceitfully corrupting the word of God; but by manifest-
 ation of the truth, commending ourselves to every man's conscience
 3 in the sight of God. But if our gospel also is veiled, it is veiled to them
 4 that perish; Whose unbelieving minds the God of this world hath
 blinded, lest the illumination of the glorious gospel of Christ, who is the
 5 image of God, should shine upon them. For we preach not ourselves,
 but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.
 6 For God, who commanded light to shine out of darkness, hath shined in
 our hearts, to enlighten *us* with the knowledge of the glory of God, in
 the face of Jesus Christ.

same image—Into the same love, *from one* degree of this *glory* to another, in a manner worthy of his almighty Spirit.

What a beautiful contrast is here! *Moses* saw the glory of the Lord, and it rendered his face so bright, that he covered it with a veil, *Israel* not being able to bear the reflected light. We behold his glory in the glass of his word, and our faces shine too. Yet we veil them not, but diffuse the lustre which is continually increasing, as we fix the eye of our mind more and more stedfastly on his glory displayed in the gospel.

V. 1. *Therefore having this ministry*—Spoken of ch. iii. 6. *as we have received mercy*—Have been mercifully supported in all our trials, *we faint not*—We desist not in any degree from our glorious enterprize.

V. 2. *But have renounced*—Set at open defiance, *the hidden things of shame*—All things which men need to hide or to be ashamed of; *not walking in craftiness*—Using no disguise, subtlety, guile; *nor privily corrupting the pure word of God*, by any additions or alterations, or by attempting to accommodate it to the taste of the hearers.

V. 3. *But if our gospel also*—As well as the law of *Moses*.

V. 4. *The god of this world*—What a sublime and horrible description of Satan! He

is indeed the god of all that believe not, and works in them with inconceivable energy, *hath blinded*—Not only veiled, the eye of their understanding. *Illumination* is properly the reflection or propagation of light, from those who are already enlightened, to others, *Who is the image of God*—Hence also we may understand, how great is the glory of *Christ*. He that sees the Son, sees the Father in the face of *Christ*. The Son exactly exhibits the Father to us.

V. 5. *For the fault is not in us*, neither in the doctrine they hear from us. *We preach not ourselves*—As able either to enlighten, or pardon, or sanctify you, *but Jesus Christ*—As your only wisdom, righteousness, sanctification: *And ourselves your servants*—Ready to do the meanest offices, for *Jesus' sake*—Not for honour, interest, or pleasure.

V. 6. *For God—hath shined in our hearts*—The hearts of all those whom the God of this world no longer blinds: God who is himself our light, not only the author of light, but also the fountain of it; *to enlighten us with the knowledge of the glory of God*—Of his glorious love, and of his glorious image: *in the face of Jesus Christ*—Which reflects his glory in another manner than the face of *Moses* did.

V. 7. *But*

7 But we have this treasure in earthen vessels, that the excellence of the
 8 power may be of God, and not of us. *We are* troubled on every side,
 9 yet not crushed; perplexed, but not in despair; Persecuted, but not
 10 forsaken; thrown down, but not destroyed; Always bearing about in the
 body, the dying of the Lord Jesus, that the life also of Jesus may be
 11 manifested in our body. We who live are always delivered unto death
 for the sake of Jesus, that the life also of Jesus may be manifested in our
 12 mortal body. So then death worketh in us, but life in you. Yet having
 13 the same Spirit of faith, according to what is written, * I believed, and
 14 therefore have I spoken; we also believe, and therefore speak: Knowing
 that he who raised up the Lord Jesus, will also raise us up by Jesus, and
 15 present us with you. For all things *are* for your sakes, that the over-
 flowing grace might through the thanksgiving of many abound to the
 16 glory of God. Therefore we faint not, but even though the outward

V. 7. *But we*—Not only the apostles, but all true believers, *have this treasure*—Of divine light, love, glory, *in earthen vessels*—In frail, feeble, perishing bodies. He proceeds to shew, that afflictions, yea, death itself is so far from hindering the ministration of the spirit, that they even further it, sharpen the ministers, and increase the fruits; *that the excellence of the power* which works these in us, *may undeniably appear to be of God.*

V. 8. *We are troubled*, &c. The four articles in this verse respect inward, the four in the next, outward afflictions. In each clause the former part shews the *earthen vessels*; the latter *the excellence of the power*. *Not crushed*—Not swallowed up in care and anxiety: *Perplexed*—What course to take, but never *despairing* of his power and love, to carry us through.

V. 10. *Always*—Wherever we go, *bearing about in the body the dying of the Lord Jesus*—Continually expecting to lay down our lives like him; *that the life also of Jesus might be manifested in our body*—That we may also rise and be glorified like him.

V. 11. *For we who yet live*—Who are not yet killed for the testimony of Jesus, *are*

always delivered unto death—Are perpetually in the very jaws of destruction; which we willingly submit to, that we may *obtain a better resurrection.*

V. 12. *So then death worketh in us, but life in you*—You live in peace; we die daily. Yet living or dying, so long as we believe, we cannot but speak.

V. 13. *Having the same spirit of faith*—Which animated the saints of old: *David* in particular when he said, *I believed, and therefore have I spoken*, (that is, I trusted in God, and therefore he hath put this song of praise in my mouth) *We also speak*—We preach the gospel, even in the midst of affliction and death, because we believe that God will *raise us up* from the dead, and will *present us*—Ministers, *with you*—All his members *faultless before his presence with exceeding joy.*

V. 15. *For all things*—Whether adverse or prosperous, *are for your sakes*—For the profit of all that believe, as well as all that preach, *that the overflowing grace*—Which continues you alive both in soul and body, *might abound yet more through the thanksgiving of many*—For thanksgiving invites more abundant grace.

V. 16. *Therefore*—Because of this grace,

we

17 man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh out for us a far more exceeding *and* eternal weight of glory: While we aim not at the things that are seen, but at the things that are not seen: for the things that are seen *are* temporal, but the things that are not seen *are* eternal.

V. For we know that if our earthly-house of *this* tabernacle be dissolved, we have a building from God, an house not made with hands, eternal in
2 the heavens. For in this we groan, earnestly desiring to be clothed upon,
3 with our house which is from heaven: If being clothed, we shall not be
4 found naked. For we who are in *this* tabernacle groan, being burdened; not that we would be unclothed, but clothed upon, that what is mortal
5 may be swallowed up of life. Now he that hath wrought us to this very
6 thing *is* God, who hath also given us the earnest of the Spirit. Therefore
we always behave undauntedly; knowing that while we are sojourning
7 in the body, we are absent from the Lord: (For we walk by faith, not

we faint not. The outward man—The body; *the inward man*—The soul.

V. 17. *Our light affliction*—The beauty and sublimity of St. Paul's expressions here, as descriptive of heavenly glory, opposed to temporal afflictions, surpass all imagination, and cannot be preserved in any translation or paraphrase, which after all must sink infinitely below the astonishing original.

V. 18. *The things that are seen*—Men, money, things of earth; *the things that are not seen*—God, grace, heaven.

V. 1. *Our earthly-house*—Which is only a tabernacle or tent, not designed for a lasting habitation.

V. 2. *Desiring to be clothed upon*—This body (which is now covered with flesh and blood) with the glorious house which is from heaven. Instead of flesh and blood, which cannot enter heaven, the rising body will be clothed or covered with what is analogous thereto, but incorruptible and immortal. Macarius speaks largely of this.

V. 3. *If being clothed*—With the image of God while we are in the body, *we shall not be found naked*—Of the wedding garment.

V. 4. *We groan being burdened*—The apostle speaks with exact propriety. A burden naturally expresses groans. And we are here burdened with numberless afflictions, infirmities, temptations, sins. *Not that we would be unclothed*—Not that we desire to remain without a body. Faith does not understand that philosophical contempt of what the wise Creator has given; *but clothed upon*—With the glorious, immortal, incorruptible, spiritual body, *that what is mortal*—This present mortal body, *may be swallowed up of life*—Covered with that which lives for ever.

V. 5. *Now he that has wrought us to this very thing*—This longing for immortality, *is God*: for none but God, none less than the Almighty, could have wrought this in us.

V. 6. *Therefore we behave undauntedly*—But most of all when we have death in view; *knowing that* our greatest happiness, lies beyond the grave.

V. 7. *For we cannot clearly see him in this life, wherein we walk by faith only*: an evidence indeed that necessarily implies a kind of *seeing him who is invisible*; yet as far beneath

8 by fight.) We behave undauntedly, *I say*, and are willing rather to be absent from the body, and present with the Lord.

9 Therefore we are ambitious, whether present, or absent, to be well-
10 pleasing to him. For we must all appear before the judgment-seat of
Christ, that every one may receive according to what he hath done in the
11 body, whether good or evil. Knowing therefore the terror of the Lord,
we persuade men: but we are made manifest to God, and I trust we are
12 made manifest in your consciences also. We do not again recommend
ourselves to you; but we give you an occasion of glorying on our behalf,
that ye may have something to *answer* them, who glory in appearance,
13 and not in heart. For if we are transported beyond ourselves, *it is to*
14 God; if we are sober, *it is* for your sakes. For the love of Christ con-
straineth us, while we thus judge, that if one died for all, then were all

beneath what we shall have in eternity, as it is above that of bare unassisted reason.

V. 8. *Present with the Lord*—This demonstrates that the happiness of the saints is not deferred till the resurrection.

V. 9. *Therefore we are ambitious*—The only ambition which has place in a Christian, *whether present*—In the body, or *absent*—From it.

V. 10. *For we all*—Apostles as well as other men, whether now present in the body, or absent from it, *must appear*—Openly, without covering, where all hidden things will be revealed; probably the sins even of the faithful, which were forgiven long before. For many of their good works, (as their repentance, their revenge against sin) cannot otherwise appear. But this will be done at their own desire, without grief, and without shame. *According to what he hath done in the body, whether good or evil*—In the body he did either good or evil. In the body he is recompensed accordingly.

V. 11. *Knowing therefore the terror of the Lord*, we the more earnestly *persuade men* to seek his favour: and as God knoweth this, *so I trust*, ye know it in your own consciences.

V. 12. *We do not say this*, as if we thought

there was any need of *again recommending ourselves to you*, but to give you an occasion of rejoicing and praising God, and to furnish you with an *answer* to those false apostles, who *glory in appearance*, but *not in heart*, being condemned by their own conscience.

V. 13. *For if we are transported beyond ourselves*—Or at least, appear so to to others, (treated of ver. 15—21.) speaking or writing with uncommon vehemence, *it is to God*—He understands (if men do not) the emotion which himself inspires. *If we be sober*—(Treated of ch. vi. 1—10.) If I proceed in a more calm, sedate manner, *it is for your sakes*—Even good men bear this, rather than the other method in their teachers. But these must obey God, who ever is offended by it.

V. 14. *For the love of Christ* to us and our love to him *constraineth us*—Both to the one and the other, beareth us on with such a strong, steady, prevailing influence, as winds and tides exert when they waft the vessel to its destined harbour; *while we thus judge, that if Christ died for all, then are all, even the best of men, naturally dead*—In a state of spiritual death, and liable to death eternal. For had any man been otherwise, *Christ* had not needed to have died for him.

V. 15. *And*

15 dead: And *that* he died for all, that they who live should not henceforth live to themselves, but to him who died for them, and rose again.
 16 So that we from this time know no one after the flesh; yea, if we have known even Christ after the flesh, yet now we know *him so* no
 17 more. Therefore if any one *be* in Christ, *there is* a new creation: the old things are passed away; behold, all things are become new:
 18 And all things *are* from God, who hath reconciled *us* to himself through
 19 Jesus Christ, and hath given to *us* the ministry of reconciliation: Namely, that God was in Christ, reconciling the world to himself, not imputing their trespasses to them, and hath committed to us the word of recon-
 20 ciliation. Therefore we are ambassadors for Christ, as though God were intreating by us: we beseech *you*, in Christ's stead, be ye reconciled to

V. 15. *And that he died for all*—That all might be saved, *that they who live*—That all who live upon the earth, *should not henceforth*—From the moment they know him, *live unto themselves*—Seek their own honour, profit, pleasure, *but unto him*—In all righteousness and true holiness.

V. 16. *So that we from this time*—That we knew the love of Christ, *know no one*—Neither ourselves, nor you, neither the rest of the apostles, (Gal. ii. 6.) nor any other person, *after the flesh*—According to his former state, country, descent, nobility, riches, power, wisdom. We fear not the great. We regard not the rich or wise. We account not the least less than ourselves. We consider all, only in order to save all. Who is he, that thus *knows no one after the flesh*? In what land do *these Christians* live? *Yea, if we have known even Christ after the flesh*—So as to love him barely with a natural love, so as to glory in having conversed with him on earth, so as to expect only temporal benefits from him.

V. 17. *Therefore if any one be in Christ*—A true believer in him, *there is a new creation*—Only the power that makes a world, can make a Christian. And when he is so created, *the old things are past away*—Of their own accord, even as snow in spring. Behold! the present, visible, undeniable

change! *All things are become new*—He has new life, new senses, new faculties, new affections, new appetites, new ideas and conceptions. His whole tenor of action and conversation is new, and he lives, as it were, in a new world. God, men, the whole creation, heaven, earth, and all therein, appear in a new light, and stand related to him in a new manner, since he was created anew in Christ Jesus.

V. 18. *And all these new things are from God*, considered under every notion as *reconciling us*—The world (ver. 19.) *to himself*.

V. 19. *Namely*—The sum of which is, God—The whole godhead, but more eminently God the Father, *was in Christ, reconciling the world*—Which was before at enmity with God, *to himself*—So taking away that enmity, which could no otherwise be removed than by the blood of the Son of God.

V. 20. *Therefore we are ambassadors for Christ—we beseech you in Christ's stead*—Herein the apostle might appear to some transported beyond himself. In general, he uses a more calm, sedate kind of exhortation, as in the beginning of the next chapter. What unparalleled condescension and divinely tender mercies are displayed in this verse? Did the judge ever beseech a condemned criminal, to accept of pardon? Does the creditor ever beseech a ruined debtor,

21 God. For he hath made him, who knew no sin, a sin-offering for us, that we might be made the righteousness of God through him.

VI. We then, *as* fellow-labourers, do also exhort you, not to receive the
2 grace of God in vain. (For he saith, * I have heard thee in an accepted
time, and in a day of salvation have I succoured thee. Behold, now is
3 the accepted time; behold, now *is* the day of salvation.) Giving no
4 offence in any thing, that the ministry be not blamed. But in all things
approving ourselves as the ministers of God, in much patience, in af-
5 flictions, in necessities, in distresses, In stripes, in imprisonments, in
6 tumults, in labours, in watchings, in fastings; By purity, by prudence, by
long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

debtor, to receive an acquittance, in full? Yet our Almighty Lord and our eternal Judge, not only vouchsafes to offer these blessings, but invites us, intreats us, and with the most tender importunity, solicits us, not to reject them.

V. 21. *He made him a sin-offering, who knew no sin*—A commendation peculiar to Christ: *for us*—Who knew no righteousness, who were inwardly and outwardly nothing but sin; who must have been consumed by the divine justice, had not this atonement been made for our sins, *that we might be made the righteousness of God through him*—Might *through him* be invested with that righteousness, first imputed to us, then implanted in us, which is in every sense *the righteousness of God*.

V. 1. *We then not only beseech, but as fellow-labourers with you, who are working out our own salvation do also exhort you, not to receive the grace of God, which we have been now describing, in vain.* We receive it by faith; and *not in vain*, if we add to this, persevering holiness.

V. 2. *For he saith*—The sense is, As of old there was a particular time, wherein God was pleased to pour out his peculiar blessing, so there is now. And this is the

particular time: this is a time of peculiar blessing.

V. 3. *Giving as far as in us lies no offence, that the ministry be not blamed on our account.*

V. 4. *But approving ourselves as the ministers of God*—Such as his ministers ought to be, *in much patience, shewn* 1. *In afflictions, necessities, distresses*, (all which are general terms) 2. *In stripes, imprisonments, tumults*, (which are particular sorts of affliction, necessity, distress) 3. *In labours, watchings, fastings*, voluntarily endured. All these are expressed in the plural number, to denote a variety of them. In *afflictions*, several ways to escape may appear, though none without difficulty; in *necessities*, one only, and that a difficult one; in *distresses*, none at all appears.

V. 5. *In tumults*—The Greek word implies such *attacks* as a man cannot stand against, but which bear him hither and thither by violence.

V. 6. *By prudence*—Spiritual, divine; not what the world terms so. Worldly prudence is the practical use of worldly wisdom: divine prudence is the due exercise of grace, making spiritual understanding go as far as possible. *By love unfeigned*—The chief fruit of the spirit.

5 D

V. 7. *By*

7 By the word of truth, by the power of God, by the armour of right-
8 teousness on the right-hand and the left: Through honour and dis-
9 honour, through evil report and good report, as deceivers, yet true, As
unknown, yet well-known; as dying, yet behold we live; as chastened,
10 yet not killed; As sorrowing yet always rejoicing; as poor, yet making
many rich; as having nothing, yet possessing all things.

11 O ye Corinthians, our mouth is opened toward you, our heart is en-
12 larged. Ye are not straitened in us; but ye are straitened in your own
13 bowels: Now for a recompence of the same, (I speak as to *my chil-*
14 *dren*) be ye also enlarged. Be not unequally yoked with unbelievers;
for what fellowship hath righteousness with unrighteousness? or what
15 communion hath light with darkness? And what concord hath Christ
16 with Belial? Or what part hath a believer with an infidel? And what

V. 7. *By the convincing and converting power of God*, accompanying his word; and also attesting it by divers miracles. *By the armour of righteousness on the right-hand and the left*—That is, on all sides, the panoply or whole armour of God.

V. 8. *By honour and dishonour*—When we are present; *by evil report and good report*—When we are absent. Who could bear honour and good report, were it not balanced by dishonour? *As deceivers*—Artful, designing men. So the world represents all true ministers of Christ; *yet true*—Upright, sincere, in the sight of God.

V. 9. *As unknown*—For the world knoweth us not, as it knew him not; *yet well known*—To God, and to those who are the seals of our ministry. *As dying, yet behold*—Suddenly, unexpectedly! God interposes, and *we live*.

V. 10. *As sorrowing*—For our own manifold imperfections, and for the sins and sufferings of our brethren; *yet always rejoicing*—In present peace, love, power, and a sure hope of future glory. *As having nothing, yet possessing all things*—For all things are ours, if we are Christ's. What a magnificence of thought is this!

V. 11. From the praise of the Christian ministry (which he began ch. ii. 14.) he now draws his affectionate exhortation. O

ye Corinthians—He seldom uses this appellation. But it has here a peculiar force. *Our mouth is opened toward you*—With uncommon freedom, because *our heart is enlarged in tenderness*.

V. 12. *Ye are not straitened in us*—Our heart is wide enough to receive you all: *but ye are straitened in your own bowels*—Your hearts are shut up, and so not capable of the blessings ye might enjoy.

V. 13. *Now for a recompence of the same*—Of my paternal tenderness, (*I speak as to my children*)—I ask nothing hard or grievous) *be ye so enlarged*—Open your hearts, first to God, and then to us: (So ch. viii. 5.) that God may dwell in you, ch. vi. 16—vii. 1. and that ye may receive us, ch. vii. 2.

V. 14. *Be not unequally yoked with unbelievers*—Christians with Jews or Heathens. The apostle particularly speaks of marriage. But the reason he urges equally holds against any needless intimacy with them. Of the five questions that follow, the three former contain the argument; the two latter, the conclusion.

V. 15. *What concord hath Christ*—Whom ye serve, *with Belial*—To whom they belong?

V. 16. *What agreement hath the temple of God with idols?*—If God would not endure idols

agreement hath the temple of God with idols? Now ye are the temple of the living God, as God hath said, * I will dwell in them, and walk in *them*, and I will be to them a God, and they shall be to me a people.
 17 † Therefore come out from among them, and be ye separate, and touch
 18 not the unclean person, saith the Lord, and I will receive you, § And will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.

VII. Having therefore, beloved, these promises, let us cleanse ourselves from all pollution of the flesh and of the spirit, perfecting holiness in the fear of God.

2 Receive us. We have hurt no man, we have corrupted no man, we
 3 have defrauded no man. I speak not, to condemn *you*; for I have said
 4 before, that ye are in our hearts, to live and to die with *you*. Great is

idols in any part of the land wherein he dwelt, how much less, under his own roof? He does not say, *with the temple of idols*. For idols do not dwell in their worshippers. As God hath said—To his antient church, and in them to all the Israel of God: *I will dwell in them, and walk in them*—The former signifying his perpetual presence; the latter his operation; and *I will be to them a God, and they shall be to me a people*—The sum of the whole gospel-covenant.

V. 17. *Touch not the unclean person*—Keep at the utmost distance from him; and *I will receive you*—Into my house and family.

V. 18. *And ye shall be to me sons and daughters, saith the Lord Almighty*—The promise made to Solomon, 1 Chron. xxviii. 6. is here applied to all believers: as the promise made particularly to Joshua is applied to them, Heb. xiii. 5. Who can express the worth, who can conceive the dignity, of this divine adoption? Yet it belongs to all who believe the gospel, who have faith in Christ. They have access to the Almighty; such free and welcome access, as a beloved child to an indulgent father. To him they may fly for aid in every difficulty, and from him obtain a supply in all their wants.

V. 1. *Let us cleanse ourselves*—This is the latter part of the exhortation, which was proposed ch. vi. 1. and resumed ver. 14. *from all pollution of the flesh*—All outward sin, and *of the spirit*—All inward. Yet let us not rest in negative religion, but *perfect holiness*—Carrying it to the height in all its branches, and enduring to the end in the loving fear of God, the sure foundation of all holiness.

V. 2. *Receive us*—The sum of what is said in this as well as in the tenth and following chapters. *We have hurt no man*—In his person, *we have corrupted no man*—In his principles, *we have defrauded no man*—Of his property. In this he intimates likewise the good he had done them, but with the utmost modesty, as it were not looking upon it.

V. 3. *I speak not to condemn you*—Not as if I accused you of laying this to my charge. I am so far from thinking so unkindly of you, that *ye are in our hearts, to live and die with you*—That is, I could rejoice to spend all my days with you.

V. 4. *I am filled with comfort*—Of this he treats, ver. 6, &c. of his joy, ver. 7, &c. of both, ver. 13.

V. 5. *Our*

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* Lev. xxvi. 11, &c. † Isaiah lii. 11. Zeph. iii. 19, 20. § Isaiah xliii. 6.

my freedom of speech toward you; great is my glorying over you: I am filled with comfort, I exceedingly abound with joy, over all our
 5 affliction. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; from without *were* fightings, from
 6 within *were* fears. But God who comforteth them that are brought low,
 7 comforted us by the coming of Titus. And not only by his coming, but also by the comfort wherewith he was comforted over you, when he told us your earnest desire, your grief, your zeal for me, so that I rejoiced the
 8 more. For I do not repent that I grieved you by the letter, though I did repent: (for I see that letter grieved you, though but for a season.)
 9 Now I rejoice, not that ye were grieved, but that ye grieved to repentance; for ye grieved in a godly manner, so that ye received damage
 10 by us in nothing. For godly sorrow worketh repentance unto salvation not to be repented of, whereas the sorrow of the world worketh death.
 11 For behold, this very thing, that ye sorrowed after a godly manner, how great diligence it wrought in you, yea, clearing of yourselves, yea, indignation, yea, fear, yea, vehement desire, yea, zeal, yea revenge? In all
 12 things ye have approved yourselves to be pure in this matter. And though I wrote to you, *it was* not for his sake who hath done the wrong,

V. 5. *Our flesh*—That is, we ourselves, *had no rest: from without*—From the Heathens, *were fightings*—Furious and cruel oppositions; *from within*—From our brethren, *were fears*—Lest they should be seduced.

V. 7. *Your earnest desire*—To rectify what had been amiss; *your grief*—For what had offended God, and troubled me.

V. 8. *I did repent*—That is, I felt a tender sorrow for having grieved you, till I saw the happy effect of it.

V. 10. *The sorrow of this world*—Sorrow that arises from worldly considerations, *worketh death*—Naturally tends to work, or occasion death, temporal, spiritual, and eternal.

V. 11. *How great diligence is wrought in you*—Shewn in all the following particulars. *Yea, clearing of yourselves*—Some had been more, some less faulty: whence

arose these various affections. Hence their *apologizing* and *indignation*, with respect to themselves; their *fear* and *desire*, with respect to the apostle: their *zeal* and *revenge*, with respect to the offender, yea, and themselves also. *Clearing of yourselves*—From either sharing in, or approving of his sin; *indignation*—That ye had not immediately corrected the offender; *fear*—Of God's displeasure, or lest I should come with a rod; *vehement desire*—To see me again: *zeal*—For the glory of God, and the soul of that sinner; *yea, revenge*—Ye took a kind of holy revenge upon yourselves, being scarce able to forgive yourselves. *In all things ye*—As a church, *have approved yourselves to be pure*—That is, free from blame, since ye received my letter.

V. 12. *It was not only or chiefly, for the sake of the incestuous person, or of his father; but to shew my care over you.*

V. 1. We

nor for his sake who had suffered it; but for the sake of manifesting to
 13 you in the sight of God our diligent care over you. Therefore we were
 comforted in your comfort, and we rejoiced the more exceedingly in the
 14 joy of Titus, because his spirit was refreshed by you all. So that if I
 had boasted any thing of you to him, I am not ashamed; but as we speak
 all things to you in truth, so also our boasting to Titus is found a
 15 truth. And his tender affection is more abundant toward you, calling
 to mind the obedience of you all, how ye received him with fear and
 16 trembling. I rejoice therefore, that I have confidence in you in all
 things.

VIII. Moreover, brethren, we declare to you the grace of God, bestowed
 2 on the churches in Macedonia; That in a great trial of affliction, their
 overflowing joy and their deep poverty abounded to the riches of their
 3 liberality: That to *their* power, I testify, and beyond *their* power, *they*
 4 were willing of themselves, Praying us with much intreaty, to receive the
 5 gift and take a part in ministering *it* to the saints. And *this they did*, not
 as we hoped; but first gave themselves to the Lord, and to us by the
 6 will of God: So that we desired Titus, that as he had begun before, so
 7 he would also compleat this gift among you. Therefore as ye abound
 in every thing, in faith, and utterance, and knowledge, and all diligence,
 8 and in your love to us, *see*, that ye abound in this grace also. I speak
 not by way of command, but that by the diligence of others, I may prove
 9 the sincerity of your love. For ye know the grace of our Lord Jesus
 Christ, that though he was rich, yet for your sake he became poor, that
 10 ye through his poverty might be rich. And herein I give *my* advice:
 for this is expedient for you, who have begun a year ago, not only to do,

V. 1. *We declare to you the grace of God*—Which evidently appeared by this happy effect.

V. 2. *In a great trial of affliction*—Being continually persecuted, harrassed, and plundered.

V. 4. *Praying us with much intreaty*—Probably St. Paul had lovingly admonished them, not to do beyond their power.

V. 5. *And not as we hoped*—That is, beyond all we could hope; *they gave them-*

selves to us, by the will of God—In obedience to his will, to be wholly directed by us.

V. 6. *As he had begun*—When he was with you before.

V. 9. *For ye know*—And this knowledge is the true source of love, *the grace*—The most sincere, most free, and most abundant love. *He became poor*—In becoming man, in all his life: in his death: *rich*—In the favour and image of God.

V. 12. *A man*—

11 but also to do it willingly. Now therefore compleat the work, that as
there was a ready will, so *there may* be also a performance, in proportion
 12 to what ye have. For if there be first a ready mind, a man is accepted,
 13 according to what he hath, not according to what he hath not. For *I do*
 14 not *mean*, that others should be eased, and you burthened; But by an
 equality *let* your abundance *be* at this time *a supply* to their want; that
 their abundance also may be a *supply* to your want, that there may be an
 15 equality, As it is written, * He that *had gathered* the most, had nothing
 over; and he that *had gathered* the least, did not lack.
 16 But thanks be to God, who putteth the same diligent care for you into
 17 the heart of Titus. For he accepted indeed the exhortation, but being
 18 more forward, he went to you of his own accord. And we have sent
 with him the brother, whose praise in the gospel is through all the
 19 churches: (And not only *so*, but he was also appointed by the churches
to be a fellow-traveller with us, with this gift, which is administred by us,
 to the glory of the Lord himself, and for *the declaration* of our ready
 20 mind.) Avoiding this, lest any one should blame us in this abundance,
 21 which is administred by us. For we provide things honest, not only
 22 before the Lord, but also before men. And we have sent with them our

V. 12. *A man*—Every believer, *is accepted*
 —With God, *according to what he hath*—
 And the same rule holds universally. Who-
 ever acknowledges himself to be a vile
 guilty sinner, and in consequence of this ac-
 knowledgment, flies for refuge to the wounds
 of a crucified Saviour, and relies on his
 merits alone for salvation, may in every cir-
 cumstance of life, apply this indulgent de-
 claration to himself.

V. 14. *That their abundance*—If need
 should so require, *may be*—At another
 time, *a supply to your want, that there may*
be an equality—No want on one side, no
 superfluity on the other. It may likewise
 have a further meaning: that as the tem-
 poral bounty of the Corinthians did supply
 the temporal wants of their poor brethren
 in Judea: so the prayers of these might be a
 means of bringing down many spiritual blef-
 sings on their benefactors. So that all the

spiritual wants of the one might be amply
 supplied; all the temporal of the other.

V. 15. *As it is written, he that had gathered*
the most, had nothing over; and he that had
gathered the least did not lack—That is, in
 which that Scripture is in another sense
 fulfilled.

V. 17. *Being more forward*—Than to
 need it, though he received it well.

V. 18. *We*—I and Timothy, *the brother*—
 The antients generally supposed this was St.
 Luke, *whose praise*—For faithfully dispensing
 the gospel, *is through all the churches*.

V. 19. *He was appointed by the churches*—
Of Macedonia, with this gift—Which they
 were carrying from Macedonia to Jerusalem:
for the declaration of our ready mind—
 That of Paul and his fellow-traveller, ready
 to be the servants of all.

V. 22. *With them*—With Titus and Luke;
our brother—Perhaps Apollos.

V. 23. *My*

brother, whom we have often proved diligent in many things, but now
 23 much more diligent, through his great confidence in you. If *any enquire*
 concerning Titus, *he is* my partner, and fellow-labourer with respect to
 you; or *concerning* our brethren, *they are* the messengers of the churches,
 24 the glory of Christ. Shew therefore to them before the churches the
 proof of your love and of our boasting on your behalf.

IX. For concerning the ministring to the saints, it is superfluous for me to
 2 write to you. For I know your readiness, which I boast concerning
 you to the Macedonians, that Achaia was ready a year ago, and your
 3 zeal hath provoked very many. Yet I have sent the brethren, lest our
 boasting of you on this head should be made vain, that, as I said, ye may
 4 be ready; Lest if any of the Macedonians come up with me, and find
 you unprepared, we (not to say you) be ashamed of this confident
 5 boasting. Therefore I thought it necessary, to desire the brethren to go
 before to you, and compleat this your bounty, which had been spoken of
 before, that it may be ready as a bounty, and not as *a matter* of covetous-
 6 ness. And this *I say*, He that soweth sparingly, shall also reap sparingly;
 7 and he that soweth bountifully, shall reap also bountifully: *Let every*
 man *do* as he chuseth in his heart, not grudgingly, or of necessity: * for
 8 God loveth a cheerful giver. And God *is* able to make all grace abound
 toward you, that having always all sufficiency in all things, ye may
 9 abound to every good work: (As it is written, † He hath scattered

V. 23. *My partner*—In my cares and labours: *the glory of Christ*—Signal instruments of advancing his glory.

V. 24. *Before the churches*—Present by their messengers.

V. 1. *To write to you*—Largely.

V. 2. *I boast to them of Macedonia*—With whom he then was.

V. 3. *I have sent the above-mentioned brethren* before me.

V. 5. *Spoken of before*—By me, to the Macedonians. *Not as a matter of covetousness*—As wrung by importunity from covetous persons.

V. 6. *He that soweth sparingly, shall reap sparingly; he that soweth bountifully, shall*

reap bountifully—A general rule. God will proportion the reward to the work, and the temper whence it proceeds.

V. 7. *Of necessity*—Because he cannot tell how to refuse.

V. 8. How remarkable are these words! Each is loaded with matter, and increases all the way it goes. *All grace*—Every kind of blessing, *that ye may abound to every good work*—God gives us every thing, that we may do good therewith, and so receive more blessings. All things in this life, even rewards, are to the faithful, seeds in order to a future harvest.

V. 9. *He hath scattered abroad*—(A generous word) with a full hand, without any anxious thought,

* Prov. xxii. 9. † Psalm cxii. 9.

abroad, he hath given to the poor; his righteousness remaineth for ever.
 10 † And he who supplieth seed to the sower, and bread for *your* food,
 will supply and multiply your seed sown, and increase the fruits of your
 11 righteousness :) Being enriched in every thing to all bountifulness, which
 12 worketh by us thanksgiving to God. For the administration of this
 service doth not only supply the necessities of the saints, but likewise
 13 aboundeth by many thanksgivings to God : (Who, by experiment of this
 administration, glorify God, for your avowed subjection to the gospel
 of Christ, and for your liberal communication to them and to all men :)
 14 And by their prayer for you, who long after you, for the exceeding
 15 grace of God which is in you. Thanks *be* to God for his unspeakable
 gift.

X. Now I Paul myself, who when present *am* base among you, but being
 absent am bold toward you, intreat you, by the meekness and gentleness
 2 of Christ, I beseech you, that I may not when I am present be bold with
 that confidence wherewith I think to be bold toward some, who think
 3 of us as walking after the flesh : For though we walk in the flesh, we do
 4 not war after the flesh : (For the weapons of our warfare *are* not carnal,

thought, which way each grain falls. *His righteousness*—His beneficence, with the blessed effects of it, *remaineth for ever*—Unexhausted, God still renewing his store.

V. 10. *And he who supplieth seed*—Opportunity and ability to help others, *and bread*—All things needful for your own souls and bodies, *will continually supply* you with that *seed*, yea *multiply* it to you more and more, *and increase the fruits of your righteousness*—The happy effects of your love to God and man.

V. 11. *Which worketh by us thanksgiving to God*—Both from us who distribute, and them who receive your bounty.

V. 13. *Your avowed subjection*—Openly testified by your actions, *to all men*—Who stand in need of it.

V. 15. *His unspeakable gift*—His outward and inward blessings, the number and excellence of which cannot be uttered.

V. 1. *Now I Paul myself*—A strongly em-

phatical expression, *who when present am base among you*—So probably some of the false teachers affirmed; copying after the *meekness and gentleness of Christ*, intreat, though I might command you.

V. 2. Do not constrain me *when present to be bold*—To exert my apostolical authority, *who think of us walking after the flesh*—As acting in a cowardly or crafty manner.

V. 3. *Though we walk after the flesh*—In mortal bodies, and consequently are not free from human weakness, yet *we do not war*—Against the world and the devil, *after the flesh*—By any carnal or worldly methods. Though the apostle here and in several other parts of this epistle, speaks in the plural number, for the sake of modesty and decency, yet he principally means himself. On him were these reflections thrown, and it is his own authority which he is vindicating.

V. 4. *For the weapons of our warfare*—Those we use in this war, *are not carnal*,
 but

but mighty through God to the throwing down of strong-holds,) 5 Destroying reasonings, and every high thing which exalteth itself against the knowledge of God, and bringing every thought into captivity to the 6 obedience of Christ, And being in readiness to avenge all disobedience, when your obedience is fulfilled.

7 Do ye look at the outward appearance of things? If any man be confident, that he is Christ's, let him again think this of himself, that as he is 8 Christ's, so *are* we also. Yea, if I should boast something more also of the authority which the Lord hath given us, for edification, and not for 9 your destruction, I should not be ashamed. That I may not seem as it 10 were to terrify you by letters. For *his* letters indeed, say they, *are* weighty and strong; but *his* bodily presence *is* weak, and *his* speech 11 contemptible. Let such an one think this, that such as we are in word by letters, when we are absent, such *are* we also in deed, when we are present.

12 For we presume not to equal or to compare ourselves with some of those who recommend themselves; but they among themselves limiting themselves, and comparing themselves with themselves, are not wise.

but spiritual, and therefore *mighty to the throwing down of strong-holds*—Of all the difficulties which men or devils can raise in our way. Though faith and prayer belong also to the Christian armour, (*Ephes. vi. 15, &c.*) yet the word of God seems to be here chiefly intended.

V. 5. *Destroying all vain reasonings, and every high thing which exalteth itself*—As a wall or rampart, *against the knowledge of God, and bringing every thought, or rather faculty of the mind, into captivity to the obedience of Christ*—Those evil reasonings are destroyed; The mind itself being overcome and taken captive, lays down all authority of its own, and entirely gives itself up, to perform, for the time to come, to Christ its conqueror, the obedience of faith.

V. 6. *Being in readiness to avenge all disobedience*—Not only by spiritual censure, but miraculous punishments: *when your obedience is fulfilled*—When the sound part of you

have given proof of your obedience, so that I am in no danger of punishing the innocent with the guilty.

V. 7. *Do ye look at the outward appearance of things?*—Does any of you judge of a minister of Christ, by his person, or any outward circumstance? *Let him again think this of himself*—Let him learn it from his own reflection, before I convince him by a severer method.

V. 8. *I should not be ashamed*—As having said more than I could make good.

V. 9. *I say this, that I may not seem to terrify you by letters*—Threatening more than I can perform.

V. 10. *His bodily presence is weak*—His stature (says St. Chrysostom) was low, his body crooked, and his head bald.

V. 12. *For we presume not*—A strong irony, *to equal ourselves*—As partners of the same office, or *to compare ourselves*—As part-takers of the same labour! *They among themselves*

13 But we will not boastingly extend ourselves beyond *our* measure; but according to the measure of the province which God hath allotted us, a
 14 measure to reach even unto you. For we do not extend ourselves excessively, as not reaching to you; for we are come even to you, in the
 15 gospel of Christ: Not boastingly extending ourselves beyond *our* measure, in the labour of others; but having hope, now your faith is increased, to be enlarged by you, *yet still* within our province, abundantly. So as to preach the gospel in the regions beyond you, not to
 17 boast in another's province of things made ready to our hand. But he
 18 that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

XI. I wish ye would bear a little with my folly; yea, bear with me.
 2 For I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.
 3 But I fear lest as the serpent deceived Eve through his subtilty, so your
 4 minds should be corrupted from the simplicity that is in Christ. If indeed he that cometh preach another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another

selves limiting themselves——Choosing and limiting their provinces according to their own fancy.

V. 13. *But we will not—*Like them, *boastingly extend ourselves beyond our measure, but according to the measure of the province which God hath allotted us—*To me, in particular, as the apostle of the *Gentiles, a measure which reaches even unto you.* God allotted to each apostle his province, and the measure, or bounds thereof.

V. 14. *We are come even to you—*By a gradual regular process, having taken the intermediate places in our way, in preaching the gospel of Christ.

V. 15. *Having hope, now your faith is increased—*So that you can the better spare us, *to be enlarged by you abundantly—*That is, enabled by you to go still further.

V. 16. *In the regions beyond you—*To the West and South, where the gospel had not yet been preached.

V. 1. *I wish ye would bear—*So does he pave the way, for what might otherwise have given offence: *with my folly—*Of commending myself; which to many may appear folly; and really would be so, were it not on this occasion absolutely necessary.

V. 2. *For—*The cause of his seeming folly is exprest in this and the following verse: the cause why they should bear with him, ver. 4.

V. 3. *But I fear—*Love is full of these fears, *lest as the serpent—*A most apposite comparison, *deceived Eve—*Simple, ignorant of evil, *by his subtilty—*Which is in the highest degree dangerous to such a disposition; *so your minds—*We might therefore be tempted, even if there were no sin in us, *might be corrupted—*Losing their virginal purity, *from the simplicity that is in Christ—*That simplicity which is lovingly intent on him alone, seeking no other person or thing.

V. 4. *If indeed—*Any could shew you another

5 gospel, which ye have not accepted, ye might well bear with *him*. But I
 6 suppose that I fall nothing short of the very chief apostles. For if *I am*
 7 unskilful in speech, yet not in knowledge: but we have been thoroughly
 8 made manifest to you in all things. Have I committed an offence in
 9 humbling myself, that ye might be exalted, because I have preached
 10 the gospel of God to you at free cost? I spoiled other churches, taking
 11 wages *of them* to serve you; and when I was present with you and
 12 wanted, I was chargeable to no man. For the brethren, who came from
 13 Macedonia, supplied my want; and I have in all things kept myself from
 14 being burdensome, and will keep *myself*. As the truth of Christ is in me;
 15 this my boasting shall not be stopped in the regions of Achaia. Where-
 16 fore? Because I love you not? God knoweth. But what I do, I will do,
 that I may cut off the occasion from them who desire occasion, that
 wherein they boast, they may be found even as we. For such *are* false
 apostles, deceitful workers, transforming themselves into apostles of Christ.
 And no marvel; for Satan himself is transformed into an angel of light.
 Therefore *it is* no great thing, if his ministers also be transformed as the
 ministers of righteousness; whose end shall be according to their works.
 I say again, Let no man think me a fool: but if otherwise, yet as a fool

another Saviour, a more powerful spirit, a better gospel, *ye might well bear with him*—But this is impossible.

V. 6. *If I am unskilful in speech*—If I speak in a plain, unadorned way, like an unlearned person. So the Greek word properly signifies.

V. 7. *Have I committed an offence*—Will any turn this into an objection, *in humbling myself*—To work at my trade, *that ye might be exalted*—To be children of God?

V. 8. *I spoiled other churches*—I, as it were took the spoils of them: it is a military term, *taking wages* (or *pay*, another military word) *of them*—When I came to you at first. *And when I was present with you and wanted*—My work not quite supplying my necessities, *I was chargeable to no man*—Of Corinth.

V. 9. *For I chose to receive help from the poor Macedonians, rather than the rich Corinthians!* Were the poor in all ages more generous than the rich?

V. 10. *This my boasting shall not be stopped*—For I will receive nothing from you.

V. 11. *Do I refuse to receive any thing of you, because I love you not? God knoweth that is not the case.*

V. 12. *Who desire occasion*—To censure me; *that wherein they boast, they may be found even as we*—They boasted of being *burthen-some to no man*. But it was a vain boast in them, though not in the apostle.

V. 14. *Satan himself is transformed*—Uses to transform himself; to put on the fairest appearances.

V. 15. *Therefore it is no great, no strange thing—whose end*—Notwithstanding all their disguises, *shall be according to their works.*

V. 16. *I say again*—He premises a new apology to this new commendation of himself. *Let no man think me a fool*—Let none think I do this, with the utmost necessity. *But if any do think me foolish herein, yet bear with my folly.*

V. 17. *I speak*

17 receive me, that I also may boast a little. What I speak, I speak not after
 18 the Lord; but as it were foolishly, in this confidence of boasting. Seeing
 19 many glory after the flesh, I will glory also. For ye, being wise, suffer
 20 fools willingly. For ye suffer, if a man enslave you, if he devour you,
 if he take from you, if he exalt himself, if he smite you on the face.
 21 I speak with regard to reproach, as though we had been weak: whereas
 in whatever any is confident, (I speak as a fool) I am confident also.
 22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they
 23 the seed of Abraham? so am I. Are they ministers of Christ?
 (I speak foolishly) I am more: in labours more abundant, in stripes
 24 above measure, in prisons more abundant, in deaths often. Five times I
 25 received from the Jews forty stripes save one. Thrice I was beaten with
 rods, once I was stoned, thrice I have been shipwrecked, a day and a night
 26 I passed in the deep: In journeyings often, in dangers from rivers, in
 dangers from robbers, in dangers from my own countrymen, in dangers
 from the heathen, in dangers in the city, in dangers in the wilderness, in
 27 dangers in the sea, in dangers among false brethren: In labour and toil,
 in watchings often, in hunger and thirst, in fastings often, in cold and
 28 nakedness. Beside the things which are from without, that which rusheth

V. 17. *I speak not after the Lord*—Not by an express command from him; though still under the direction of his Spirit: *but as it were foolishly*—In such a manner, as many may think foolish.

V. 18. *After the flesh*—That is, in external things.

V. 19. *Being wise*—A beautiful irony.

V. 20. *For ye suffer*—Not only the folly, but the gross abuses of those false apostles, *if a man enslave you*—Lord it over you in the most arbitrary manner, *if he devour you*—By his exorbitant demands, (notwithstanding his boast of not being burdensome) *if he take from you*—By open violence, *if he exalt himself*—By the most unbounded self-commendation, *if he smite you on the face* (a very possible case) under pretence of divine zeal.

V. 21. *I speak with regard to reproach, as though we had been weak*—I say, bear with me: even on supposition that the weakness be real, which they reproach me with.

V. 22. *Are they Hebrews, Israelites, the seed of Abraham*—These were the heads on which they boasted.

V. 23. *I am more so than they. In deaths often*—Surrounding me in the most dreadful forms.

V. 24. *Five times I received from the Jews forty stripes, save one*—Which was the utmost that the law allowed. With the Romans he sometimes pleaded his privilege as a Roman. But from the Jews he suffered all things.

V. 25. *Thrice I have been shipwrecked*—Before his voyage to Rome. *In the deep*—Probably floating on some part of the vessel.

V. 27. *In cold and nakedness*—Having no place where to lay my head: no convenient raiment to cover me: yet appearing before noblemen, governors, kings; and not being ashamed.

V. 28. *Beside the things which are from without*—Which I suffer on the account of others, namely, the care of all the churches

—A more

29 upon me daily, the care of all the churches. Who is weak, and I am not
 30 weak? Who is offended, and I burn not? Since I must glory, I will
 31 glory of the things that concern my infirmities. The God and Father of
 the Lord Jesus Christ, who is blessed for ever, knoweth that I lie not.
 32 In Damascus the governor under king Aretas kept the city of the
 33 Damascenes with a guard, being determined to apprehend me. But I was
 let down through a window in a basket by the wall, and escaped from his
 hands.

XII. Surely it is not expedient for me to boast: yet I will come to visions
 2 and revelations of the Lord. I knew a man in Christ, above fourteen
 years ago (whether in the body I know not, or out of the body I know
 3 not; God knoweth) such an one caught up to the third heaven. Yea,
 I knew such a man (whether in the body or out of the body, I know not,
 4 God knoweth) That he was caught up into paradise, and heard un-

—A more modest expression than if he had said, *the care of the whole church*—*All*—Even those I have not seen in the flesh. St. Peter himself could not have said this in so strong a sense.

V. 29. *Who*—So he had not only the care of the churches, but of every person therein, *is weak and I am not weak?*—By sympathy as well as by condescension. *Who is offended*—Hindered in, or turned out of, the good way, *and I burn not*—Being pained as though I had fire in my bosom.

V. 30. *I will glory of the things that concern my infirmities*—Of what shews my weakness, rather than my strength.

V. 32. *The governor under Aretas*—King of Arabia and Syria, of which Damascus was a chief city, willing to oblige the Jews, kept the city, setting guards at all the gates day and night.

V. 33. *Through a window*—Of an house which stood on the city wall.

V. 1. *It is not expedient*—Unless on so pressing an occasion. *Visions* are seen, *Revelations* heard.

V. 2. *I knew a man in Christ*—That is a Christian. It is plain from ver. 6, 7, that

he means himself, though in modesty he speaks as of a third person, *whether in the body, or out of the body, I know not*—It is equally possible with God to present distant things to the imagination in the body, as if the soul were absent from it, and present with them; or to transport both soul and body for what time he pleases to heaven; or to transport the soul only thither for a season, and in the mean time to preserve the body fit for its re-entrance. But since the apostle himself did not know, whether his soul was in the body, or whether one or both were actually in heaven, it would be vain curiosity for us to attempt determining it. *The third heaven*—Where God is; far above the aerial and the starry heaven. Some suppose it was here the apostle was let into the mystery of the future state of the church; and received his orders to turn from the Jews, and to go to the Gentiles.

V. 3. *Yea, I knew such a man*—That at another time.

V. 4. *He was caught up into paradise*—The seat of happy spirits in their separate state between death and the resurrection. *Things which*

- 5 speakable things, which it is not possible for man to utter. Of such an one I will glory; but I will not glory of myself, unless in my infirmities.
- 6 Yet if I should resolve to boast, I should not be a fool; for I speak the truth: but I forbear, lest any one should think of me above what he seeth me, or heareth from me.
- 7 And lest I should be lifted up with the abundance of the revelations, there was given me a thorn in the flesh, a messenger of Satan, to buffet me,
- 8 lest I should be lifted up. Concerning this, I besought the Lord thrice,
- 9 that it might depart from me. But he said to me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ
- 10 may rest upon me. Therefore I am well-pleased in weaknesses, in re-

which it is not possible for man to utter— Human language being incapable of expressing them. Here he anticipated the joyous rest of the righteous that die in the Lord. But this rapture did not precede, but follow after his being caught up to the third heaven. A strong intimation, that he must first discharge his mission, and then enter into glory. And beyond all doubt, such a foretaste of it, served to strengthen him in all his after-trials, when he could call to mind the very joy that was prepared for him.

V. 5. *Of such an one I will—I might, glory: but I will not glory of myself—* As considered in myself.

V. 6. *Yet if I should resolve to glory (referring to I might glory) of such a glorious revelation. I should not be a fool—* That is, it could not justly be accounted folly to relate the naked truth. *But I forbear—I speak sparingly of these things, for fear any one should think too highly of me—* O where is this fear now to be found? Who is afraid of this?

V. 7. *There was given me—* By the wise and gracious providence of God, *a thorn in the flesh—* A visitation more painful than any thorn sticking in the flesh, *a messenger or angel of Satan to buffet me—* Perhaps both visibly and invisibly: and the word in the original expresses the *present* as well as the

past time. - All kinds of affliction had befallen the apostle. Yet none of those did he deprecate. But here he speaks of one, as above all the rest, one that macerated him with weakness, and by the pain and ignominy of it, prevented his being lifted up more, or at least not less, than the most vehement head-ach could have done; which many of the ancients say he laboured under. St. Paul seems to have had a fresh fear of these buffetings every moment, when he so frequently represses himself in his boasting, though it was extorted from him by the utmost necessity.

V. 8. *Concerning this—* He had now forgot his being lifted up, *I besought the Lord thrice—* As our Lord besought his Father.

V. 9. *But he said to me—* In answer to my third request, *My grace is sufficient for thee—* How tender a repulse! We see there may be grace where there is the quickest sense of pain. *My strength is more illustriously displayed by the weakness of the instrument. Therefore I will glory in my weaknesses, rather than my revelations, that the strength of Christ may rest upon me.* The Greek word properly means, *may cover me all over like a tent.* We ought most willingly to accept whatever tends to this end, however contrary to flesh and blood.

V. 10. *Weaknesses—* Whether proceeding from Satan or men: *for when I am weak—*
Deeply

proaches, in necessities, in persecutions, in distresses for Christ's sake; for
 11 when I am weak, then I am strong. I am become a fool in boasting;
but ye have compelled me: for I ought to have been commended by
you: for in nothing have I fallen short of the very chief apostles, though
I am nothing.

12 Truly the signs of an apostle were wrought among you, in all patience,
 13 in signs, and wonders, and mighty deeds. For wherein were ye inferior
 to the other churches, unless that I myself was not burdensome to you?
 14 Forgive me this wrong. Behold the third time I am ready to come to
 you; yet I will not be burdensome to you; for I seek not yours, but you;
 for the children ought not to lay up treasure for the parents, but the
 15 parents for the children. And I will most gladly spend, and be spent for
 your souls, though the more abundantly I love you, the less I am loved.
 16 But be it so: I did not burden you: but being crafty, I caught you
 17 with guile. Did I make a gain of you by any of them whom I sent to
 18 you? I desired Titus, and with him I sent a brother. Did Titus
 make a gain of you? Did we not walk in the same spirit? In the
 same steps?

19 Think ye that we again excuse ourselves to you? We speak before
 20 God in Christ, and all things, beloved, for your edification. For I fear
 lest when I come, I should not find you such as I would, and *lest* I should
 be found by you such as ye would not: lest *there should be* contentions,
 envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:
 21 Lest my God should humble me when I come to you again, and I should

Deeply conscious of my weakness, *then* does the strength of *Christ* rest upon me.

V. 11. *Though I am nothing*—Of myself.

V. 14. *The third time*—Having been disappointed twice. *I seek not yours*—Your goods, *but you*—Your souls.

V. 15. *I will gladly spend*—All I have, *and be spent*—Myself.

V. 16. *But* some may object, though *I did not burden you*, though I did not take any thing of you myself, yet *being crafty I caught you with guile*—I did secretly by my messengers, what I would not do openly, or in person.

V. 17. I answer this lying accusation by appealing to plain fact. *Did I make a gain*

of you by Titus—Or any other of my messengers? You know the contrary.

It should be carefully observed, that St. Paul does not allow, but absolutely denies, *he had caught them with guile*—So that the common plea for guile, which has been often drawn from this text, is utterly without foundation.

V. 18. *I desired Titus*—To go to you.

V. 19. *Think ye, that we again excuse ourselves?*—That I speak this for my own sake? No, I speak all this for your sakes.

V. 21. *Who had sinned before*—My last coming to Corinth. *Uncleaness*—Of married persons; *Lasciviousness*—Against nature.

mourn over many of them who had sinned before, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

XIII. I am coming to you this third time: every word shall be established
 2 by the mouth of two or three witnesses. I told *you* before, and do tell
 you before-hand (though now absent, as if I were present the second time)
 those who had sinned before, and all the rest, that if I come again, I will not
 3 spare: Since ye seek a proof of Christ speaking in me, who is not weak
 4 toward you, but powerful among you. For though he was crucified
 through weakness, yet he liveth by the power of God: and we also are
 weak with him; but we shall live with him, by the power of God in you.
 5 Examine yourselves, whether ye are in the faith: prove yourselves. Do
 ye not know yourselves, That Jesus Christ is in you, unless ye are repro-
 6, 7 bates? And I trust, ye shall know, that we are not reprobates. Now
 I pray God, that ye may do no evil: not that we may appear approved,
 but that ye may do that which is good, though we should be as reprobates.
 8, 9 For we can do nothing against the truth, but for the truth. For we
 rejoice, when we are weak, and ye are strong: and this also we wish, *even*

V. 1. *I am coming this third time*—He had been coming twice before, though he did not actually come.

V. 2. *All the rest*—Who have since then sinned in any of these kinds. *I will not spare*—I will severely punish them.

V. 4. *He was crucified through weakness*—Through the impotence of human nature. *We are also weak with him*—We appear weak and despicable by partaking of the same sufferings for his sake; *but we shall live with him*—Being raised from the dead, by the power of God in you—By that divine energy, which is now in every believer. (ver. 5.)

V. 5. *Prove yourselves*—Whether ye are such as can, or *such as cannot bear the test*. This is the proper meaning of the word, which we translate *reprobates*. *Know ye not yourselves, that Jesus Christ is in you?*—All Christian believers know this, by the witness and by the fruit of his spirit. Some translate the words, *Jesus Christ is among you*, that is, in the church of Corinth, and

understand them of the miraculous gifts, and the power of *Christ* which attended the censures of the apostle.

V. 6. *And I trust ye shall know*—By proving yourselves, not by putting my authority to the proof.

V. 7. *I pray God, that ye may do no evil*—To give me occasion of shewing my apostolical power. I do not desire to *appear approved*—By miraculously punishing you; *but that ye may do that which is good, though we should be as reprobates*—Having no occasion to give that proof of our apostleship.

V. 8. *For we can do nothing against the truth*—Neither against that which is just and right, nor against those who walk according to the truth of the gospel.

V. 9. *For we rejoice when we are weak*—When we appear so, having no occasion to shew our apostolic power. *And this we wish, even your perfection*—In the faith that worketh by love.

V. 11. *Be*

10 your perfection. Therefore I write these things being absent, lest being present I should use severity, according to the power which the Lord hath given me, for edification, and not for destruction.

11- Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

12, 13 Salute one another with an holy kiss. All the saints salute you. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

V. 11. *Be perfect*—Aspire to the highest degree of holiness: *be of good comfort*—Filled with divine consolation, *be of one mind*—Desire, labour, pray for it, to the utmost degree that is possible.

V. 13. *The grace*—Or favour of our Lord Jesus Christ—By which alone we can come to the Father, *and the love of God*—Manifested to you, and abiding in you, *and the communion*—Or fellowship of the Holy Ghost—In all his gifts and graces.

It is with great reason that this comprehensive and instructive blessing is pronounced

at the close of our solemn assemblies. And it is a very indecent thing to see so many quitting them, or getting into postures of remove, before this short sentence can be ended.

How often have we heard this awful benediction pronounced? Let us study it more and more, that we may value it proportionably, that we may either deliver or receive it with becoming reverence; with eyes and hearts lifted up to God, *who giveth the blessing out of Sion, and life for evermore.*

N O T E S

O N

St. PAUL's Epistle to the GALATIANS.

THIS Epistle is not written, as most of St. Paul's are, to the Christians, of a particular city, but to those of a whole country in *Asia Minor*, the metropolis of which was *Ancyra*. These readily embraced the gospel; but after St. Paul had left them, certain men came among them, who (like those mentioned *Acts 15.*) taught, that it was necessary to be circumcised, and to keep the *Mosaic* law. They affirmed, that all the other apostles taught thus: that St. Paul was inferior to them: And that even he sometimes practised and recommended the law, though at other times he opposed it.

The first part therefore of this epistle is spent in vindicating himself and his doctrine; proving, 1. That he had it immediately from *Christ* himself, and that he was not inferior

to the other apostles: 2. That it was the very same which the other apostles preached: And 3. That his practice was consistent with his doctrine.

The second contains proofs drawn from the Old Testament, that the law and all its ceremonies were abolished by *Christ*.

The third contains practical inferences, closed with his usual benediction.

To be a little more distinct.

This epistle contains,

- | | | |
|--|----------------------|--------------------------------------|
| I. The inscription, | C. i. 1—5 | faith, and again reproves the |
| II. The calling the <i>Galatians</i> back to | | <i>Galatians</i> , C. iii. 1—iv. 11. |
| the true gospel; wherein he | | |
| 1. Reproves them for leaving it, 6—10 | | 4. Explains the same thing, by |
| 2. Asserts the authority of the | | an allegory taken out of the |
| gospel he had preached, who | | law itself, 12—31 |
| 1. Of a persecutor was made | | 5. Exhorts them to maintain |
| an apostle by an immediate | | their liberty, C. v. 1—12 |
| call from heaven, 11—17 | | Warns them, not to abuse |
| 2. Was no way inferior to | | it, and admonishes them |
| <i>Peter</i> himself, 18—C. ii. 21 | | to walk not after the flesh, |
| 3. Defends justification by | | but after the spirit, 13—C. vi. 10 |
| | III. The conclusion, | 11—18 |

G A L A T I A N S.

- I. **P**AUL, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)
- 2 And all the brethren who are with me, to the churches of Galatia;
- 3 Grace be to you, and peace from God the Father, and the Lord
- 4 Jesus Christ, Who gave himself for our sins, that he might deliver

V. 1. *Paul an apostle*—Here it was necessary for St. *Paul* to assert his authority. Otherwise he is very modest in the use of this title. He seldom mentions it, when he mentions others in the salutations with himself, as in the epistles to the *Philippians* and *Thessalonians*: or when he writes about secular affairs, as in that to *Philemon*: nor yet in writing to the *Hebrews*; because he was not properly their apostle: *not of men*—Not commissioned from them; but from God the Father, *neither by man*—Neither by any man as an instrument, but by Jesus Christ; *who raised him from the dead*—Of which it was the peculiar business of an apostle to bear witness.

V. 2. *And all the brethren*—Who agree with me in what I now write.

V. 4. *That he might deliver us from the present evil world*—From the guilt, wickedness, and misery wherein it is involved, and from its vain and foolish customs and pleasures; *according to the will of God*—Without any merit of ours. St. *Paul* begins most of his epistles with thanksgiving; but writing to the *Galatians*, he alters his stile, and first sets down his main proposition, That by the merits of *Christ* alone, *giving himself for our sins*, we are justified: neither does he term them (as he does others) either *saints*, *elect*, or *churches of God*.

V. 5. *To*

us from the present evil world, according to the will of our God
5 and Father, To him be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him who called you by the
7 grace of Christ to another gospel, Which is not another; but there are
8 some that trouble you, and would subvert the gospel of Christ. But if
we, or an angel from heaven preach to you another gospel than we have
9 preached to you, let him be accursed: As we have said before, so I say
now again, if any one preach to you another gospel than that ye received,
10 let him be accursed. For do I now satisfy men, or God? Or do I seek to
please men? For if I still pleased men, I should not be the servant of
Christ.

11 But I certify you, brethren, that the gospel which was preached by me
12 is not according to man. For neither did I receive it from man, neither
13 was I taught it, but by the revelation of Jesus Christ. For ye have heard

V. 5. *To whom be glory*—For this his gracious will.

V. 6. *I marvel that ye are removed so soon*—After my leaving you, from him who called you by the grace of Christ—His gracious gospel, and his gracious power.

V. 7. *Which—indeed—is not—properly*—another gospel. For what ye have now received is no gospel at all. It is not glad, but heavy tidings, as setting your acceptance with God upon terms impossible to be performed: *but there are some that trouble you*—The same word occurs, *Acts xv. 24* and *would*—If they were able, subvert or overthrow the gospel of Christ—The better to effect which, they suggest, that the other apostles, yea, and I myself insist upon the observance of the law.

V. 8. *But if we*—I and all the apostles; or an angel from heaven—If it were possible; preach another gospel, let him be accursed—Cut off from Christ and God.

V. 9. *As*—He speaks upon mature deliberation; after pausing, it seems, between the two verses, *we*—I and the brethren who are with me: *have said before*—Many times, in effect, if not in terms, *so I say*—All those brethren knew the truth of the

gospel. St. Paul knew the Galatians had received the true gospel.

V. 10. *For*—He adds the reason why he speaks so confidently; *do I now satisfy men?*—Is this what I aim at in preaching or writing? *If I still*—Since I was an apostle, pleased men—Studied to please them, if this were my motive of action: nay, if I did in fact please the men who know not God, *I should not be the servant of Christ*—Hear this all ye who vainly hope to keep in favour both with God and with the world!

V. 11. *But I certify you, brethren*—He does not till now give them even this appellation: *that the gospel which was preached by me*—Among you—is not according to man—Not from man, not by man, nor suited to the taste of man.

V. 12. *For neither did I receive it*—At once nor was I taught it—Slowly and gradually, by any man: *but by the revelation of Jesus Christ*—Our Lord revealed to him at first, his resurrection, ascension, and the calling of the Gentiles, and his own apostleship: and told him then, there were other things for which he would appear to him.

V. 13. *I persecuted the church of God*—That is, the believers in Christ.

V. 14. *Being*

of my behaviour in time past in the Jewish religion, that above measure
 14 I persecuted the church of God, and wasted it. And I profited in the
 Jewish religion above many of my years among my countrymen, being
 15 more abundantly zealous for the traditions of my fathers. But when it
 pleased God, who separated me from my mother's womb, and called me
 16 by his grace, To reveal his Son in me, that I might preach him among
 17 the Gentiles, I did not confer with flesh and blood: Neither did I go up
 to Jerusalem, to them that were apostles before me, but I immediately
 18 went into Arabia, and returned again to Damascus. Then after three
 19 years I went up to Jerusalem to visit Peter, and abode with him fifteen
 20 days. But other of the apostles I saw none, save James, the brother of
 21 the Lord. Now the things which I write to you, behold before God
 22 I lie not. Afterwards I came into the regions of Syria and Cilicia.
 23 And I was unknown by face to the churches of Judea which were in
 24 Christ. But only they had heard, He that persecuted us in time past, now
 preacheth the faith which once he destroyed. And they glorified God
 in me.

II. Then fourteen years after, I went up again to Jerusalem with Barnabas,

V. 14. *Being zealous of the unwritten traditions*—Over and above those written in the law.

V. 15. *But when it pleased God*—He ascribes nothing to his own merits, endeavours, or sincerity, *who separated me from my mother's womb*—Set me apart for an apostle, as he did *Jeremiah* for a prophet, (*Jer. i. 5.*) Such an unconditional predestination as this, may consist both with God's justice and mercy, *and called me by his grace*—By his free and almighty love, to be both a Christian and an apostle.

V. 16. *To reveal his son in me*—By the powerful operation of his spirit, (*2 Cor. iv. 6.*) as well as to me, by the heavenly vision; *that I might preach him to others*—Which I should have been ill qualified to do, had I not first known him myself: *I did not confer with flesh and blood*—Being fully satisfied of the divine will, and determined to obey, I took no counsel with any man, neither with my own reason or in-

clinations, which might have raised numberless objections.

V. 17. *Neither did I go up to Jerusalem*—The residence of the apostles; *but I immediately went into Arabia, and returned again to Damascus*—He presupposes the journey to Damascus, in which he was converted, as being known to them all.

V. 18. *Then after three years*—Wherein I had given full proof of my apostleship; *I went to visit Peter*—To converse with him.

V. 19. *But other of the apostles I saw none, save James the brother* (that is, the kinsman) *of the Lord*—Therefore when Barnabas is said to have brought him in to the apostles, *Acts ix. 27.* only St. Peter and St. James are meant.

V. 22. *I was unknown by face to the churches of Judea*—Except to that of Jerusalem.

V. 24. *In me*—That is, on my account.

V. 1. *Then fourteen years after*—My first journey thither, *I went up again to Jerusalem*
 —This

2 taking Titus also with me. But I went up by revelation, and laid before them the gospel, which I preach among the Gentiles; but severally to those of eminence, lest by any means I should run, or should have run in
3 vain. (But neither was Titus, who was with me, being a Greek, com-
4 pelled to be circumcised, Because of false brethren introduced unawares, who had slipped in, to spy out our liberty, which we have through Christ
5 Jesus, that they might bring us into bondage: To whom we did not yield by submission, no not an hour, that the truth of the gospel might
6 continue with you.) And they who undoubtedly were something, (but whatsoever they were, it is no difference to me: God accepteth no
7 man's person) they who undoubtedly were something, added nothing to me. But on the contrary, when they saw that I was intrusted with the

—This seems to be the journey mentioned *Acts* 15. Several passages here referring to that great council, wherein all the apostles shewed, that they were of the same judgment with him.

V. 2. *I went up*—Not by any command from them, but by an express revelation from God. and laid before them—The chief of the church in *Jerusalem*, the gospel which I preach among the Gentiles—(*Acts* xv. 4.) Touching justification by faith alone: Not that they might confirm me therein; but that I might remove prejudice from them. Yet not publickly at first, but severally to those of eminence—Speaking to them one by one; lest I should run, or should have run in vain—Lest I should lose the fruit either of my present or past labours. For they might have greatly hindered this, had they not been fully satisfied both of his mission and doctrine. The word *run* beautifully expresses the swift progress of the gospel.

V. 3. *But neither was Titus who was with me*—When I conversed with them, compelled to be circumcised—A clear proof that none of the apostles insisted on the circumcising Gentile believers. The sense is, and it is true, some of those false brethren, would fain have compelled Titus to be circumcised. But I utterly refused it.

V. 4. *Because of false brethren*—Who

seem to have urged it, introduced unawares—Into some of those private conferences at *Jerusalem*, who had slipped in, to spy out our liberty—From the ceremonial law, that they might—If possible, bring us into that bondage again.

V. 5. *To whom we did not yield by submission*—Although in love he would have yielded to any. With such wonderful prudence did the apostle use his Christian liberty: circumcising *Timothy* (*Acts* xvi. 3.) because of weak brethren: but not *Titus*, because of false brethren; that the truth of the gospel—That is, the true genuine gospel, might continue with you—With you Gentiles. So we defend, for your sakes, the privilege which you would give up.

V. 6. *And they who undoubtedly were something*—Above all others: (What they were—How eminent soever, it is no difference to me—So that I should alter either my doctrine or my practice: God accepteth no man's person—For any eminence in gifts or outward prerogatives) in that conference added nothing to me—Neither as to doctrine, nor mission.

V. 7. *But when they saw*—By the effects which I laid before them, (ver. 8. *Acts* xv. 12.) that I was entrusted with the gospel of the uncircumcision—That is, with the charge of preaching it to the uncircumcised heathens.

V. 8. *For*

gospel of the uncircumcision, as Peter *with that* of the circumcision:
 8 (For he that wrought effectually in Peter for the apostleship of the circumcision, wrought likewise effectually in me toward the Gentiles:)
 9 And when James, and Cephas, and John, who undoubtedly were pillars, knew the grace that was given to me, they gave the right-hands of fellowship to me, and Barnabas, that we *should go* to the Gentiles, and they to
 10 the circumcision: Only *they desired* that we would be mindful of the
 11 poor, which very thing I also was forward to do. But when Cephas came to Antioch, I withstood him to the face, because he was to be blamed.
 12 For before some came from James, he ate with the Gentiles; but when they were come, he withdrew and separated himself, fearing those of the
 13 circumcision. And the other Jews also dissembled with him, so that even
 14 Barnabas was carried away with their dissimulation. But when I saw, that they did not walk uprightly, according to the truth of the gospel, I said to Peter before *them* all, If thou being a Jew, livest after the manner

V. 8. *For he that wrought effectually in Peter for the apostle of the circumcision*—To qualify him for, and support him in, the discharge of that office to the *Jews*, wrought likewise effectually in and by me, for and in the discharge of my office toward the *Gentiles*.

V. 9. *And when James*—Probably named first, because he was Bishop of the church in *Jerusalem*, and *Cephas*—Speaking of him at *Jerusalem*, he calls him by his *Hebrew* name, and *John*—Hence it appears that he also was at the council, though he is not particularly named in the *Acts*: *Who undoubtedly were pillars*—The principal supporters and defenders of the gospel; *knew*—After they had heard the account I gave them, the *grace*—Of apostleship, which was given me, *they*—In the name of all, gave to me and *Barnabas*—My fellow-labourer, the *right-hands of fellowship*—They gave us their hands, in token of receiving us as their fellow-labourers, mutually agreeing, *that we*—I and those in union with me, *should go* to the *Gentiles*—Chiefly, and *they*—With those that were in union with them, chiefly to the *circumcision*—The *Jews*.

V. 10. *Of the poor*—The poor Christians in *Judea*, who had lost all they had for *Christ's* sake.

V. 11. *But*—The argument here comes to the height. *Paul* reproves *Peter* himself. So far was he from receiving his doctrine from man, or from being inferior to the chief of the apostles, *when Peter*—Afterwards, came to *Antioch*—Then the chief of all the *Gentile* churches, *I withstood him to the face*, because he was to be blamed—For fear of man, ver. 12. for dissimulation, ver. 13. and for not walking uprightly, ver. 14.

V. 13. *And the other believing Jews*—Who were at *Antioch*, dissembled with him; so that even *Barnabas* was carried away with their dissimulation—Was borne away as with a torrent, into the same ill practice.

V. 14. *I said to Cephas before them all*—See *Paul* single against *Peter* and all the *Jews*! *If thou being a Jew*, yet livest in thy ordinary conversation, *after the manner of the Gentiles*—Not observing the ceremonial law, which thou knowest to be now abolished, *why compellest thou the Gentiles*—By withdrawing thyself, and all the ministers from them;

of the Gentiles, and not of the Jews, why compellest thou the Gentiles to
 15 judaize? We *who are* Jews by nature, and not sinners of the Gentiles,
 16 Even we (knowing that a man is not justified by the works of the law,
 but by the faith of Jesus Christ) have believed in Christ Jesus, that we
 might be justified by the faith of Christ, and not by the works of the law ;
 17 because by the works of the law no flesh shall be justified. But if, while
 we seek to be justified by Christ, we also are found sinners, is Christ
 18 therefore the minister of sin? God forbid. For if I build again the things
 19 which I destroyed, I make myself a transgressor. For I through the law

them; either to judaize, to keep the ceremonial law, or to be excluded from church-communion?

V. 15. *We*—St. Paul, to spare St. Peter, drops the first person singular, and speaks in the plural number. Ver. 18. he speaks in the first person singular again by a figure, and without a figure, ver. 19, &c. *who are Jews by nature*—By birth, not profelytes only, and not sinners of the Gentiles—That is, not sinful Gentiles, not such gross, enormous, abandoned sinners, as the Heathens generally were.

V. 16. *Knowing that a man is not justified by the works of the law*—Not even of the moral, much less the ceremonial law, but by the faith of Jesus Christ—That is, by faith in him. The name *Jesus* was first known by the Gentiles; the name *Christ* by the Jews. And they are not always placed promiscuously, but generally in a more solemn way of speaking, the apostle says *Christ Jesus*, in a more familiar, *Jesus Christ*, even we—And how much more must the Gentiles, who have still less pretence to depend on their own works? *Have believed*—Knowing there is no other way. *Because*—Considering the demands of the law, and the state of human nature, it is evident, that by the works of the law—By such an obedience as it requires, shall no flesh living—No human creature, Jew or Gentile, be justified. Hitherto St. Paul had been considering that single question, “Are Christians obliged to observe the ceremonial law?” But he here

insensibly goes farther, and by citing this Scripture shews, that what he spoke directly of the ceremonial, included also the moral law. For *David* undoubtedly did so, when he said (*Psalms* cxliii. 2. the place here referred to) *in thy sight shall no man living be justified*: Which the apostle likewise explains, *Rom.* iii. 19, 20. in such a manner, as can agree to none but the moral law.

V. 17. *But if, while we seek to be justified by Christ, we ourselves are still found sinners*—If we continue in sin, will it therefore follow that *Christ* is the minister or countenancer of sin?

V. 18. By no means! *For if I build again*—By my sinful practice, the things which I destroyed—By my preaching, I only make myself—Or shew myself, not *Christ*, to be a transgressor; the whole blame lies on me, not him or his gospel. As if he had said, the objection were just, if the gospel promised justification to men continuing in sin. But it does not. Therefore if any who profess the gospel, do not live according to it, they are sinners, it is certain; but not justified, and so the gospel is clear.

V. 19. *For I through the law*—Applied by the spirit to my heart, and deeply convincing me of my utter sinfulness, and helplessness, am dead to the law—To all hope of justification from it, that I may live to God—Not continue in sin. For this very end am I (in this sense) freed from the law, that I may be freed from sin.

V. 20. The

20 am dead to the law, that I may live to God. I am crucified with Christ, and I live no longer, but Christ liveth in me, and the life that I now live in the flesh, I live by faith in the Son of God, who loved me and delivered up himself for me. I do not make void the grace of God: for if righteousness is by the law, then Christ died in vain.

III. O thoughtless Galatians, who hath bewitched you, before whose eyes
2 Jesus Christ hath been evidently set forth, crucified among you! This
only would I learn of you, Did ye receive the spirit, by the works of the
3 law, or by the hearing of faith? Are ye so thoughtless? Having begun
4 in the spirit, are ye now made perfect by the flesh? Have ye suffered so
5 many things in vain? If it be yet in vain? Doth he that ministreth the

V. 20. The apostle goes on to describe, how he is freed from sin; how far he is from continuing therein. *I am crucified with Christ*—Made conformable to his death; *the body of sin is destroyed*, (Rom. vi. 6.) *and I*—As to my corrupt nature, *live no longer*—Being dead to sin: but Christ liveth in me—Is a fountain of life in my inmost soul, from which all my tempers, words, and actions flow. *And the life that I now live in the flesh*—Even in this mortal body, *I live by faith in the Son of God*—I derive every moment from that supernatural principle; from a divine evidence and conviction, that *he loved me, and delivered up himself for me*.

V. 21. Meantime *I do not make void*—In seeking to be justified by my own works; *the grace of God*—The free love of God in Christ Jesus. But they do, who seek justification by the law: *for if righteousness is by the law*—If men might be justified by their obedience to the law, moral, or ceremonial, *then Christ died in vain*—Without any necessity for it, since men might have been saved without his death; might by their own obedience have been both discharged from condemnation, and entitled to eternal life.

V. 1. O thoughtless Galatians—He breaks in upon them, with a beautiful abruptness, *who hath bewitched you*—Thus to contradict both your own reason and experience,

before whose eyes Jesus Christ has been as evidently set forth—By our preaching, as if he had been crucified among you.

V. 2. *This only would I learn of you*—That is, this one argument might convince you. *Did ye receive the witness and the fruit of the spirit, by performing the works of the law, or by hearing of and receiving faith?*

V. 3. *Are ye so thoughtless?*—As not to consider what ye have yourselves experienced? *Having begun in the spirit*—Having set out under the light and power of the spirit by faith; do ye now, when ye ought to be more spiritual, and more acquainted with the power of faith, expect to be *made perfect by the flesh?* Do ye think to compleat either your justification or sanctification, by giving up that faith, and depending on the law, which is a gross and carnal thing when opposed to the gospel?

V. 4. *Have ye suffered?*—Both from the zealous Jews and from the Heathens, *so many things*—For adhering to the gospel, *in vain*—So as to lose all the blessings which ye might have obtained, by enduring to the end, *if it be yet in vain*—As if he had said, I hope better things, even that ye will endure to the end.

V. 5. And at the present time, *doth he that ministreth the gift of the spirit to you, and worketh miracles among you, do it by the works*

spirit to you, and worketh miracles among you, *do it* by the works of the law, or by the hearing of faith? As Abraham * believed God, and it was imputed to him for righteousness. Know then, that they who are of faith, these are the sons of Abraham. And the Scripture foreseeing that God would justify the Gentiles by faith, declared before the glad tidings to Abraham, † In thee shall all the nations be blessed. So then they who are of faith are blessed with faithful Abraham. For as many as are of the works of the law are under a curse; for it is written, ‡ Cursed is every one who continueth not in all things which are written in the book of the law, to do them. But that none is justified by the law in the sight of God, is evident; for * the just shall live by faith. Now the law is not of faith; but † he that doeth them, shall live by them. Christ hath redeemed us from the curse of the law, being made a curse for us: (for it

works of the law? That is, in confirmation of his preaching justification by works? Or of his preaching justification by faith?

V. 6. Doubtless in confirmation of that grand doctrine, that we are justified by faith, even as Abraham was. The apostle both in this and in the epistle to the *Romans*, makes great use of the instance of Abraham: the rather, because from Abraham the *Jews* drew their great argument (as they do this day) both for their own continuance in Judaism, and for denying the *Gentiles* to be the church of God.

V. 7. Know then, that they who are partakers of his faith, and these only, are the sons of Abraham; and therefore heirs of the promises made to him.

V. 8. And the scripture—That is, the Holy Spirit, who gave the Scripture, foreseeing that God would justify the *Gentiles* also by faith, declared before—So great is the excellency and fulness of the Scripture, that all things which can ever be controverted, are therein both foreseen and determined, in or through thee—As the Father of the *Messiah*, shall all the nations be blessed.

V. 9. So then all they, and they only, who are of faith—Who truly believe, are blessed

with faithful Abraham—Receive the blessing as he did, namely, by faith.

V. 10. They only receive it: for as many as are of the works of the law—As God deals with on that footing, only on the terms the law proposes, are under a curse; for it is written, Cursed is every one, who continueth not in all the things which are written in the law—Who continueth not, in all the things—So it requires what no man can perform; namely, perfect, uninterrupted and perpetual obedience.

V. 11. But that none is justified by his obedience to the law in the sight of God—Whatever may be done in the sight of man, is farther evident from the words of *Habakkuk*, The just shall live by faith—That is, the man who is accounted just or righteous before God, shall continue in a state of acceptance, life, and salvation, by faith. This is the way God hath chosen.

V. 12. Now the law is not of faith—But quite opposite to it. It does not say, believe, but do.

V. 13. Christ—Christ alone. The abruptness of the sentence shews an holy indignation at those who reject so great a blessing: hath redeemed us—Whether *Jews* or *Gentiles*,

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* Gen. xv. 6. † Gen. xii. 3. ‡ Deut. xxvii. 26. * Hab. ii. 4. † Lev. xviii. 5.

14 is written, || Cursed is every one that hangeth on a tree :) That the blessing of Abraham might come on the Gentiles through Christ Jesus, 15 that we might receive the promise of the spirit through faith. I speak after the manner of men; though it be but a man's covenant, yet if it be 16 confirmed, none disannulleth or addeth thereto. Now the promises were made to Abraham and his seed. He saith not, And to seeds, as of 17 many: but as of one, || And to thy seed, which is Christ. And this I say, the covenant which was before confirmed of God through Christ, the law which was four hundred and thirty years after, doth not disannul, so 18 as to make the promise of no effect. And again, if the inheritance, be by the law, it is no more by promise; but God gave it to Abraham by 19 promise. Wherefore then was the law? It was added because of trans-

at an high price, *from the curse of the law*—The curse of God, which the law denounces against all transgressors of it, *being made a curse for us*—Taking the curse upon himself, that we might be delivered from it, willingly submitting to that death, which the law pronounces peculiarly accursed.

V. 14. *That the blessing of Abraham*—The blessing promised to him, *might come on the Gentiles*—Also, *that we*, who believe, whether Jews or Gentiles, *might receive the promise of the spirit*—Which includes all the other promises, *through faith*—Not by works: for faith looks wholly to the promise.

V. 15. *I speak after the manner of men*—I illustrate this by a similar instance, taken from the practice of men. *Though it be but a man's covenant, yet if it be once legally confirmed, none*—No, not the covenanting himself, (unless something unforeseen occur, which cannot be the case with God) *disannulleth or addeth thereto*—Any new conditions.

V. 16. *Now the promises were made to Abraham and his seed*—Several promises were made to Abraham. But the chief of all, and which was several times repeated, was that of the blessing through Christ. He—That is, God, *saith not, and to seeds, as of many*—

As if the promise were made to several kinds of seed; *but as of one*—That is, one kind of seed, one posterity, one kind of sons. And to all these the blessing belonged by promise, *which is Christ*—Including all that believe in him.

V. 17. *And this I say*—What I mean is this. *The covenant which was before confirmed of God*—By the promise itself, by the repetition of it, and by a solemn oath, concerning the blessing all nations through Christ, *the law which was four hundred and thirty years after*—(Counting from the time when the promise was first made to Abraham, Gen. xii. 2, 3.) *doth not disannul, so as to make the promise of no effect*—With regard to all nations, if only the Jewish were to receive it: yea, with regard to them also, if it was *by works*, so as to supersede it, and introduce another way of obtaining the blessing.

V. 18. *And again*—This is a new argument. The former was drawn from the time, this from the nature of the transaction, *if the eternal inheritance be obtained by keeping the law, it is no more by virtue of the free promise*—These being just opposite to each other. But it is by promise. Therefore it is not by the law.

V. 19. *It (the ceremonial law) was added—*
To

|| Deut. xxi. 23. || Gen. xxii. 18.

gressions, till the seed should come, to whom the promise was made :
 20 *and it was* ordained by angels, in the hand of a Mediator. Now the
 21 Mediator is not a *Mediator* of one ; but God is one. *Is* then the law
 against the promises of God ? God forbid. But if there had been a law
 which could have given life, verily righteousness would have been by
 22 the law. But the Scripture hath concluded all under sin, that the promise
 23 by faith of Jesus Christ might be given to them that believe. But before
 faith came, we were kept under the law, shut up together unto the faith
 24 which was to be revealed. Wherefore the law was our school-master
 25 unto Christ, that we might be justified by faith. But faith being come,
 26 we are no longer under a school-master. For ye are all sons of God by

To the *promise, because of transgressions*—Probably, the yoke of the ceremonial law was inflicted as a punishment for the national sin of idolatry : (*Exod. xxxii. 1.*) at least the more grievous parts of it : and the whole of it was a prophetic type of *Christ*. The moral law was added to the promise, to discover and restrain transgressions, to convince men of their guilt and need of the promise, and give some check to sin. And *this* law passeth not away : but the ceremonial law was only introduced till Christ, the seed to or through whom the promise was made, should come. *And it was ordained by angels in the hand of a Mediator*—It was not given to *Israel*, like the promise to *Abraham*, immediately from God himself, but was conveyed by the ministry of angels to *Moses*, and delivered into his hands as a Mediator between God and them, to remind them of the great Mediator.

V. 20. *Now the Mediator is not a Mediator of one*—There must be two parties, or there can be no Mediator between them : but God who made the free promise to *Abraham*, is only one of the parties. The other, *Abraham*, was not present at the time of *Moses*. Therefore in the other promise *Moses* had nothing to do. The law, wherein he was concerned, was a transaction of quite another nature.

V. 21. *Will it follow from hence, that the law is against*—Opposite to the promises of God ? By no means. They are well con-

sistent. But yet the law cannot give life, as the promise doth. *If there had been a law which could have given life*—Which could have entitled a sinner to life, God would have spared his own son, and *righteousness*, or justification, with all the blessings consequent upon it, *would have been by* that law.

V. 22. *But on the contrary the Scripture, wherein that law is written, hath concluded all under sin*—Hath shut them up together (so the word properly signifies) as in a prison, under sentence of death, to the end that all being cut off from expecting justification by the law, the promise might be freely given to them that believe.

V. 23. *But before faith*—That is the gospel dispensation, *came, we were kept*—As in close study, *under the law*—The *Mosaic* dispensation, *shut up unto the faith which was to be revealed*—Reserved and prepared for the gospel dispensation.

V. 24. *Wherefore the law was our school-master unto Christ*—It was designed to train us up for *Christ*. And this it did both by its commands, which shewed the need we had of his atonement, and its ceremonies, which all pointed us to him.

V. 25. *But faith*—That is, the gospel dispensation, *being come, We are no longer under that school-master*, the *Mosaic* dispensation.

V. 26. *For ye*—Christians, *are all adult sons of God*—And so need a school-master no longer.

V. 27. *For*

27 faith in Jesus Christ. For as many of you as have been baptized into
 28 Christ, have put on Christ. There is neither Jew nor Greek, there is
 neither bond nor free, there is neither male nor female; for ye are all
 29 one in Christ Jesus. And if ye *are* Christ's, then are ye the seed of
 Abraham, and heirs according to the promise.

IV. Now I say the heir, as long as he is a child, differeth nothing from a
 2 servant, though he be lord of all; But is under tutors and stewards, till the
 3 time appointed by the father. So we also, when we were children, were
 4 in bondage under the elements of the world. But when the fulness of
 the time was come, God sent forth his son made of a woman, made under
 5 the law, To redeem those under the law, that we might receive the
 6 adoption of sons. And because ye are sons, God hath sent forth the
 7 spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou

V. 27. *For as many of you as have testified your faith, by being baptized in the name of Christ, have put on Christ*—Have received him as your righteousness, and are therefore sons of God through him.

V. 28. *There is neither Jew nor Greek*—That is, there is no difference between them; they are equally accepted through faith. *There is neither male nor female*—Circumcision being laid aside, which was peculiar to males, and was designed to put a difference, during that dispensation, between *Jews and Gentiles*.

V. 29. *If ye are Christ's*—That is, believers in him.

V. 1. *Now*—To illustrate by a plain similitude the pre-eminence of the Christian over the legal dispensation, *the heir as long as he is a child*—As he is under age, *differeth nothing from a servant*—Not being at liberty either to use or enjoy his estate, though he be lord—Proprietor of it all.

V. 2. *But is under tutors*—As to his person, and *stewards*—As to his substance.

V. 3. *So we*—The church of God, *when we were all children*—In our minority, under the legal dispensation, *were in bondage*—In a kind of servile state *under the elements of*

the world—Under the typical observances of the law, which were like the first elements of grammar, the A B C of children; and were of so gross a nature, as hardly to carry our thoughts beyond this world.

V. 4. *But when the fulness of the time*—Appointed by the father (ver. 2.) *was come, God sent forth*—From his own bosom, *his son*, miraculously made of the substance of a woman—A virgin, without the concurrence of a man, *made under the law*—Both under the precept, and under the curse of it.

V. 5. *To redeem those under the law*—From the curse of it, and from that low, servile state that we—*Jews* who believe, *might receive the adoption*—All the privileges of adult sons.

V. 6. *And because ye*—Gentiles who believe, *are also thus made his adult sons, God hath sent forth the spirit of his son into your hearts likewise crying, Abba, Father*—Enabling you to call upon God both with the confidence, and the tempers of dutiful children. The Hebrew and Greek word are joined together, to express the joint cry of the *Jews and Gentiles*.

V. 7. *Wherefore thou*—Who believest in Christ, *art no more a servant*—Like those who

art no more a servant, but a son; and if a son, then an heir of God
 8 through Christ. Indeed then when ye knew not God, ye served them that
 9 by nature are not gods. But now having known God, or rather being
 known of God, how turn ye back to the weak and poor elements, to
 10 which ye desire to be in bondage again? Ye observe days, and months,
 11 and times, and years. I am afraid for you, lest I have laboured among
 you in vain.

12 Brethren, I beseech you, be ye as I am; for I also am as ye were: ye
 13 have not injured me at all. Ye know that notwithstanding infirmity of
 14 the flesh, I preached the gospel to you at first. And ye did not slight or
 disdain my temptation which was in the flesh, but received me as an
 15 angel of God, as Christ Jesus. What was then the blessedness ye spake
 of? For I bear you witness, that, if possible, ye would have plucked out
 16 your eyes, and have given them to me. Am I become your enemy,
 17 because I tell you the truth? They zealously affect you, but not well;

who are under the law, *but a son*—Of mature age, *and if a son then an heir of* all the promises, and of the all-sufficient God himself.

V. 8. *Indeed that when ye knew not God, ye served them that by nature*—That is, in reality, *are no gods*—And so were under a far worse bondage than even that of the Jews. For they did serve the true God, though in a low, slavish manner.

V. 9. *But now being known of God*—As his beloved children, *how turn ye back to the weak and poor elements*—Weak, utterly unable to purge your conscience from guilt, or to give that filial confidence in God: *poor*—Incapable of enriching the soul with such holiness and happiness as ye are heirs to. *Ye desire to be again in bondage*—Though of another kind; now to these elements, as before to those idols.

V. 10. *Ye observe days*—*Jewish sabbaths, and months*—New moons, *and times*—As that of the passover, pentecost, and the feast of tabernacles, *and years*—Annual solemnities. It does not mean sabbatic years. These were not to be observed out of the land of Canaan.

V. 11. The apostle here dropping the argument, applies to the affections, (ver. 11—20.) and humbles himself to the Galatians, with an inexpressible tenderness.

V. 12. *Brethren, I beseech you, be as I am*—Meet me in mutual love; *for I am as ye were*—I still love you as affectionately as ye once loved me. Why should I not? *Ye have not injured me at all*—I have received no personal injury from you.

V. 13. *I preached to you, notwithstanding infirmity of the flesh*—That is, notwithstanding bodily weakness, and under great disadvantage from the despicableness of my outward appearance.

V. 14. *And ye did not slight my temptation*—That is, ye did not slight or disdain me for my temptation, my thorn in the flesh.

V. 15. *What was then the blessedness ye spake of?*—On which ye so congratulated one another?

V. 17. *They*—The judaizing teachers who are come among you, *zealously affect you* Express an extraordinary regard for you; *but not well*—Their zeal is not according to knowledge, neither have they a single eye to your spiritual advantage; *yea, they would ex-*
 clude

18 yea, they would exclude you, that ye might affect them. Now *it is* good to be zealous in a good thing always, and not only while I am present
 19 with you. My little children, of whom I travail in birth again, till
 20 Christ be formed in you, I could wish to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that would be under the law, do ye not hear the law?
 22 For it is written, * Abraham had two sons, one by the bond-woman,
 23 another by the free-woman. And he of the bond-woman was born after
 24 the flesh, but he of the free-woman by promise. Which things are an allegory; for these are the two covenants; one from mount Sinai,
 25 bearing children to bondage, which is Agar. For this is mount Sinai in Arabia, and answereth to Jerusalem that now is, and is in bondage with
 26 her children. But Jerusalem that is above is free, which is the mother
 27 of us all. (For it is written, † Rejoice thou barren, that bearest not; break forth and cry, thou that travailest not; for the desolate hath many

clude you—From me and from the blessings of the gospel, *that ye might affect*—love and esteem them.

V. 18. *In a good thing*—In what is really worthy our zeal. True zeal is only fervent love.

V. 19. *My little children*—He speaks as a parent, both with authority, and the most tender sympathy, toward weak and sickly children, *of whom I travail in birth again*—As I did before, ver 13. in vehement pain, sorrow, desire, prayer, *till Christ be formed in you*—Till there be in you, all the mind that was in him.

V. 20. *I could wish to be present with you now*—Particularly in this exigence, *and to change*—Variously to attemper, *my voice*—He writes with much softness; but he would speak with more. The voice may more easily be varied according to the occasion than a letter can; *for I stand in doubt of you*—So that I am at a loss how to speak at this distance.

V. 21. *Do ye not hear the law*—Regard what it says?

V. 23. *Was born after the flesh*—In a natural

way, *by promise*—Through that supernatural strength, which was given *Abraham* in consequence of the promise.

V. 24. *Which things are an allegory*—An allegory, is a figurative speech, wherein one thing is exprest, and another intended: *for those two sons are types of the two covenants*. One covenant is that given *from mount Sinai, which beareth children to bondage*—That is, all who are under this, the *Jewish* covenant, are in bondage; *which covenant is typified by Agar*.

V. 25. *For this is mount Sinai, in Arabia*—That is, the type of mount Sinai, *and answereth to*—Resembles *Jerusalem that now is, and is in bondage*—Like Agar, both to the law and to the Romans.

V. 26. *But the other covenant is derived from Jerusalem that is above, which is free, like Sarah*—From all inward and outward bondage, *and is the mother of us all*—That is, all who believe in *Christ*, are free citizens of the *New Jerusalem*.

V. 27. *For it is written*—Those words in the primary sense promise a flourishing state to *Judea*, after its desolation by the *Chaldeans*.
 Rejoice

* Gen. xxi. 2, 9. † Isaiah liv. 1.

28 more children than she that hath an husband.) Now we, brethren, like
 29 Isaac, are children of promise. But as then, he that was born after the
 flesh persecuted him *that was born* after the spirit, so it is now also.
 30 But what saith the Scripture? * Cast out the bond-woman and her son;
 for the son of the bond-woman shall not be heir with the son of the free-
 31 woman. So then, brethren, we are not children of the bond-woman,
 but of the free.

V. Stand fast therefore in the liberty wherewith Christ hath made us free,
 2 and be not entangled again with the yoke of bondage. Behold, I Paul
 3 say unto you, If ye be circumcised, Christ will profit you nothing. For
 I testify again to every man that is circumcised, he is a debtor to do the
 4 whole law. Christ is become of no effect to you, whosoever of you are
 5 justified by the law; ye are fallen from grace. For we through the spirit

Rejoice thou barren that bearest not—Ye Heathen nations, who, like a barren woman, were destitute for many ages, of a seed to serve the Lord. Break forth and cry aloud for joy, thou that in former time travailest not: for the desolate hath many more children than she that hath an husband—For ye that were so long utterly desolate shall at length bear more children, than the Jewish church which was of old espoused to God.

V. 28. *Now we—Who believe, whether Jews or Gentiles, are children of the promise—Not born in a natural way, but by the supernatural power of God. And as such, we are heirs of the promise made to believing Abraham.*

V. 29. *But as then, he that was born after the flesh persecuted him that was born after the spirit, so it is now also—And so it will be in all ages and nations to the end of the world.*

V. 30. *But what saith the Scripture—Shewing the consequence of this: Cast out the bond-woman and her son—Who mocked Isaac. In like manner will God cast out all who seek to be justified by the law; especially if they persecute them who are his children by faith.*

V. 31. *So then—To sum up all, we who believe are not children of the bond-woman—Have nothing to do with the servile Mosaic dispensation; but of the free—Being free from the curse and the bond of that law, and from the power of sin and Satan.*

V. 1. *Stand fast therefore in the liberty—From the ceremonial law, wherewith Christ hath made us—And all believers, free; and be not entangled again with the yoke of legal bondage.*

V. 2. *If ye be circumcised—And seek to be justified thereby, Christ—The Christian institution will profit you nothing—For you hereby disclaim Christ, and all the blessings which are through faith in him.*

V. 3. *I testify to every man—Every Gentile that is circumcised—He thereby makes himself a debtor—Obliges himself at the peril of his salvation, to do the whole law.*

V. 4. *Therefore Christ is become of no effect to you—Who seek to be justified by the law. Ye are fallen from grace—Ye renounce the new covenant. Ye disclaim the benefit of this gracious dispensation.*

V. 5. *For we—Who believe in Christ, who are under the gospel-dispensation, thro'*
the

* Gen. xxi. 10.

6 wait for the hope of righteousness by faith. For in Christ Jesus neither
 7 circumcision availeth any thing, nor uncircumcision, but faith which
 8 worketh by love. Ye did run well: who hath hindered you from
 9 obeying the truth? This persuasion *cometh* not from him that called you.
 10 A little leaven leaveneth the whole lump. I have confidence in you
 11 through the Lord, that ye will be no otherwise minded; but he that
 12 troubleth you shall bear *his* judgment, whosoever he be. But if I,
 13 brethren, still preach circumcision, why do I still suffer persecution?
 14 Then is the offence of the cross ceased. I wish it: and they shall be cut
 off that trouble you.

13 Brethren, ye have been called to liberty: only *use* not this liberty for
 14 an occasion to the flesh, but by love serve one another. For all the law
 is fulfilled in one word, in this, * Thou shalt love thy neighbour as thyself.

the spirit—Without any of those carnal ordinances, *wait for*—In sure confidence of attaining *the hope of righteousness*—The righteousness we hope for, and full reward of it. This righteousness we receive of God through faith; and *by faith* we shall obtain the reward.

V. 6. *For in Christ Jesus*—According to the institution which he hath established, according to the tenor of the Christian covenant, *neither circumcision*—With the most punctual observance of the law, *nor uncircumcision*—With the most exact Heathen morality, *availeth any thing*—Toward present justification or eternal salvation, *but faith alone*; even that faith *which worketh by love*—All inward and outward holiness.

V. 7. *Ye did run well*—In the race of faith. *Who hath hindered you*—In your course, *that ye should not still obey the truth?*

V. 8. *This your present persuasion cometh not from God, who called you*—To his kingdom and glory.

V. 9. *A little leaven leaveneth the whole lump*—One troubler (ver. 10.) troubles all.

V. 10. *Yet I have confidence that*—After ye have read this, *ye will be no otherwise minded*—Than I am, and ye were. *But he that troubleth you*—It seems to have been one

person chiefly who endeavoured to seduce them, *shall bear his judgment*—A heavy burden, already hanging over his head.

V. 11. *But if I still preach circumcision*—As that troubler seems to have affirmed, probably taking occasion from his having circumcised Timothy, *why do I still suffer persecution? Then is the offence of the cross ceased*—The grand reason why the Jews were so offended at his preaching Christ crucified, and so bitterly persecuted him for it was, that it implied the abolition of the law. Yet St. Paul did not condemn the conforming, out of condescension to the weakness of any one, even to the ceremonial law: but he did absolutely condemn those who taught it as necessary to justification.

V. 12. *I would they were even cut off*—From your communion, cast out of your church, *that thus trouble you*.

V. 13. *Ye have been called to liberty*—From sin and misery, as well as from the ceremonial law. *Only use not liberty for an occasion to the flesh*—Take not occasion from hence to gratify corrupt nature, *but by love serve one another*—And hereby shew that Christ has made you free.

V. 14. *For all the law is fulfilled in this, Thou shalt love thy neighbour as thyself*—Inasmuch

* Levit. xix. 18.

15 But if ye bite and devour one another, take heed ye be not consumed one of another.

16 I say then, walk by the Spirit, and fulfil not the desire of the flesh.

17 For the flesh desireth against the Spirit, but the Spirit *desireth* against the flesh (these are contrary to each other) that ye may not do the things

18 which ye would. But if ye are led by the Spirit, ye are not under the

19 law. Now the works of the flesh are manifest, which are *these*, adultery,

20 fornication, uncleanness, lasciviousness, Idolatry, witchcraft, enmities,

21 contentions, emulations, wraths, strifes, divisions, heresies, Envyings,

murders, drunkenness, revellings, and such like: of which I tell you

before (as I have also told you in time past) that they who practise such

Inasmuch as none can do this, without loving God, 1 John iv. 12. and the love of God and man includes all perfection.

V. 15. *But if*--On the contrary, in consequence of the divisions which those troublers have occasioned among you, *ye bite one another*--By evil-speaking, and *devour one another*--By railing and clamour, *take heed ye be not consumed one of another*--By bitterness, strife, and contention, our health and strength, both of body and soul, are consumed, as well as our substance and reputation.

V. 16. *I say then*--He now explains what he proposed, ver. 13. *Walk by the Spirit*--Follow his guidance in all things, *and fulfil not*--In any thing, *the desire of the flesh*--Of corrupt nature.

V. 17. *For the flesh desireth against the Spirit*--Nature desires what is quite contrary to the Spirit of God, *but the Spirit against the flesh*--But the holy Spirit on his part opposes your evil nature: (*these are contrary to each other*--The flesh and the Spirit; there can be no agreement between them) *that ye may not do the things which ye would*--That being thus strengthened by the Spirit, ye may not fulfil the desire of the flesh, as otherwise ye would do.

V. 18. *But if ye are led by the Spirit*--Of liberty and love, into all holiness, *ye are not under the law*--Not under the curse or

bondage of it, not under the guilt or the power of sin.

V. 19. *Now the works of the flesh*--By which that inward principle is discovered, *are manifest*--Plain and undeniable. *Works* are mentioned in the plural, because they are distinct from, and often inconsistent with each other. But *the fruit of the Spirit* is mentioned in the singular (ver. 22.) as being all consistent and connected together, *which are these*--He enumerates those *works of the flesh*, to which the Galatians were most inclined; and those parts of *the fruit of the Spirit*, of which they stood in the greatest need; *lasciviousness*--The Greek word means, any thing inward or outward, that is contrary to chastity, and yet short of actual uncleanness.

V. 20. *Idolatry, witchcraft*--That this means witchcraft, strictly speaking (not poisoning) appears from its being joined with the worship of devil-gods, and not with murder. This is frequently and solemnly forbidden in the Old Testament. To deny therefore that there is, or ever was any such thing, is by plain consequence, to deny the authority both of the Old and New Testament. *Divisions*--In domestic or civil matters, *heresies*--Are divisions in religious communities.

V. 21. *Revellings*--Luxurious entertainments. Some of the works here mentioned,

22 things, shall not inherit the kingdom of God. But the fruit of the Spirit
 23 is love, joy, peace, long-suffering, gentleness, goodness, fidelity, Meekness,
 24 temperance; against such there is no law. And they that are Christ's
 25 have crucified the flesh with its affections and desires. If we live by the
 26 Spirit, let us also walk by the Spirit. Be not desirous of vain glory,
 provoking one another, envying one another.

VI. Brethren, if a man be overtaken in any fault, ye who are spiritual,
 restore such an one in the spirit of meekness; considering thyself, lest
 2 thou also be tempted. Bear ye one another's burdens, and so fulfil
 3 the law of Christ. For if any one think himself to be something,

are wrought principally, if not entirely, in the mind. And yet they are called, *works of the flesh*. Hence it is clear, the apostle does not by *the flesh* mean the body, or sensual appetites and inclinations only, but the corruption of human nature, as it spreads through all the powers of the soul, as well as all the members of the body: *of which I tell you before*—Before the event; I forewarn you.

V. 22. *Love*—The root of all the rest: *gentleness*—Toward all men; ignorant and wicked men in particular: *goodness*—The Greek word means all that is benign, soft, winning, tender, either in temper or behaviour.

V. 23. *Meekness*—Holding all the affections and passions in even balance.

V. 24. *And they that are Christ's*—True believers in him, *have thus crucified the flesh*—Nailed it, as it were, to a cross, whence it has no power to break loose, but is continually weaker and weaker; *with its affections and desires*—All its evil passions, appetites, and inclinations.

V. 25. *If we live by the Spirit*—If we are indeed raised from the dead, and alive to God, by the operation of his Spirit, *let us walk by the Spirit*—Let us follow his guidance, in all our tempers, thoughts, words, and actions.

V. 26. *Be not desirous of vain-glory*—Of the praise or esteem of men. They who do not carefully and closely follow the Spirit,

easily slide into this: the natural effects of which are, *provoking to envy* them that are beneath us, and *envying* them that are above us.

V. 1. *Brethren, if a man be overtaken in any fault*—By surprise, ignorance, or stress of temptation, *ye who are spiritual*—Who continue to live and walk by the Spirit, *restore such an one*—By reproof, instruction, or exhortation. Every one who can, ought to help herein: only, *in the spirit of meekness*. This is essential to a spiritual man. And in this lies the whole force of the cure: *considering thyself*—The plural is beautifully changed into the singular. Let each take heed to himself: *lest thou also be tempted*—Temptation easily and swiftly passes from one to another; especially if a man endeavours to cure another, without preserving his own meekness.

V. 2. *Bear ye one another's burdens*—Sympathize with, and assist each other, in all your weaknesses, grievances, trials; *and so fulfil the law of Christ*—The law of Christ (an uncommon expression) is the law of love; this our Lord peculiarly recommends: This he makes the distinguishing mark of his disciples.

V. 3. *If any one think himself to be something*—Above his brethren; or, by any strength of his own; *when he is nothing, he deceiveth himself*—He alone will bear their burdens, who knows himself to be nothing.

V. 4. *But*

4 whereas he is nothing, he deceiveth himself. But let every one try his own work, and then shall he have rejoicing in himself alone, and
5, 6 not in another. For every one shall bear his own burden. Let him that is taught in the word impart to him that teacheth in all good
7 things. Be not deceived; God is not mocked; for whatsoever a man
8 soweth, that also shall he reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the
9 Spirit reap life everlasting. But let us not be weary in well-doing; for
10 in due season we shall reap, if we faint not. Therefore as we have opportunity, let us do good unto all men; but especially to them who are of the household of faith.

11 Ye see how large a letter I have written to you with my own hand.
12 As many as desire to make a fair appearance in the flesh, these constrain you to be circumcised: only lest they should suffer persecution for the

V. 4. *But let every man try his own work*—Narrowly examine all he is, and all he doth: and then he shall have rejoicing in himself—He will find in himself matter of rejoicing, if his works are right before God; and not in another—Not in glorying over others.

V. 5. *For every one shall bear his own burden*—In that day; shall give an account of himself to God.

V. 6. *Let him that is taught, impart to him that teacheth, all such temporal good things as he stands in need of.*

V. 7. *God is not mocked*—Although they attempt to mock him, who think to reap otherwise than they sow.

V. 8. *For he that now soweth to the flesh*—That follows the desires of corrupt nature, shall hereafter of the flesh—Out of this very seed, reap corruption—Death everlasting: but he that soweth to the Spirit—That follows his guidance in all his tempers and conversation, shall of the Spirit—By the free grace and power of God, reap life everlasting.

V. 9. *But let us not be weary in well-doing*—Let us persevere in sowing to the spirit; for in due season—When the harvest is come, we shall reap, if we faint not.

V. 10. *Therefore as we have opportunity*—At whatever time or place, and in whatever manner we can. The opportunity in general is, our life-time; but there are also many particular opportunities. Satan is quickened in doing hurt, by the shortness of the time, (Rev. xii. 12.) By the same consideration let us be quickened in doing good. *Let us do good*—In every possible kind, and in every possible degree; unto all men—Neighbours or strangers, good or evil, friends or enemies; but especially to them who are of the household of faith—For all believers are but one family.

V. 11. *Ye see how large a letter*—St. Paul had not yet wrote a larger to any church *I have written with my own hand*—He generally wrote by an amanuensis.

V. 12. *As many as desire to make a fair appearance in the flesh*—To preserve a fair character, these constrain you—Both by their example and importunity, to be circumcised—Not so much from a principle of conscience, as lest they should suffer persecution—From the unbelieving Jews, for the cross of Christ—For maintaining, that faith in a crucified Saviour, is alone sufficient for justification.

V. 13. *For*

13 cross of Christ. For neither they themselves who are circumcised keep the law; but they desire to have you circumcised, that they may glory
 14 in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I unto
 15 the world. For neither circumcision is any thing, nor uncircumcision, but a
 16 new creation. And as many as shall walk by this rule, peace and mercy be upon them, and upon the Israel of God.
 17 From henceforth let none trouble me; for I bear in my body the
 18 marks of the Lord Jesus. Brethren, the grace of the Lord Jesus Christ be with your Spirit. Amen.

V. 13. *For neither they themselves keep the whole law*—So far are they from a real zeal for it. *But yet they desire to have you circumcised, that they may glory in your flesh*—That they may boast of you as their proselytes, and make a merit of this with the other Jews.

V. 14. *But God forbid that I should glory*—Should boast of any thing I have, am, or do; or rely on any thing for my acceptance with God, but what Christ hath done and suffered for me; by means of which the world is crucified to me—All the things and persons in it are to me as nothing; and I unto the world—I am dead to all worldly pursuits, cares, desires, and enjoyments.

V. 15. *For neither circumcision is any thing,*

nor uncircumcision—Neither of these is of any account, but a new creation—Whereby all things in us become new.

V. 16. *And as many as walk according to this rule*—1. Glorifying only in the cross of Christ; 2. Being crucified to the world; and 3. created anew: *peace and mercy be on them and upon the Israel*; that is, the church, of God: which consists of all those, and those only, of every nation and kindred, who walk by this rule.

V. 17. *From henceforth let none trouble me*—By quarrels and disputes, *for I bear*—And affliction should not be added to the afflicted; *in my body the marks of the Lord Jesus*—The scars, marks, and brands of my sufferings for him.

N O T E S

O N

St. PAUL's Epistle to the EPHESIANS.

EPHESUS was the chief city of that part of Asia, which was a Roman province. Here St. Paul preached for three years, (Acts xx. 31.) and from hence the gospel was spread throughout the whole province, (Acts xix. 10.) At his taking leave of the church there, he forewarned them both of great persecutions from without, and of divers heresies and schisms, which would arise among themselves. And accordingly he writes

writes this epistle (nearly resembling that to the *Colossians*, written about the same time) to establish them in the doctrine he had delivered, to arm them against false teachers, and to build them up in love and holiness, both of heart and conversation.

He begins this, as most of his epistles, with thanksgiving to God, for their embracing and adhering to the gospel. He shews the inestimable blessing and advantages they received thereby, as well above all the *Jewish* privileges, as all the wisdom and philosophy of the Heathens. He proves that our Lord is the Head of the whole Church: Of angels and spirits, the church triumphant, and of *Jews* and *Gentiles*, now equally members of the church militant. In the three last chapters he exhorts them to various duties, civil and religious, personal and relative, suitable to their Christian character, privileges, assistances, and obligations.

In this epistle we may observe,

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|--|--------------|---|
| I. The inscription, | C. i. 1, 2 | former and their present |
| II. The doctrine pathetically explained, which contains | | state, 17—14 |
| 1. Praise to God for the whole gospel blessing, | 3—14 | 2. Particular. |
| With thanksgiving and prayer for the saints, | 15—C. ii. 10 | To avoid, |
| 2. A more particular admonition, concerning their once miserable, but now happy condition, | 11—22 | 1. Lying, 25 |
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| III. The exhortation, | | 5. Bitterness, 31—C. v. 2 |
| 1. General, to walk worthy of their calling, agreeably to | | 6. Uncleannefs, 3—14 |
| 1. The unity of the spirit, and the diversity of his gifts, | C. iv. 1—16 | 7. Drunkenness, 15—21 |
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| | | To do their duty, as |
| | | 1. Wives and husbands, 22—33 |
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| | | 3. Servants and masters, 5—9 |
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E P H E S I A N S.

- I. **PAUL**, an apostle of Jesus Christ by the will of God, to the saints
 2 who are at Ephesus, even to the faithful in Christ Jesus, Grace be to you, and peace from God our Father, and the Lord Jesus Christ.
 3 Blessed be the God and the Father of our Lord Jesus Christ, who

V. 1. *By the will of God*—Not by any merit of my own, to the saints who are at Ephesus—And in all the adjacent places. For this epistle is not directed to the *Ephesians* only, but likewise to all the other churches of *Asia*.
 V. 3. *Blessed be the God and the Father of our Lord Jesus Christ, who hath blessed us*—God's

hath blessed us with all spiritual blessings in heavenly things through
 4 Christ, As he hath chosen us through him, before the foundation of the
 5 world, that we might be holy and blameless before him in love, Having
 predestinated us by Jesus Christ to the adoption of sons unto himself,
 6 according to the good pleasure of his will, To the praise of the glory
 of his grace, by which he hath freely accepted us through the Beloved,
 7 By whom we have redemption through his blood, the forgiveness of
 8 our sins, according to the riches of his grace, Wherein he hath abounded
 9 toward us, in all wisdom and prudence, Having made known unto us the
 mystery of his will, according to his good pleasure, which he had before
 10 purposed in himself, That in the dispensation of the fulness of the times,
 he might gather together into one in Christ all things which are in

God's blessing us in his bestowing all spiritual and heavenly blessings upon us. Our blessing God is the paying him our solemn and grateful acknowledgments, both on account of his essential blessedness, and of the blessings which he bestows upon us. He is the God of our Lord Jesus Christ, as man and Mediator: He is his father, primarily with respect to his divine nature, as his only begotten son: and secondarily, with respect to his human nature, as that is personally united to the divine; with all spiritual blessings in heavenly things—With all manner of spiritual blessings, which are heavenly in their nature, original, and tendency, and shall be compleated in heaven: far different from the external privileges of the Jews, and the earthly blessings they expected from the Messiah.

V. 4. *As he hath chosen us*—Both Jews and Gentiles, whom he foreknew as believing in Christ, 1 Pet. i. 2.

V. 5. *Having predestinated us to the adoption of sons*—Having fore-ordained that all who afterwards believed should enjoy the dignity of being sons of God, and joint-heirs with Christ, according to the good pleasure of his will—According to his free, fixt, unalterable purpose, to confer this blessing on all those, who shall believe in Christ, and those only.

V. 6. *To the praise of the glory of his grace*—His glorious, free love, without any desert on our part.

V. 7. *By whom we*—Who believe, have from the moment we believe, redemption from the guilt and power of sin, through his blood—Through what he hath done and suffered for us; according to the riches of his grace—According to the abundant overflowings of his free mercy and favour.

V. 8. *In all wisdom*—Manifested by God in the whole scheme of our salvation, and prudence—Which he hath wrought in us, that we may know and do all his acceptable and perfect will.

V. 9. *Having made known to us*—By his word and by his spirit, the mystery of his will—The gracious scheme of salvation by faith which depends on his own sovereign will alone. This was but darkly discovered under the law; is now totally hid from unbelievers: And has heights and depths which surpass all the knowledge even of true believers.

V. 10. *That in the dispensation of the fulness of times*—In this last administration of God's fullest grace, which took place when the time appointed was fully come, he might gather together into one in Christ—Might recapitulate, re-unite, and place in order again under Christ, their common head, all things

11 heaven, and which are on earth, In him through whom we also have obtained an inheritance, being predestinated according to the purpose of him that worketh all things after the counsel of his own will,
 12 That we who first believed in Christ, might be to the praise of his glory:
 13 In whom ye likewise *believed*, after ye had heard the word of truth, the gospel of your salvation; in whom after ye had believed, ye were
 14 also sealed by that Holy Spirit of promise, Who is an earnest of our inheritance, till the redemption of the purchased possession, to the praise of his glory.

15 Wherefore I also, since I heard of your faith in the Lord Jesus, and
 16 love to all saints, Cease not to give thanks for you, making mention of
 17 you in my prayers, That the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and revelation, through the

things which are in heaven, and on earth— All angels and men, whether living or dead in the Lord.

V. 11. *Through whom we—*Jews, also have obtained an inheritance—The glorious inheritance of the heavenly Canaan, to which, when believers, we were predestinated, according to the purpose of him that worketh all things after the counsel of his own will—The unalterable decree, he that believeth shall be delivered: which will is not an arbitrary will, but flowing from the rectitude of his nature: else, what security would there be, that it would be his will, to keep his word even with the elect?

V. 12. *That we—*Jews, who first believed—Before the Gentiles. So did some of them, in every place. Here is another branch of the true gospel predestination: he that believes is not only elected to salvation (if he endures to the end) but is fore-appointed of God to walk in holiness, to the praise of his glory.

V. 13. *In whom ye—*Gentiles, likewise believed, after ye had heard the gospel—Which God made the means of your salvation, in whom after ye had believed—Probably some time after their first believing, ye were sealed by that holy Spirit of promise—Holy both in his nature and in his operations, and

promised to all the children of God. The sealing seems to imply. 1. A full impression of the image of God on their souls: 2. A full assurance of receiving all the promises whether relating to time or eternity.

V. 14. *Who thus sealing us, is an earnest—*Both a pledge and a foretaste of our inheritance, till the redemption of the purchased possession—Till the church which he has purchased with his own blood, shall be fully delivered from all sin and sorrow, and advanced to everlasting glory, to the praise of his glory—Of his glorious wisdom, power, and mercy.

V. 15. *Since I heard of your faith and love—*That is, of your perseverance and increase therein.

V. 16. *I cease not—*In all my solemn addresses to God, to give thanks for you, making mention of you in my prayers—So he did of all the churches, Col. i. 9.

V. 17. *That the Father of that infinite glory* which shines in the face of Christ, from whom also we receive the glorious inheritance, (ver. 18.) may give you the spirit of wisdom and revelation—The same who is the Spirit of promise, is also in the progress of the faithful, the Spirit of wisdom and revelation; making them wise unto salvation, and

18 knowledge of him : The eyes of your understanding being enlightened,
 that ye may know what is the hope of his calling, and what the riches
 19 of the glory of his inheritance in the saints, And what the exceeding
 greatness of his power toward us who believe, according to the energy of
 20 his mighty power, Which he exerted in Christ, raising him from the dead ;
 and he hath seated him at his own right-hand in heavenly places,
 21 Far above all principality, and power, and might, and dominion, and
 every name that is named, not only in this world, but also in that which
 22 is to come. And he hath put all things under his feet, and hath given
 23 him to be Head over all things to the Church, Which is his body ; who is
 the fulness of him that filleth all in all,

and revealing to them the deep things of God. He is here speaking of that wisdom and revelation, which are common to all real Christians.

V. 18. *The eyes of your understanding*—It is with these alone that we discern the things of God, being first opened, and then enlightened—By his Spirit, that ye may know what is the hope of his calling—That ye may experimentally and delightfully know, what are the blessings which God has called you to hope for, by his Word and his Spirit, and what is the riches of the glory of his inheritance in the saints—What an immense treasure of blessedness he hath provided as an inheritance for holy souls.

V. 19. *And what the exceeding greatness of his power, toward us who believe*—Both in quickening our dead souls, and preserving them in spiritual life, according to the power which he exerted in Christ, raising him from the dead—By the very same almighty power, whereby he raised Christ ; for no less would suffice.

V. 20. *And he hath seated him at his own right-hand*—That is, he hath exalted him in his human nature, as a recompence for his sufferings, to a quiet, everlasting possession of all possible blessedness, majesty and glory.

V. 21. *Far above all principality, and power,*

and might, and dominion—That is, God hath invested him with uncontrollable authority, over all demons in hell, all angels in heaven, and all the princes and potentates on earth, and every name that is named—We know the king is above all, though we cannot name all the officers of his court. So we know, that Christ is above all, though we are not able to name all his subjects ; not only in this world, but also in that which is to come—The world to come is so styled, not because it does not yet exist, but because it is not yet visible. Principalities and powers are named now. But those also who are not even named in this world, but shall be revealed in the world to come, are all subject to Christ.

V. 22. *And he hath given him to be Head over all things to the church*—An head both of guidance and government, and likewise of life and influence to the whole and every member of it. All these stand in the nearest union with him, and have as continual and effectual a communication of activity, growth and strength from him, as the natural body from its head.

V. 23. *The fulness of him that filleth all in all*—It is hard to say, in what sense this can be spoken of the church. But the sense is easy and natural, if we refer it to Christ, who is the fulness of the Father.

V. 1. And

II. And he hath quickened you, who were dead in trespasses and sins,
 2 Wherein ye formerly walked, according to the course of this world,
 according to the prince of the power of the air, the spirit that now
 3 worketh in the sons of disobedience: Among whom also we all formerly
 had our conversation, in the desires of the flesh, doing the will of the
 flesh and the mind, and were by nature children of wrath, even as
 4 the others. But God, being rich in mercy, through his great love
 5 wherewith he loved us, hath quickened even us together with Christ,

V. 1. *And he hath quickened you*—In the 19th and 20th verses of the preceding chapter, St. Paul spoke of God's working in them by the same almighty power whereby he raised Christ from the dead. On the mention of this, he, in the fulness of his heart, runs into a flow of thought, concerning the glory of Christ's exaltation, in the three following verses. He here resumes the thread of his discourse; *who were dead*—Not only diseased, but dead; absolutely void of all spiritual life; and as incapable of quickening yourselves, as persons literally dead; *in trespasses and sins*—Sins seem to be spoken chiefly of the Gentiles who knew not God: *trespasses* of the Jews who had his law, and yet regarded it not. (ver. 5.) The latter herein obeyed the flesh; the former the prince of the power of the air.

V. 2. *According to the course of this world*—The word translated *course*, properly means a long series of times, wherein one corrupt age follows another, *according to the prince of the power of the air*—The effect of which power all may perceive, though all do not understand the cause of it: a power unspeakably penetrating and widely diffused; but yet as to its baneful influences, beneath the orb of believers. The evil spirits are united under one head, the seat of whose dominion is in the air. Here he sometimes raises storms, sometimes makes visionary representations, and is continually roving to and fro; *the spirit that now worketh*—With mighty power, and so he did and doth in all

ages, in the sons of disobedience—In all who do not believe and obey the gospel.

V. 3. *Among whom we Jews, also formerly had our conversation: doing the will of the flesh*—In gross, brutal sins, and of the mind—By spiritual, diabolical wickedness. In the former clause *flesh* denotes the whole evil nature; in the latter, the body opposed to the soul: *and were by nature*—That is, in our natural state, *children of wrath*—Having the wrath of God abiding on us, *even as the Gentiles*. This expression, *by nature* occurs also Gal. iv. 8. Rom. ii. 14. and thrice in the 11th chapter. But in none of those places does it signify *by custom*, or *practice*, or *customary practice*, as a late writer affirms. Nor can it mean so here. For this would make the apostle guilty of gross tautology, their customary sinning having been expressed already, in the former part of the verse. But all these passages agree in expressing what belongs to the nature of the persons spoken of.

V. 4. *Mercy removes misery: love confers salvation*.

V. 5. *He hath quickened us together with Christ*—In conformity to him, and by virtue of our union with him: *by grace ye are saved*—Grace is both the beginning and end. (The apostle speaks indifferently either in the first or second person, the Jews and Gentiles being in the same circumstance, both by nature and by grace.) This text lays the ax to the very root of the spiritual pride, and all glorying in ourselves. There-

- 6 who were dead in trespasses, (by grace ye are saved) And hath raised us up together, and made us sit together in heavenly places through
 7 Christ Jesus: That he might shew in the ages to come the exceeding riches of his grace, in his kindness toward us through Christ Jesus.
 8 For by grace ye are saved through faith; and this not of yourselves:
 9, 10 it is the gift of God: Not by works, lest any one should boast. For we are his workmanship, created through Christ Jesus unto good works, which God had before prepared, that we might walk in them.
 11 Wherefore remember, that ye *being* formerly Gentiles in the flesh (who were called the uncircumcision, by that which is called the circumcision
 12 performed with hands in the flesh) Were at that time without Christ, being aliens from the common-wealth of Israel, and strangers to the covenants of promise; having no hope, and without God in the world.

fore St. Paul, foreseeing the backwardness of mankind to receive it, yet knowing the absolute necessity of its being received, again asserts the very same truth, ver. 8. in the very same words.

V. 6. *And hath raised us up together*—Both Jews and Gentiles already in spirit: and ere long our bodies too will be raised, and made us all sit together in heavenly places—This is spoken by way of anticipation. Believers are not yet possessed of their seats in heaven: but each of them has a place prepared for him.

V. 7. *The ages to come*—That is, all succeeding ages.

V. 8. *By grace are ye saved through faith*—Grace, without any respect to human worthiness, confers the glorious gift. Faith, with an empty hand, and without any pretence to personal desert, receives the heavenly blessing, and this—Is not of yourselves. This—refers to the whole preceding clause: that ye are saved through faith, is the gift of God.

V. 9. *Not by works*—Neither this faith nor this salvation is owing to any works you ever did, will, or can do.

V. 10. *For we are his workmanship*—Which proves both that salvation is by faith, and that faith is the gift of God, created unto

good works—That afterwards we might give ourselves to them, which God had before prepared—The occasions of them: so we must still ascribe the whole to God, that we might walk in them—Though not be justified by them.

V. 11. *Wherefore remember*—Such a remembrance strengthens faith, and increases gratitude; that ye being formerly Gentiles in the flesh—Neither circumcised in body nor in spirit, who were accordingly called the uncircumcision—By way of reproach, by that which is called the circumcision—By those who call themselves the circumcised, and think this a proof that they are the people of God; and who indeed have that outward circumcision, which is performed by hands in the flesh.

V. 12. *Were at that time without Christ*—Having no faith in, or knowledge of him; being aliens from the common-wealth of Israel—Both as to their temporal privileges and spiritual blessings, and strangers to the covenants of promise—The great promise in both the Jewish and Christian covenant was the Messiah; having no hope—Because they had no promise, whereon to ground their hope; and being without God—Wholly ignorant of the true God, and so in effect Atheists. Such in truth are, more or less, all men, in all

13 But now through Christ Jesus, ye who were formerly far off are brought
 14 nigh by the blood of Christ. For he is our peace, he who hath made
 15 both one, having broken down the middle wall of partition, Having
 abolished by his flesh the enmity, the law of commandments, through *his*
 decrees, that he might form the two into one new man in himself, *so*
 16 making peace: And might reconcile both in one body to God through
 17 the cross, having slain the enmity thereby. And he came and preached
 18 peace to you that were afar off, and to them that were nigh. For through
 19 him we both have access by one Spirit to the Father. Therefore ye are
 no longer strangers and foreigners, but fellow-citizens with the saints, and
 20 of the household of God, Built upon the foundation of the apostles and
 21 prophets, Jesus Christ himself being the chief corner-stone, On whom all

all ages, till they know God, by the teaching of his own Spirit, *in the world*—The wide, vain world, wherein ye wandered up and down, unholy and unhappy.

V. 13. *Far off*—From God and his people, *nigh*—Intimately united to both.

V. 14. *For he is our peace*—Not only as he purchased it, but as he is the very bond and center of union: *he who hath made both Jews and Gentiles, one church*. The apostle describes, 1. The conjunction of the *Gentiles* with *Israel*, (ver. 14, 15.) and 2. The conjunction of both with God, ver. 15—18. Each description is subdivided into two parts. And the former part of the one, concerning *abolishing the enmity*, answers the former part of the other: the latter part of the one, concerning the evangelical decrees, the latter part of the other: *and hath broken down the middle wall of partition*—Alluding to that wall of old which separated the court of *Israel* from the court of the *Gentiles*. Such a wall was the ceremonial law, which Christ had now taken away.

V. 15. *Having abolished by his suffering in the flesh the cause of enmity between the Jews and Gentiles, even the law of ceremonial commandments, through his decrees*—Which offer mercy to all; (see Col. ii. 14.) *that he might form the two—Jew and Gentile, into one new man*—One mystical body.

V. 16. *In one body*—One church, *having slain*—By his own death on the cross, *the enmity*—Which had been between sinners and God.

V. 17. *And he came*—After his resurrection, and *preached peace*—By his ministers and his Spirit, *to you*—Gentiles, *that were afar off*—At the utmost distance from God; and *to them that were nigh*—To the Jews who were comparatively nigh, being his visible church.

V. 18. *For through him, we both—Jews and Gentiles, have access*—Liberty of approaching, by the guidance and aid of *one Spirit to God as our Father*. Christ, the Spirit, and the Father, the Three-One God, stand frequently in the same order.

V. 19. *Therefore ye are no longer strangers, but citizens of the heavenly Jerusalem; no longer foreigners, but received into the very family of God*.

V. 20. *And are built upon the foundation of the apostles and prophets*—As the foundation sustains the building, so the word of God, declared by the apostles and prophets, sustains the faith of all believers. God laid the foundation by them; but *Christ himself is the chief corner-stone of the foundation*. Elsewhere he is termed, The foundation itself. 1 Cor. iii. 11.

V. 21. *On whom all the building fully framed*

the building fitly framed together, groweth into an holy temple in the
 22 Lord: On whom ye also are built together, for an habitation of God
 through the Spirit.

III. For this cause I Paul *am* the prisoner of Jesus Christ for you Gentiles;
 2 (Seeing ye have heard the dispensation of the grace of God, given me in
 3 your behalf,) That by revelation he made known to me the mystery: as
 4 I wrote before in few words, By reading which ye may understand my
 5 knowledge in the mystery of Christ: Which in other ages was not made
 known to the sons of men, as it hath now been revealed to his holy
 6 apostles and prophets by the Spirit, That the Gentiles are joint-heirs, and
 of the same body, and joint-partakers of his promise by Christ through the
 7 gospel. Of which I have been made a Minister, according to the gift of
 the grace of God given to me by the effectual working of his power.
 8 Unto me, who am less than the least of all saints, hath this grace been
 given, to preach among the Gentiles the unsearchable riches of Christ:
 9 And to make all men see, what is the fellowship of the mystery, which
 was hidden from eternity by God, who created all things by Jesus Christ:

framed together—The whole fabrick of the universal church, rises up like a great pile of living materials, *into an holy temple in the Lord*—Dedicated to Christ, and inhabited by him, in which he displays his presence, and is worshipped and glorified. What is the temple of *Diana* of the *Ephesians*, whom ye formerly worshipped, to this?

V. 1. *For this cause*—That ye may be so built together, I am a prisoner for you Gentiles—For your advantage, and for asserting your right to these blessings. This it was which so enraged the *Jews* against him.

V. 2. *The dispensation of the grace of God given me in your behalf*—That is, the commission to dispute the gracious gospel; to you *Gentiles* in particular. This they had heard from his own mouth.

V. 3. *The mystery*—Of salvation by Christ alone, and that both to *Jews* and *Gentiles*, as I wrote before—Namely, ch. i. 9, 10; the very words of which passage he here repeats.

V. 5. *Which in other*—In former, ages was not so clearly or fully made known to the sons of men—To any man, no, not to *Ezekiel* so often stiled son of man, nor to any of the antient prophets. Those here spoken of are New Testament prophets.

V. 6. *That the Gentiles are joint-heirs*—Of God, and of the same body—Under Christ the Head, and joint-partakers of his promise—The communion of the Holy Ghost.

V. 7. *According to the gift of the grace of God*—That is, the apostleship which he hath graciously given me, and which he hath qualified me for, by the effectual working of his power—In me and by me.

V. 8. *Unto me, who am less than the least of all saints, is this grace given*—Here are the noblest strains of eloquence to paint the exceeding low opinion the apostle had of himself, and the fulness of unfathomable blessings which are treasured up in Christ.

V. 9. *What is the fellowship of the mystery*—What those mysterious blessings are, whereof

10 That the manifold wisdom of God might now be made known by the
 11 church to the principalities and powers in heavenly *places*, According
 to the eternal purpose which he purposed in Christ Jesus our Lord,
 12 By whom we have boldness and access with confidence through faith in
 13 him. Wherefore I intreat you not to faint at my afflictions for you,
 14 which is your glory. For this cause I bend my knees to the Father of
 15 our Lord Jesus Christ, (Of whom the whole family in heaven and earth
 16 is named) That he would give you according to the riches of his
 glory, to be strengthened with might by his Spirit in the inner man,
 17, 18 That Christ may dwell in your hearts by faith: That being rooted
 and grounded in love, ye may be able to comprehend with all the saints,
 19 what is the breadth, and length, and depth, and height, And to know the
 love of Christ which surpasseth knowledge, that ye may be filled with all
 20 the fulness of God. Now to him that is able to do exceeding abundantly

whereof all believers jointly partake, *which was in great measure hidden from eternity by God, who*—To make way for the free exercise of his love, *created all things*—This is the foundation of all his dispensations.

V. 10. *That the manifold wisdom of God might be made known by the church*—By what is done in the church, which is the theatre of the divine wisdom.

V. 12. *By whom we have free access*, such as those petitioners have, who are introduced to the royal presence by some distinguished favourite, *and boldness*—Unrestrained liberty of speech, such as children use in addressing an indulgent father, when without fear of offending they disclose all their wants, and make known all their requests.

V. 13. The not fainting is *your glory*.

V. 15. *Of whom*—The Father, *the whole family of angels in heaven, saints in paradise, and believers on earth is named*: being the children of God (a more honourable title than children of Abraham) and depending on him as the father of the family.

V. 16. *The riches of his glory*—The immense fulness of his glorious wisdom, power and mercy; *the inner man*—The soul.

V. 17. *Dwell*—That is, constantly and sensibly abide.

V. 18. *That being rooted and grounded*—That is, deeply fixed and firmly established in love, *ye may comprehend*—So far as an human mind is capable, *what is the breadth of the love of Christ*—Embracing all mankind, *and length*—From everlasting to everlasting, *and depth*—Not to be fathomed by any creature, *and height*—Not to be reached by any enemy.

V. 19. *And to know*—But the apostle corrects himself, and immediately observes, it cannot be fully known. This only we know, that the love of Christ—surpasses all knowledge, *that ye may be filled*—Which is the sum of all, *with all the fulness of God*—With all his light, love, wisdom, holiness, power, and glory. A *perfection* far beyond a bare freedom from sin.

V. 20. *Now to him*—This doxology is admirably adapted to strengthen our faith, that we may not stagger at the great things the apostle has been praying for, as if they were too much for God to give, or for us to expect from him, *that is able*—Here is a most beautiful gradation. When he has given

above all that we ask or think, according to the power that worketh in us,
 21 To him *be* glory in the church by Christ Jesus, throughout all ages world
 without end. Amen.

IV. I therefore the prisoner of the Lord beseech you, to walk worthy
 2 of the calling wherewith ye are called, With all lowliness and meekness;
 3 with long-suffering forbearing one another in love, Endeavouring to keep
 4 the unity of the spirit, by the bond of peace. *There is one body and one*
 5 *spirit, as ye are also called in one hope of your calling; One Lord, one*
 6 *faith, one baptism: One God, and Father of all, who is above all, and*
 7 *through all, and in us all. But to every one of us is given grace,*
 8 *according to the measure of the gift of Christ. Wherefore he saith,*
 * Having ascended on high, he led captivity captive, and gave gifts to
 9 men. (Now this *expression*, he ascended, what is it, but that he also

us *exceeding, yea abundant blessings, still we may ask for more. And he is able to do it. But we may think of more than we have asked. He is able to do this also. Yea, and above all this: above all we ask; above all we can think: nay, exceedingly, abundantly above all, that we can either ask or think.*

V. 21. *In the church*—On earth and in heaven.

V. 1. *I therefore the prisoner of the Lord*—Imprisoned for his sake and for your sakes: for the sake of the gospel which he had preached amongst them. This was therefore a powerful motive to them, to comfort him under it by their obedience.

V. 3. *Endeavouring to keep the unity of the spirit*—That mutual union and harmony, which is a fruit of the Spirit. *The bond of peace* is love.

V. 4. *There is one body*—The universal church, all believers throughout the world, *one Spirit, one Lord, one God and Father*—The ever-blessed Trinity, *one hope*—Of heaven.

V. 5. *One outward baptism.*

V. 6. *One God and Father of all*—That believe, *who is above all*—Presiding over all his children, operating *through them all* by Christ, and dwelling *in all* by his Spirit.

V. 7. *According to the measure of the gift of Christ*—According as Christ is pleased to give to each.

V. 8. *Wherefore he saith*—That is, in reference to which God saith by David, *having ascended on high, he led captivity captive*—He triumphed over all his enemies, Satan, sin, and death, which had before enslaved all the world: alluding to the custom of antient conquerors, who led those they had conquered in chains after them: *and, as they also used to give donatives to the people, at their return from victory, so he gave gifts to men*—Both the ordinary and extraordinary gifts of the Spirit.

V. 9. *Now this expression he ascended, what is it, but that he descended*—That is, does it not imply, that he descended first? Certainly it does; on the supposition of being God. Otherwise it would not: since all the saints will ascend to heaven, though none of them descended thence, *into the lower*

10 descended first to the lower parts of the earth? He that descended is the same that ascended also, far above all the heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ; Till we all come in the unity of the faith and knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ: That we may be no longer children, fluctuating to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: But speaking the truth in love, may grow up into him in all things, who is the Head, even Christ: From whom the whole body joined together and compacted,

lower parts of the earth—So the womb is called, *Psalms* cxxxix. 15. the grave, *Psalms* lxiii. 9.

V. 10. *He that descended*—That thus amazingly humbled himself, *is the same that ascended*—That was so highly exalted, *that he might fill all things*—The whole church, with his spirit, presence, and operations.

V. 11. *And among other his free gifts, he gave some apostles*—His chief ministers and special witnesses, as having seen him after his resurrection, and received their commission immediately from him, *and some prophets, and some evangelists*—A prophet testifies of things to come; an evangelist, of things past: and that chiefly, by preaching the gospel before or after any of the apostles. All these were extraordinary officers: the ordinary were, *some pastors*—Watching over their several flocks, and *some teachers*—Whether of the same, or a lower order, to assist them as occasion might require.

V. 12. In this verse is noted the office of ministers; in the next, the aim of the saints: in the 14th, 15th, 16th, the way of growing in grace. And each of these has three parts, standing in the same order: *for the perfecting the saints*—The completing them both in number, and their various gifts and graces: *for the work of the ministry*—The serving

God and his church, in their various ministrations, *for the edifying of the body of Christ*—The building up this his mystical body in faith, love, holiness.

V. 13. *Till we all*—And every one of us, *come in the unity of the faith and knowledge of the Son of God*—To both an exact agreement in the Christian doctrine, and an experimental knowledge of Christ as the Son of God; *to a perfect man*—To a state of spiritual manhood both in understanding and strength, *to the measure of the stature of the fulness of Christ*—To that maturity of age and spiritual stature wherein we shall be filled with Christ, so that he will be all in all.

V. 14. *Fluctuating to and fro*—From within, even when there is no wind; *and carried about with every wind*—From without; when we are assaulted by others, who are unstable as the wind, *by the sleight of men*—By their cogging the dice; so the original word implies.

V. 15. *Into him*—Into his image and spirit, and into a full union with him.

V. 16. *From whom the whole mystical body fully joined together*—All the parts being fitted for and adapted to each other, and most exactly harmonizing with the whole, *and compacted*—Knitted and cemented together with the utmost firmness, *maketh in-*
crease

by that which every joint supplieth according to the effectual working in the measure of every member, maketh an increase of the body, to the edifying of itself in love.

- 17 This therefore I say and testify in the Lord, that ye no longer walk as the rest of the Gentiles walk, in the vanity of your mind;
 18 Having the understanding darkened, being alienated from the life of God, by the ignorance that is in them, through the hardness of their hearts:
 19 Who being past feeling, have given themselves up to lasciviousness, to work all uncleanness with greediness. But ye have not so learned
 21 Christ; Seeing ye have heard him, and been taught by him, (as the truth
 22 is in Jesus :) To put off, with respect to the former conversation, the old
 23 man, which is corrupt, according to the deceitful desires: But to be
 24 renewed in the spirit of your mind; And to put on the new man, which is created after God, in righteousness and true holiness.
 25 Wherefore putting away lying, speak ye every man truth with his

crease by that which every joint supplieth—
 Or by the mutual help of every joint, according to the effectual working in the measure of every member—According as every member in its measure effectually works, for the support and growth of the whole. A beautiful allusion to the human body, composed of different joints and members, knit together by various ligaments, and furnished with vessels of communication from the head to every part.

V. 17. *This therefore I say*—He returns thither where he begun, ver. 1. *and testify in the Lord*—In the name and by the authority of the Lord Jesus, in the vanity of their mind—Having lost the knowledge of the true God, Rom. i. 21. This is the root of all evil walking.

V. 18. *Having their understanding darkened, through the ignorance that is in them*—So that they are totally void of the light of God, neither have they any knowledge of his will, *being alienated from the life of God*—Utter strangers to the divine, the spiritual life, *through the hardness of their hearts*—Callous and senseless. And where there is no sense, there can be no life.

V. 19. *Who being past feeling*—The original word is peculiarly significant. It properly means *past feeling pain*. Pain urges the sick to seek a remedy, which where there is no pain, is little thought of, *have given themselves up*—Freely, of their own accord. *Lasciviousness* is but one branch of *uncleanness*, which implies impurity of every kind.

V. 20. *But ye have not so learned Christ*—That is, ye cannot act thus, now ye know him, since ye know the Christian dispensation allows of no sin.

V. 21. *Seeing ye have heard him*—Teaching you inwardly by his spirit, *as the truth is in Jesus*—According to his own gospel.

V. 22. *The old man*—That is, the whole body of sin. All sinful desires are deceitful; promising the happiness which they cannot give.

V. 23. *The spirit of your mind*—The very ground of your heart.

V. 24. *The new man*—Universal holiness, *after*—In the very image of God.

V. 25. *Wherefore*—Seeing ye are thus created anew, walk accordingly, in every particular. *For we are members one of another*—

26 neighbour ; for we are members one of another. Be ye angry, and sin
 27 not ; let not the sun go down upon your wrath, Neither give place to the
 28 devil. Let him that stole, steal no more ; but rather let him labour,
 working with his hands the thing which is good, that he may have to
 29 give to him that needeth. Let no corrupt discourse proceed out of your
 mouth, but that which is good, to the use of edifying, that it may
 30 minister grace to the hearers. And grieve not the Holy Spirit of God,
 31 whereby ye have been sealed unto the day of redemption. Let all bitter-
 ness, and wrath, and anger, and clamour, and evil-speaking, be put away
 32 from you, with all malice. And 'be ye kind one to another, tender-
 hearted, forgiving one another ; as God also for Christ's sake hath for-
 given you.

another—To which intimate union all deceit is quite repugnant.

V. 26. *Be ye angry, and sin not*—That is, if ye are angry, take heed ye sin not. Anger at sin is not evil ; but we should feel only pity to the sinner. If we are angry at the person, as well as the fault, we sin. And how hardly do we avoid it ? *Let not the sun go down upon your wrath*—Reprove your brother, and be reconciled immediately. Lose not one day. A clear express command. Reader, do you keep it ?

V. 27. *Neither give place to the devil*—By any delay.

V. 28. *But rather let him labour*—Lest idleness lead him to steal again. And whoever has sinned in any kind, ought the more zealously to practise the opposite virtue ; *that he may have to give*—And so be no longer a burden and nuisance, but a blessing to his neighbours.

V. 29. *But that which is good*—Profitable to the speaker and hearers, *to the use of edifying*—To forward them in repentance, faith, or holiness, *that it may minister grace*—Be a means of conveying more grace into their hearts. Hence we learn, what *discourse* is corrupt, as it were *stinking* in the nostrils of God ; namely, all that is not profitable,

not edifying, not apt to minister grace to the hearers.

V. 30. *Grieve not the Holy Spirit*—By any disobedience, particularly by corrupt discourse ; or by any of the following sins. Do not force him to withdraw from you, as a friend does whom you grieve by unkind behaviour. *The day of redemption*—That is, the day of judgment, in which our redemption will be completed.

V. 31. *Let all bitterness*—The height of settled anger, opposite to *kindness*, (ver. 32.) *and wrath*—Lasting displeasure toward the ignorant, and them that are out of the way, opposite to *tender-heartedness* : *and anger*—The very first risings of disgust at those that injure you, opposite to *forgiving one another* : *and clamour*—Or bawling. “I am not angry, says one, but it is my way to speak so.” Then unlearn that way. It is the way to hell : *and evil speaking*—Be it in ever so mild and soft a tone, or with ever such professions of kindness. Here is a beautiful retrogradation, beginning with the highest, and descending to the lowest degree of the want of love.

V. 32. *As God*—Shewing himself kind and tender-hearted in the highest degree, *hath forgiven you.*

V. Be ye therefore followers of God, as beloved children : And walk in
 2 love, as Christ also hath loved us, and given himself up for us, an offering
 3 and a sacrifice to God of a sweet-smelling favour. But let not fornication,
 or any uncleanness, or covetousness, be even named among you, as be-
 4 cometh saints : Neither obscenity, nor foolish talking, nor jesting, which
 5 are not convenient, but rather thanksgiving. For this ye know, that no
 whoremonger, or unclean person, or covetous man, who is an idolater,
 6 hath any inheritance in the kingdom of Christ and of God. Let no one
 deceive you with vain words ; for because of these things the wrath of
 7 God cometh upon the sons of disobedience. Be ye not therefore par-
 8 takers with them. For ye were once darkness, but now *ye are* light
 9 in the Lord : walk as children of light ; (The fruit of the light *is* in all
 10 goodness, and righteousness, and truth :) Proving what is acceptable to the
 11 Lord. And have no fellowship with the unfruitful works of darkness,
 12 but rather reprove them. For it is a shame even to speak the things
 13 which are done by them in secret. But all things which are reprov-
 ed are made manifest by the light ; for whatsoever doth make manifest is
 14 light. Wherefore he saith, Awake thou that sleepest, and arise from the

V. 1. *Be ye therefore followers*—Imitators of God—In forgiving and loving. O how much more honourable and more happy, to be an imitator of God, than of *Homer, Virgil, or Alexander the Great* !

V. 3. *But let not*—Any impure love, *be even named* or heard of among you. Keep at the utmost distance from it, *as becometh saints*.

V. 4. *Nor foolish talking*—Tittle-tattle, talking of nothing, the weather, fashions, meat and drink, *nor jesting*—The word properly means, wittiness, facetiousness, esteemed by the Heathens an half-virtue. But how frequently even this quenches the Spirit, those who are tender of conscience know : *which are not convenient*—For a Christian ; as neither increasing his faith, nor holiness.

V. 6. *Because of these things*—As innocent as the Heathens esteem them, and as those

dealers in *vain words* would persuade you to think them.

V. 8. *Ye were once darkness*—Total blindness and ignorance. *Walk as children of light*—Suitably to your present knowledge.

V. 9. *The fruit of the light*—Opposite to the unfruitful works of darkness, (ver. 11.) *is in*—That is, consists in, *goodness, and righteousness, and truth*—Opposite to the sins spoken of, ch. iv. 25, &c.

V. 11. *Reprove them*—To avoid them is not enough.

V. 12. *In secret*—As flying the light.

V. 13. *But all things which are reprov- ed*, are thereby dragged out into the light, and *made manifest*—Shewn in their proper colours, *by the light* : *for whatsoever doth make manifest is light*—That is, for nothing but light, (yea light from heaven) can make any thing manifest.

V. 14. *Wherefore he*—God, *saith*—In the general

15 dead, and Christ shall give thee light. See then that ye walk circum-
 16 spectly, not as fools, but as wise men, Redeeming the time, because the
 17 days are evil. Wherefore be ye not unwise, but understanding what is
 18 the will of the Lord. And be not drunken with wine, wherein is
 19 excess; but be ye filled with the Spirit; Speaking to each other in
 psalms, and hymns, and spiritual songs, singing and making melody with
 20 your hearts unto the Lord; Giving thanks always for all things to God
 21 even the Father, in the name of our Lord Jesus Christ, Submitting your-
 selves one to another in the fear of God.

22 Wives, submit yourselves to your own husbands as unto the Lord:
 23 For the husband is the head of the wife, as Christ also is the head of

general tenor of his word, to all who are still in darkness, *Awake thou that sleepest—In ignorance of God and thyself, in stupid insensibility, and arise from the dead—From the death of sin, and Christ shall give thee light—Knowledge, holiness, happiness.*

V. 15. *Circumspectly*—Exactly, with the utmost accuracy, getting to the *highest pitch of every point* of holiness, *not as fools*—Who think not where they are going, or do not make the best of their way.

V. 16. With all possible care *redeeming the time*—Saving all you can, for the best purposes: buying every possible moment out of the hands of sin and Satan, out of the hands of sloth, ease, pleasure, worldly business: the more diligently, because *the present are evil days*, days of the grossest ignorance, immorality and profaneness.

V. 17. *What the will of the Lord is*—In every time, place, and circumstance.

V. 18. *Wherein is excess*—That is, which leads to debauchery of every kind, *but be ye filled with the spirit*—In all his graces; who gives a more noble pleasure than wine can do.

V. 19. *Speaking to each other*—By the Spirit, in *Psalms*—Of David, and hymns—Of praise, and *spiritual songs*—On a divine subject. By there being no inspired songs, peculiarly adapted to the Christian

dispensation as there were to the Jewish, it is, evident that the promise of the Holy Ghost, to *believers* in the last days, was by his larger effusion, to supply the lack of it, *singing with your hearts*—As well as your voice, *to the Lord*—Jesus who searcheth the heart.

V. 20. *Giving thanks*—At all times and places, and *for all things* prosperous or adverse, since all work together for good, *in the name of*—Or through *our Lord Jesus Christ*—By whom we receive all good things.

V. 22. In the following directions concerning relative duties, the inferiors are all along placed before the superiors, because the general proposition is concerning *submission*. And inferiors ought to do their duty, whatever their superiors do. *Wives submit yourselves to your own husbands*—Unless where God forbids. Otherwise, in all indifferent things, the will of the husband is a law to the wife, *as unto the Lord*—The obedience a wife pays to her husband, is at the same time paid to Christ himself; he being *the head of the wife, as Christ is head of the church*.

V. 23. *The head*—The governor, guide, and guardian of the wife. *And he is the Saviour of the body*—The church, from all sin and misery.

V. 24. *In*

24 the church : (and he is the Saviour of the body) Therefore as the church is subject to Christ, so also *let* the wives *be* to their own husbands in every
 25 thing. Husbands, love your wives, even as Christ loved the church, and
 26 gave himself for it ; That he might sanctify it (having cleansed *it* by the
 27 washing of water) through the word : That he might present it to himself
 a glorious church, not having spot or wrinkle, or any such thing, that it
 28 may be holy and unblamable. Men ought so to love their wives as their
 29 own bodies : he that loveth his wife, loveth himself. Now no one ever
 hated his own flesh, but nourisheth and cherisheth it, as also the Lord the
 30 church. For we are members of his body, of his flesh, and of his bones.
 31 For * this cause shall a man leave his father and mother, and shall be
 32 joined to his wife ; and they two shall be one flesh. This is a great
 33 mystery : I mean concerning Christ and the church. But let every one
 of you in particular so love his wife as himself : and let the wife reverence
 her husband.

VI. Children, obey your parents in the Lord ; for this is right. † Honour
 2 thy father and mother (which is the first commandment with a promise)

V. 24. *In every thing*—Which is not contrary to any command of God.

V. 25. *Even as Christ loved the church*—Here is the true model of conjugal affection. With *this kind* of affection, with *this degree* of it, and to *this end*, should husbands love their wives.

V. 26. *That he might sanctify it through the word*—The ordinary channel of all blessings, *having cleansed it*—From the guilt and power of sin, *by the washing of water*—In baptism, if with the ‘outward and visible sign,’ we receive the inward and spiritual grace.

V. 27. *That he might present it*—Even in this world, *to himself*—As his spouse, *a glorious church*—All glorious within, *not having spot*—Of impurity from any sin, *or wrinkle*—Of deformity from any decay.

V. 28. *As their own bodies*—That is, as themselves. *He that loveth his wife, loveth*

himself—Which is not a sin, but an indisputable duty.

V. 29. *His own flesh*—That is, himself ; *nourisheth and cherisheth*—That is, feeds and clothes it.

V. 30. *For we*—The reason why Christ nourishes and cherishes the church, is that close connexion between them, which is here expressed in the words of Moses, originally spoken concerning Eve, *are members*—Are as intimately united to Christ, in a spiritual sense, as if it were literally *flesh of his flesh and bone of his bone*.

V. 31. *For this cause*—Because of this intimate union.

V. 1. *Children, obey your parents*—In all things lawful the will of the parent is a law to the child, *in the Lord*—For his sake, *for this is right*—Manifestly just and reasonable.

V. 2. *Honour*—That is, Love, reverence, obey,

* Gen. ii. 24. † Exod. xx. 20.

- 3 That it may be well with thee, and thou mayest live long upon the earth.
 4 And ye fathers, provoke not your children to wrath, but bring them up in the instruction and discipline of the Lord.
 5 Servants obey *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto the Lord: Not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart, With good will doing service as unto the Lord, and not to men:
 8 Knowing that whatsoever good each man doth, the same shall he receive from the Lord, whether *he be* a servant or free. And ye masters do the same things to them, forbearing threatening, knowing that your master is in heaven, and there is no respect of persons with him.
 10 Finally, brethren, be strong through the Lord, and through the power

obey, assist in all things. The mother is particularly mentioned, as being more liable to be slighted than the father; *which is the first commandment with a promise*—For the promise implied in the second commandment, does not belong to the keeping that command in particular, but the whole law.

V. 3. *That thou mayest live long upon the earth*—This is usually fulfilled to eminently dutiful children. And he who lives long and well, has a long seed-time for the eternal harvest. But this promise in the Christian dispensation, is to be understood chiefly in a more exalted and spiritual sense.

V. 4. *And ye fathers*—Mothers are included; but fathers are named, as being more apt to be stern and severe: *provoke not your children to wrath*—Do not needlessly fret or exasperate them; *but bring them up*—With all tenderness and mildness, in the instruction and discipline of the Lord—Both in Christian knowledge and practice.

V. 5. *Your masters according to the flesh*—According to the present state of things: Afterward, the servant is free from his master. *With fear and trembling*—A proverbial expression, implying the utmost care and diligence, in singleness of heart—With a single eye to the providence and will of God.

V. 6. *Not with eye-service*—Serving them better when under their eye than at other times, *but doing the will of God from the heart*—Doing whatever you do as the will of God, and with your might.

V. 7. *Unto the Lord, and not to men*—That is, rather than to men: and by making every action of common life a sacrifice to God; having an eye to him in all things, even as if there were no other master.

V. 8. *He shall receive the same*—That is, full and adequate recompence for it.

V. 9. *Do the same things to them*—That is, Act toward them from the same principle; *forbearing threatening*—Behaving with gentleness and humanity, not in a harsh or domineering way.

V. 10. *Brethren*—This is the only place in this epistle where he uses this appellation. Soldiers frequently use it to each other in the field. *Be strong*—Nothing less will suffice for such a fight. To be *weak*, and remain so, is the way to perish: *in the power of his might*—A very uncommon expression; plainly denoting what great assistance we need. As if his *might* would not do: it must be the *powerful exertion* of his might.

V. 11. *Put*

11 of his might. Put on the whole armour of God, that ye may be able
 12 to stand against the wiles of the devil. For our wrestling is not against
 flesh and blood, but against principalities, against powers, against the
 rulers of the world, of the darkness of this age, against wicked spirits in
 13 heavenly places. Wherefore take to you the whole armour of God,
 that ye may be able to withstand in the evil day, and having done all, to
 14 stand. Stand therefore, having your loins girt about with truth, and
 15 having put on the breast-plate of righteousness, And having your feet

V. 11. *Put on the whole armour of God*—The Greek word means a compleat suit of armour. Believers are said to *put on* the girdle, breast-plate, shoes; *to take* the shield of faith and sword of the spirit. *The whole armour*—As if the *armour* would scarce do: it must be the *whole* armour. This is repeated, (ver. 13.) because of the strength and subtilty of our adversaries; and because of an *evil day* of sore trial being at hand.

V. 12. *For our wrestling*—Is not only, not chiefly *against flesh and blood*—Weak men, or fleshly appetites. *But against principalities, against powers*—The mighty princes of all the infernal legions. And great is their power, and that likewise of those legions whom they command, *against the rulers of the world*—Perhaps these *principalities* and *powers* remain mostly in the citadel of their kingdom of darkness. But there are other evil spirits who range abroad, to whom the provinces of the world are committed, *of the darkness*—This is chiefly spiritual darkness; *of this age*—Which prevails during the present state of things, *against wicked spirits*—Who continually oppose faith, love, holiness, either by force or fraud; and labour to infuse unbelief, pride, idolatry, malice, envy, anger, hatred, *in heavenly places*—Which were once their abode, and which they still aspire to, as far as they are permitted.

V. 13. *In the evil day*—The war is perpetual; but the fight is one day less, another more violent. *The evil day* is either at the

approach of death, or in life; may be longer or shorter, and admits of numberless varieties. *And having done all, to stand*—That ye may still keep on your armour, still *stand* upon your guard, still watch and pray: and thus ye will be enabled to endure unto the end, and *stand* with joy before the face of the Son of man.

V. 14. *Having your loins girt about*—That ye may be ready for every motion, *with truth*—Not only with the truths of the gospel, but with *truth in the inward parts*—For without this, all our knowledge of divine truth, will prove but a poor girdle *in the evil day*. So our Lord is described, *Isaiah xi. 5*. And as a *girded* man is *always ready* to go on, so this seems to intimate an *obedient heart, a ready will*. Our Lord adds to the *loins girded*, the *lights burning*, (Luke xii. 35.) shewing that *watching* and *ready obedience* are the inseparable companions of *faith and love, and having on the breast-plate of righteousness*—The righteousness of a spotless purity, in which *Christ* will present us faultless before God, through the merit of his own blood. With this *breast-plate* our Lord is described, *Isaiah lix. 17*. In the breast is the seat of conscience, which is guarded by righteousness.

V. 15. *And your feet shod with the preparation of the gospel*—Let this be always ready to direct and confirm you in every step. This part of the armour, for the *feet*, is needful, considering what a journey we have to go; what a race to run. Our feet
 must

16 shod with the preparation of the gospel of peace. Above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of
 17 the wicked one. And take the helmet of salvation, and the sword of the
 18 spirit, which is the word of God, Praying alway by the Spirit with all
 prayer and supplication, and watching thereunto with all perseverance,
 19 and supplication for all the saints, And for me that utterance may be given

must be *so* shod, that *our footsteps slip not*. To order our life and conversation aright, we are *prepared* by the gospel-blessing, the peace and love of God ruling in the heart, (Col. iii. 14, 15.) By *this only* can we tread the rough ways, surmount our difficulties and hold out to the end.

V. 16. *Above or over all*—As a sort of universal covering to every other part of the armour itself, continually exercising a strong and lively *faith*. This you may use as a *shield*, which will *quench all the fiery darts*, and the furious temptations, violent and sudden injections of the devil.

V. 17. *And take for an helmet* the hope of salvation—(1 Thess. v. 8.) The head is that part which is most carefully to be defended. One stroke here may prove fatal. The armour for this is the *hope of salvation*. The lowest degree of this *hope* is a *confidence* that God will work the whole *work of faith* in us: the highest is a *full assurance of future glory* added to the experimental knowledge of pardoning love. Armed with this *helmet* (the *hope of the joy before him*) *Christ endured the cross, and despised the shame*: Heb. xii. 2. and the *sword of the Spirit, the word of God*.—This Satan cannot withstand, when it is edged and wielded by faith. Till now our armour has been only *defensive*. But we are to attack Satan, as well as secure ourselves: the *shield* in one hand, and the *sword* in the other. Whoever fights with the powers of hell will need *both*. He that is covered with armour from head to foot, and neglects *this*, will be foiled after all. This whole description shews us how *great* a thing it is to be a Christian. The want of any one thing makes him *incomplete*. Though he has his *loins girt with truth, righ-*

teousness for a breast-plate, his *feet shod with the preparation of the gospel, the shield of faith, the helmet of salvation, and the sword of the spirit*; yet one thing he wants after all. What is that? It follows,

V. 18. *Praying always*—At all times, and on every occasion, in the midst of all employments, inwardly *praying without ceasing; by the Spirit*—Through the influence of the Holy Spirit, *with all prayer*—With all sort of prayer, public, private, mental, vocal. Some are careful in respect of one kind of prayer, and negligent in *others*. If we would have the petitions we ask, let us use *all*. Some there are who use only *mental* prayer or ejaculations, and think they are in a high state of grace, and use a way of worship far superior to any other: but such only fancy themselves to be above what is really above *them*; it requiring far more grace to be enabled to pour out a fervent and continued prayer, than to offer up mental aspirations; and *supplication*—Repeating and urging our prayer, as *Christ* did in the garden, and *watching*—Inwardly attending on God, to know his will, to gain power to do it, and to attain to the blessings we desire, *with all perseverance*—Continuing to the end in this holy exercise, and *supplication for all the saints*—Wrestling in fervent, continued intercession for *others*, especially for the faithful, that they may do all the will of God, and be steadfast to the end. Perhaps we receive few answers to prayer, because we do not intercede enough for others.

V. 19. *By the opening my mouth*—Removing every inward and every outward hindrance.

V. 20. *An*

me, by the opening my mouth to make known boldly the mystery of the
20 gospel, For which I am an ambassador in bonds, that I may speak boldly
therein, as I ought to speak.

21 But that ye also may know my affairs, how I do, Tychicus, a beloved
brother and faithful minister in the Lord, will make known to you all
22 things: Whom I have sent to you for this very thing, that ye might
23 know our affairs, that he might comfort your hearts. Peace *be* to the
brethren, and love with faith, from God the Father and the Lord
24 Jesus Christ. Grace *be* with all that love our Lord Jesus Christ in
sincerity. Amen.

V. 20. *An ambassador in Christ*—The ambassadors of men usually appear in great pomp. How differently does the ambassador of *Christ* appear?

V. 21. *Ye also*—As well as others.

V. 22. *That he might comfort your hearts*—By relating the supports I find from God, and the success of the gospel.

V. 23. *Peace*—This verse recapitulates the whole epistle.

V. 24. *In sincerity*—Or *in incorruption*; without corrupting his genuine gospel, without any mixture of corrupt affections. And that with continuance, till grace issue in glory.

N O T E S

O N

St. PAUL's Epistle to the *PHILIPPIANS*.

PHILIPPI was so called from *Philip* King of *Macedonia*, who much enlarged and beautified it. Afterwards it became a *Roman* colony, and the chief city of that part of *Macedonia*. Hither *St. Paul* was sent by a vision to preach; and here, not long after his coming, he was shamefully treated. Nevertheless many were converted by him; during the short time of his abode there; by whose liberality he was more assisted, than by any other church of his planting. And they had now sent large assistance to him by *Epaphroditus*; by whom he returns them this epistle.

It contains six parts,

- | | | | |
|---------------------------------------|------------|---|-------|
| I. The inscription, | C. i. 1, 2 | by Timotheus, | 19—24 |
| II. Thanksgiving and prayers for them | 3—11 | 2. In the mean time to send Epaphroditus, | 25—30 |
| | | III. He | |

- III. He relates his present state and good hope: 12—24
 Whence he exhorts them,
 1. While he remains with them, to walk worthy of the gospel, 25—30
 C. ii. 1—16
 2. Though he should be killed, to rejoice with him, 17—18
 And promises,
 1. To certify them of all things

- IV. He exhorts them to rejoice, C. iii. 1—3
 admonishing them, to beware of false teachers, and to imitate the true, 2—21
 commending concord, C. iv. 1—3
 He again exhorts them to joy and meekness 4—7
 and to whatsoever things are excellent, 8—9
 V. He accepts of their liberality, 10—20
 VI. The conclusion, 21—23

P H I L I P P I A N S.

I. **P**AUL and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons.
 2 Grace be unto you, and peace from God our Father, and the Lord
 3, 4 Jesus Christ. I thank my God upon every mention of you, Always
 5 in all my prayers making supplication for you all with joy, For your
 6 fellowship in the gospel from the first day until now: Being persuaded
 of this very thing, that he who hath begun a good work in you, will
 7 perfect it until the day of Jesus Christ. As it is right for me to think

V. 1. *Servants*—St. Paul writing familiarly to the *Philippians* does not stile himself an apostle. And under the common title of *servants*, he tenderly and modestly joins with himself his son *Timotheus*, who had come to *Philippi* not long after St. Paul had received him, *Acts* xvi. 3, 12. *To all the saints*—The apostolic epistles were sent more directly to the churches, than to the pastors of them; *with the bishops and deacons*—The former properly took care of the internal state, the latter of the externals of the church, (*1 Tim.* iii. 2—8.) Although these were not wholly confined to the one, neither those to the other. The word *bishops* here includes all the *presbyters* at *Philippi*, as well as the *ruling presbyters*: the names *bishop* and *presbyter*, or *elder*, being promiscuously used in the first ages.

V. 4. *With joy*—After the epistle to the *Ephesians*, wherein love reigns, follows this, wherein there is perpetual mention of joy. *The fruit of the spirit is love, joy*—And joy peculiarly enlivens prayer. The sum of the whole epistle is, *I rejoice. Rejoice ye.*

V. 5. The sense is, *I thank God for your fellowship with us in all the blessings of the gospel, which I have done from the first day of your receiving it until now.*

V. 6. *Being persuaded*—The grounds of which persuasion are set down in the following verse, *that he who hath begun a good work in you, will perfect it until the day of Christ*—That he who having justified, hath begun to sanctify you, will carry on this work, till it issue in glory.

V. 7. *As it is right for me to think this of you all*—Why? He does not say, "Because of an

this of you all, because I have you in my heart, who were all partakers of my grace, both in my bonds, and in the defence and confirmation
 8 of the gospel. For God is my witness, how I long for you all, with the
 9 bowels of Jesus Christ. And this I pray, that your love may abound yet
 10 more and more, in all knowledge, and in all *spiritual* sense, That ye may
 try the things that are excellent, that ye may be sincere and without
 11 offence unto the day of Christ, Being filled with the fruits of righteousness, which are through Christ Jesus, to the glory and praise of God.
 12 Now I would have you know, brethren, that the things concerning
 13 me have fallen out rather to the furtherance of the gospel: So that my bonds in Christ have been made manifest in the whole palace, and

an eternal decree;" or, "Because a saint must persevere;" but *Because I have you in my heart, who were all partakers of my grace*—That is, *Because ye were all (for which I have you in my heart—I bear you the most grateful and tender affection) partakers of my grace*—That is, sharers in the afflictions, which God vouchsafed me as a grace or favour, (ver. 29, 30.) *both in my bonds, and when I was called forth to answer for myself, and to confirm the gospel.* It is not improbable, that, after they had endured that great trial of affliction, God had sealed them unto full victory, of which the apostle had a prophetic sight.

V. 8. *I long for you with the bowels of Jesus Christ*—In Paul, not Paul lives, but Jesus Christ. Therefore he longs for them, with the bowels, the tenderness, not of Paul, but of Jesus Christ.

V. 9. *And this I pray, that your love—Which they had already shewn, may abound yet more and more*—The fire which burnt in the apostle, never says, It is enough: in knowledge and in all spiritual sense—Which is the ground of all spiritual knowledge. We must be inwardly sensible of divine peace, joy, love; otherwise we cannot know what they are.

V. 10. *That ye may try*—By that spiritua

sense *the things that are excellent*—Not only good, but the very best: the superior excellence of which is hardly discerned, but by the adult Christian: *that ye may be inwardly sincere*—Having a single eye to the very best things, and a pure heart, and outwardly without offence—Holy, unblamable in all things.

V. 11. *Being filled with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God*—Here are three properties of that sincerity, which is acceptable to God. 1. It must bear fruits, *the fruits of righteousness*, all inward and outward holiness, all good tempers, words, and works, and that so abundantly, that we may be filled with them: 2. The branch and the fruits must derive both their virtue and their very being from the all-supporting, all-supplying root, Jesus Christ: 3. As all these flow from the grace of Christ, so they must issue in the glory and praise of God.

V. 12. *The things concerning me*—My sufferings have fallen out rather to the furtherance than (as you feared) the hindrance of the gospel.

V. 13. *My bonds in Christ*—Endured for his sake, have been made manifest—Much taken notice of, in the whole palace—Of the Roman emperor.

V. 14. *And*

14 to all others; And many of the brethren trusting in the Lord through my bonds, are more abundantly bold to speak the word without fear.

15 Some indeed preach Christ even through envy and strife; but some
16 through good will. The one preach Christ out of contention; not
17 sincerely, supposing to add affliction to my bonds: But the others
out of love, knowing that I am set for the defence of the gospel.
18 What then? Still every way, whether in pretence or in truth, Christ
19 is preached; and in this I rejoice, yea, and will rejoice. For I know
that this shall turn to my salvation, through your prayer, and the
20 supply of the spirit of Jesus Christ: According to my earnest expectation and hope, that I shall be ashamed in nothing, but that with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether by life or by death.

21, 22 For, to me to live *is* Christ, and to die *is* gain. But if *I am* to live in the flesh, this *is* the fruit of my labour, and what I should chuse,
23 I know not. For I am in a strait between two, having a desire to

V. 14. *And many*—Who were before afraid, *trusting in the Lord, through my bonds*—When they observed my constancy, and safety notwithstanding, are more bold.

V. 15, 16. *Some indeed preach Christ out of contention*—Envyng St. Paul's success, and striving to hurt him thereby; *not sincerely*—From a real desire to glorify God, *but supposing*—Though they were disappointed, *to add more afflictions to my bonds*—By enraging the Romans against me.

V. 17. *But the others out of love*—To Christ and me; *knowing*—Not barely supposing, *that I am set*—Literally, I lie: yet still going forward in his work. He remained at Rome, as an ambassador in a place, where he is employed on an important embassy.

V. 18. *In pretence*—Under colour of propagating the gospel *in truth*—With a real design so to do.

V. 19. *This shall turn to my salvation*—Shall procure me an higher degree of glory, *through your prayer*—Obtaining for me a larger supply of the Spirit.

V. 20. *As always*—Since my call to the apostleship, *in my body*—However it may be disposed of. How that might be, he did not yet know. For the apostles did not know all things: particularly, in things pertaining to themselves, they had room to exercise faith and patience.

V. 21. *To me to live is Christ*—To know, to love, to follow Christ, is my life, my glory, my joy.

V. 22. Here he begins to treat of the former clause of the preceding verse. Of the latter he treats, ch. ii. 17. *But if I am to live in the flesh, this is the fruit of my labour*—This is the fruit of my living longer, that I can labour more. Glorious labour! desirable fruit! In this view, long life is indeed a blessing. *And what I should chuse, I know not*—That is, if it were left to my choice.

V. 23. *To depart*—Out of bonds, flesh, the world, *and to be with Christ*—In a nearer and fuller union. It is better, *to depart*: It is far better, *to be with Christ*.

V. 25. *I know*

24 depart and to be with Christ, *which is* far better. But to remain in
 25 the flesh *is* more needful for you. And being persuaded of this, I
 know that I shall remain and continue with you all, for your fur-
 26 therance and joy of faith: That your rejoicing for me may abound
 27 through Christ Jesus, by my presence with you again. Only let your
 (24) behaviour be worthy of the gospel of Christ, that whether I come and
 see you, or be absent, I may hear concerning you, that ye stand fast, in
 one spirit, with one soul striving together for the faith of the gospel:
 28 And in nothing terrified by your adversaries, which is to them an evident
 29 token of perdition, but to you of salvation. This also *is* of God. For
 to you it is given with regard to Christ, not only to believe on him, but
 30 also to suffer for him: Having the same conflict, which ye saw in me, and
 now hear *to be* in me.

II. If *there be* then any consolation in Christ, if any comfort of love, if any
 2 fellowship of the spirit, if any bowels of mercies; Fulfil ye my joy, that
 ye think the same thing, having the same love, being of one soul, of one
 3 mind. Do nothing through strife or vain-glory, but in lowliness of mind,

V. 25: *I know*—By a prophetic notice, given him while he was writing this, *that I shall continue* some time longer with you—And doubtless he did see them, after this confinement.

V. 27. *Only*—Be careful for this, and nothing else, *stand fast in one spirit*—With the most perfect unanimity, *striving together*—With united strength and endeavours, *for the faith of the gospel*—For all the blessings revealed and promised therein.

V. 28. *Which*—Namely, their being adversaries to the word of God, and to you the messengers of God, *is an evident token*—That they are in the high road to *perdition*, and you in the way of *salvation*.

V. 29. *For to you it is given*—As a special token of God's love, and of your being in the way of salvation.

V. 30. *Having the same kind of conflict* with your adversaries, *which ye saw in me*—When I was with you, *Acts xvi. 12, 19, &c.*

V. 1. *If there be therefore any consolation*—In the grace of Christ, *if any comfort*—In the love of God; *if any fellowship of the Holy Ghost*; *if any bowels of mercies*—Resulting therefrom; any tender affection towards each other.

V. 2. *Think the same thing*—Seeing Christ is your common head; *having the same love*—To God, your common Father: *being of one soul*—Animated with the same affections and tempers, as ye have all drank into one spirit; *of one mind*—Tenderly rejoicing and grieving together.

V. 3. *Do nothing through contention*—Which is inconsistent with your thinking the same thing, or *vain-glory*—Desire of praise, which is directly opposite to the love of God; *but esteem each the others better than themselves*—(For every one knows more evil of himself than he can of another.) Which is a glorious fruit of the spirit, and an admirable help to your continuing of *one soul*.

V. 4. *Aim*

4 esteem each the others better than themselves. Aim not every one at
 5 his own things, but every one also at the things of others. Let this mind
 6 be in you, which was also in Christ Jesus, Who being in the form of God,
 7 counted it no act of robbery to be equal with God; Yet emptied himself,
 8 taking the form of a servant, being made in the likeness of men. And
 being found in fashion as a man, he humbled himself, becoming obedient
 9 even unto death, yea, the death of the cross. Wherefore God also hath
 highly exalted him, and hath given him a name, which is above every
 10 name, That at the name of Jesus every knee might bow, of those in

V. 4. *Aim not every one at his own things*—Only. If so, ye have not bowels of mercies.

V. 6. *Who being in the essential form, the incommunicable nature of God from eternity (as he was afterward in the form of man, real God as real man) counted it no act of robbery (that is the precise meaning of the words) no invasion of another's prerogative, but his own strict and unquestionable right, to be equal with God.* The word here translated *equal*, occurs in the adjective form, five or six times in the New Testament, *Matt. xx. 12. Luke vi. 34. John v. 18. Acts xi. 17. Rev. xxi. 16.* In all which places it expresses not a bare *resemblance*, but a real and proper *equality*. It here implies both to the *fulness* and the *supreme height* of the godhead; to which are opposed, he *emptied* and he *humbled himself*.

V. 7. *Yet*—He was so far from tenaciously insisting upon, that he willingly relinquished his claim. He was content to forego the glories of the Creator, and to appear in the form of a creature: nay, to be made in the likeness of the fallen creatures; and not only to share in the disgrace, but to suffer the punishment due to the meanest and vilest among them. *He emptied himself*—Of that divine fulness, which he received again at his exaltation. Though he remained *full*. (*John i. 14.*) yet he appeared as if he had been *empty*; for he veiled his fulness from the sight of men and angels.

Yea, he not only veiled, but in some sense renounced the glory, which he had before the world began; *taking*—And by that very act emptying himself, *the form of a servant*—The *form*, the *likeness*, the *fashion*, though not exactly the same, are yet nearly related to each other. The *form* expresses something absolute; the *likeness* refers to other things of the same kind; the *fashion* respects what appears to sight and sense; *being made in the likeness of men*—A real man, like other men. Hereby he took the *form of a servant*.

V. 8. *And being found in fashion as a man*—A common man, without any peculiar excellence or comeliness, *he humbled himself*—To a still greater depth, *becoming obedient*—To God, though equal with him, *even unto death*—The greatest instance both of humiliation and obedience, *yea, the death of the cross*—Inflicted on few but servants or slaves.

V. 9. *Wherefore*—Because of his voluntary humiliation and obedience. He humbled himself: but *God hath exalted him*—So recompensing his humiliation, *and hath given him*—So recompensing his emptying himself, *a name which is above every name*—Dignity and majesty superior to every creature.

V. 10. *That every knee*—That divine honour might be paid in every possible manner by every creature, *might bow*—Either with love or trembling, *of those in heaven,*

- 11 heaven, and those on earth, and those under the earth : And every tongue might confess, that Jesus Christ is Lord in the glory of God the Father.
- 12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but much more now in my absence, work out your own
- 13 salvation with fear and trembling. For it is God that worketh in you
- 14 according to his good pleasure, both to will and to do. Do all things without
- 15 murmurings and disputings : That ye may be blameless and simple, the Sons of God, unrebukable, in the midst of a crooked and perverse
- 16 generation, among whom ye shine as lights in the world, Holding fast the word of life, that I may glory in the day of Christ, that I have not run in vain, neither laboured in vain.
- 17 Yea, and if I be offered up on the sacrifice and service of your faith,
- 18 I rejoice and congratulate you all. For the same cause rejoice ye like-
- 19 wise, and congratulate me. Now I trust in the Lord Jesus, to send

heaven, earth, under the earth—That is, thro the whole universe.

V. 11. *And every tongue*—Even of his enemies, *confess that Jesus Christ is Lord*—Jehovah ; not now in the form of a servant, but enthroned in the glory of God the Father.

V. 12. *Wherefore*—Having proposed Christ's example, he exhorts them to secure the salvation which Christ has purchased : *As ye have always*—hitherto obeyed—Both God and me his minister : *Now in my absence*—When ye have not me to instruct, assist, and direct you, *work out your own salvation*—Herein let every man aim at his own things, *with fear and trembling*—With the utmost care and diligence.

V. 13. *For it is God*—God alone, who is with you, though I am not ; *that worketh in you according to his good pleasure*—Not for any merit of yours. Yet his influences are not to supersede, but to encourage our own efforts. *Work out your own salvation*—Here is our duty : *for it is God that worketh in you*—Here is our encouragement. And O ! what a glorious encouragement, to have the arm of omnipotence stretched out for our support and our succour !

V. 14. *Do all things*—Not only without

contention (ver. 3.) but even *without murmurings and disputings*—Which are real, though smaller hindrances of love.

V. 15. *That ye may be blameless*—Before men, and *simple*—Before God, aiming at him alone, *as the sons of God*—The God of love ; acting up to your high character, *unrebukable in the midst of a crooked, guileful, serpentine, and perverse generation*—Such as the bulk of mankind always were, *crooked*—By a corrupt nature, and yet more *perverse* by custom and practice.

V. 17. Here he begins to treat of the latter clause of ch. i. 22. *Yea, and if I be offended*—Literally, *If I be poured out, upon the sacrifice of your faith*—The Philippians, as the other converted Heathens, were a sacrifice to God through St. Paul's ministry. (Rom. xv. 16.) And as in sacrificing, wine was poured at the foot of the altar, so he was willing that his blood should be poured out. The expression well agrees with that kind of martyrdom, by which he was afterwards offered up to God.

V. 18. *Congratulate me*—When I am offered up.

V. 19. *When I know*—Upon my return that ye stand steadfast. V. 20. *I have*

Timotheus to you shortly, that I also may be encouraged, when I know
 20 your state. For I have none like-minded, who will naturally care for
 21 what concerneth you. For all seek their own, not the things of Jesus
 22 Christ. But ye know the proof of him, that as a son with his father, he
 23 hath served with me in the gospel. Him therefore I hope to send, as
 24 soon as ever I know how it will go with me. But I trust in the Lord that I
 25 also myself shall come shortly. Yet I thought it necessary to send to you
 Epaphroditus, my brother and companion in labour and fellow-soldier,
 26 but your messenger, and him that ministered to my need. For he longed
 after you all, and was full of heaviness, because ye had heard that he was
 27 sick. He was indeed sick nigh unto death: but God had compassion on
 him; and not on him only, but on me likewise, lest I should have
 28 sorrow upon sorrow. I have sent him therefore the more willingly,
 that ye seeing him again may rejoice, and that I also may be the less
 29 sorrowful. Receive him therefore in the Lord with all gladness, and
 30 honour such: Because for the work of Christ he was nigh unto death,
 not regarding his own life, to supply your deficiency of service toward
 me.

III. Finally, my brethren, rejoice in the Lord. To write the same things
 2 to you, is not tedious to me, and *it is* safe for you. Beware of dogs,

V. 20. *I have none*—Of those who are now with me.

V. 21. *For all*—But *Timotheus*, seek their own—Ease, safety, pleasure, or profit. Amazing! In that golden age of the church could St. Paul thoroughly approve of one only, among all the labourers that were with him? (ch. i. 14, 17.) And how many do we think, can now approve themselves to God? *Not the things of Jesus Christ*—They, who seek these alone, will sadly experience this. They will find few helpers like-minded with themselves, willing naked to follow a naked master!

V. 22. *As a son with his father*—He uses an elegant peculiarity of phrase, speaking partly as of a son, partly as of a fellow-labourer.

V. 22. *To send Epaphroditus*—Back immediately, your messenger—The *Philippians* had sent him to St. Paul, with their liberal contribution.

V. 26. *He was full of heaviness*—Because he supposed you would be afflicted, at hearing that he was sick.

V. 27. *God had compassion on him*—Restoring him to health.

V. 28. *That I may be the less sorrowful*—When I know ye are rejoicing.

V. 30. *To supply your deficiency of service*—To do what ye could not do in person.

V. 1. *The same things*—Which ye have heard before.

V. 2. *Beware of dogs*—Unclean, unholy, rapacious men. The title which the *Jews* usually gave the *Gentiles*, he returns upon themselves.

3 beware of evil-workers, beware of the concision; For we are the circumcison, who worship God in spirit, and glory in Christ Jesus, and
 4 have no confidence in the flesh. Though I might have confidence even in the flesh. If any other man be fully persuaded that he may have confidence in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of Hebrews, touching the
 6 law, a Pharisee; Touching zeal, persecuting the church, touching the
 7 righteousness which is by the law, blameless. But whatsoever things
 8 were gain to me, those I have accounted loss for Christ. Yea doubtless, and I account all things to be loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things,

themselves. *The concision*—Circumcision being now ceased, the apostle will not call them the circumcision; but coins a term on purpose, taken from a Greek word used by the seventy, (*Lev. xxi. 5.*) for such a cutting as God had forbidden.

V. 3. *For we*—Christians, *are the only true circumcision*—The people now in covenant with God, *who worship God in spirit*—Not barely in the letter, but with the spiritual worship of inward holiness, *and glory in Christ Jesus*—As the only cause of all our blessings, *and have no confidence in the flesh*—In any outward advantage or prerogative.

V. 4. *Though I*—He subjoins this in the singular number, because the *Philippians* could not say thus.

V. 5. *Circumcised the eighth day*—Not at ripe age, as a proselyte, *of the tribe of Benjamin*—Sprung from the wife, not the handmaid, *an Hebrew of Hebrews*—By both my parents; in every thing, nation, religion, language, *touching the law, a Pharisee*—One of that sect, who most accurately observe it.

V. 6. Having such a zeal for it, as to *persecute* to the death, those who did not observe it *touching the righteousness which is described and enjoined by the law*—That is, external observances, *blameless*.

V. 7. *But all these things, which I then accounted gain, which were once my confidence, my glory, and joy, those, ever since I have believed, I have accounted loss, nothing worth, in comparison of Christ.*

V. 8. *Yea, I still account both all these, and all things else, to be mere loss, compared to the inward, experimental knowledge of Christ, as my Lord, as my prophet, priest, and king, as teaching me wisdom, atoning for my sins, and reigning in my heart. To refer this to justification only, is miserably to pervert the whole scope of the words. They manifestly relate to sanctification also; yea to this chiefly. For whom I have actually suffered the loss of all things*—Which the world loves, esteems, or admires: Of which I am so far from repenting, that I still account them *but dung*—The discourse rises. *Loss* is sustained with patience; but *dung* is cast away with abhorrence. The Greek word signifies any. the vilest refuse of things, the dross of metals, the dregs of liquors, the excrements of animals, the most worthless scraps of meat, the basest offals, fit only for dogs, *that I may gain Christ*—He that loses all things, not excepting himself, gains *Christ*, and is gained by *Christ*. And still there is more; which even St. Paul speaks of his having not yet gained!

V. 9. *And*

9 and do account them but dung, that I may gain Christ, And be found in him, not having my own righteousness, which is of the law, but that which is through faith in Christ, the righteousness which is from God by
 10 faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death:
 11, 12 If by any means I may attain unto the resurrection of the dead. Not that I have already attained, or am already perfected: but I pursue, if I may apprehend that for which I was also apprehended by Christ
 13, 14 Jesus. Brethren, I do not account myself to have apprehended: But one thing *I do*, forgetting the things that are behind, and reaching forth unto the things which are before, I press toward the goal, for the prize
 15 of the high calling of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded; and if in any thing ye be otherwise

V. 9. *And be found by God, ingrafted in him, not having my own righteousness, which is of the law*—That merely outward righteousness prescribed by the law, and performed by my own strength, *but that inward righteousness which is through faith*—Which can flow from no other fountain, *the righteousness which is from God*—From his almighty spirit, not by my own strength, but *by faith* alone. Here also the apostle is far from speaking of justification only.

V. 10. The knowledge of *Christ* mentioned in the 8th verse, is here more largely explained. *That I may know him*—As my compleat Saviour, *and the power of his resurrection*—Raising me from the death of sin, into all the life of love, *and the fellowship of his sufferings*—Being crucified with him, *and made conformable to his death*—So as to be dead to all things here below.

V. 11. *The resurrection of the dead*—That is, the resurrection to glory.

V. 12. *Not that I have already attained*—The prize. He here enters on a new set of metaphors, taken from a race. But observe, how in the utmost fervor, he retains his sobriety of spirit, *or am already perfected*—There is a difference between one that is *perfect*, and one that is *perfected*. The

one is fitted for the race, ver. 15. the other, ready to receive the prize. *But I pursue, if I may apprehend that*—Perfect holiness, preparatory to glory, *for, in order to which I was apprehended by Christ Jesus*—Appearing to me in the way, Acts xxvi. 14. The speaking conditionally both here and in the preceding verse, implies no uncertainty, but only the difficulty of attaining.

V. 13. *I do not account myself to have apprehended*—this already; to be already possessor of perfect holiness.

V. 14. *Forgetting the things that are behind*—Even that part of the race which is already run, *and reaching forth unto*—Literally, *stretched out over the things that are before*—Pursuing with the whole bent and vigour of my soul, perfect holiness and eternal glory. *In Christ Jesus*—The author and finisher of every good thing.

V. 15. *Let us, as many as are perfect*—Fit for the race, strong in faith (so as it means here) *be thus minded*—Apply wholly to this one thing *and if in any thing ye*—Who are not perfect, who are weak in faith, *be otherwise minded*—Pursuing other things, God, if ye desire it, *shall reveal even this unto you*—Will convince you of it.

16 minded, God shall reveal even this unto you. But whereunto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be ye followers together of me, and mark them who walk so,
18 as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are enemies* of the cross
19 of Christ. Whose end is destruction, whose god is their belly, and
20 *whose glory is* in their shame; who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the
21 Lord Jesus Christ, Who will transform our vile body, that it may be fashioned like unto his glorious body, according to the mighty working, whereby he is able even to subject all things to himself.

IV. Therefore, my brethren, beloved and longed for, my joy and crown,
2 so stand fast in the Lord, *my* beloved. I beseech Euodias, and I beseech
3 Syntyche, to be of one mind in the Lord. And I intreat thee also, true yoke-fellow, help those women who laboured together with me in the gospel, with both Clement and my other fellow-labourers, whose names *are* in the book of life.

V. 16. *But* let us take care, not to lose the ground we have already gained. *Let us walk by the same rule* we have done hitherto.

V. 17. *Mark them*—For your imitation.

V. 18. *Weeping*—As he wrote. *Enemies of the cross of Christ*—Such are all cowardly, all shamefaced, all delicate Christians.

V. 19. *Whose end is destruction*—This is placed in the front, that what follows may be read with the greater horror, *whose god is their belly*—Whose supreme happiness lies in gratifying their sensual appetites, *who mind*—Relish, desire, seek, *earthly things*.

V. 20. *Our conversation*—The Greek word is of a very extensive meaning, our citizenship, our thoughts, our affections, are already *in heaven*.

V. 21. *Who will transform our vile body*—Into the most perfect state, and the most beauteous form. It will then be purer than the unspotted firmament, brighter than the

lustre of the stars: and which exceeds all parallel, which comprehends all perfection, *like unto his glorious body*—Like that wonderfully glorious body, which he wears in his heavenly kingdom, and on his triumphant throne.

V. 1. *So stand*—As ye have done hitherto.

V. 2. *I beseech*—He repeats this twice, as if speaking to each face to face, and that with the utmost tendernefs.

V. 3. *And I intreat thee also true yoke fellow*—St. Paul had many fellow-labourers, but not many yoke-fellows. In this number was Barnabas first, and then Silas, whom he probably addresses here. For Silas had been his yoke-fellow at the very place, Acts xvi. 19. *Help those women who laboured together with me*, literally, *who wrestled*—The Greek word doth not imply preaching, or any thing of that kind; but danger and toil endured for the sake of the gospel: which was

4, 5 Rejoice in the Lord always : again, I say, rejoice. Let your gentle-
6 nefs be known to all men ; the Lord *is* at hand. Be careful for nothing,
but in every thing by prayer and supplication with thanksgiving, let
7 your requests be made known to God : And the peace of God which
surpasseth all understanding, shall keep your hearts and your minds
through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are*
honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever
things *are* lovely, whatsoever things *are* of good report, if *there be* any

was also endured at the same time (probably at Philippi) by *Clement and my other fellow-labourers*—This is a different word from the former, and does properly imply fellow-preachers : *whose names*, although not set down here, *are in the book of life*—As are those of all believers : an allusion to the wrestlers in the Olympic games, whose names were all inrolled in a book. Reader, is thy name there ? Then walk circumspectly, lest the Lord blot thee out of his book !

V. 5. *Let your gentleness*—Yieldingness, sweetness of temper, the result of joy in the Lord, *be known*—By your whole behaviour to all men—Good and bad, gentle and froward. Those of the roughest tempers are good-natured to some ; (from natural sympathy and various motives) a Christian to all. *The Lord*—The judge, the rewarder, the avenger, *is at hand*—Standeth at the door.

V. 6. *Be anxiously careful for nothing*—If men are not gentle towards you, yet neither on this, nor on any other account, be careful, but pray. Carefulness and prayer cannot stand together. *In every thing*—Great and small, *let your requests be made known*—They who by a preposterous shame or distrustful modesty, cover, stifle, or keep in their desires, as if they were either too small or too great, must be racked with care ; from which they are entirely delivered, who pour them out with a free and filial confidence ; *to God*—It is not always proper

to disclose them to men ; *by supplication*—Which is the enlarging upon and pressing our petition ; *with thanksgiving*—The surest mark of a soul free from care, and of prayer joined with true resignation. This is always followed by peace. Peace and thanksgiving are both coupled together, Col. iii. 15.

V. 7. *And the peace of God*—That calm, heavenly repose, that tranquility of spirit, which God only can give, *which surpasseth all understanding*—Which none can comprehend, save he that receiveth it, *shall keep*—Shall guard as a garrison does a city, *your hearts*—Your affections, *your minds*—Your understandings, and all the various workings of them, *through the spirit and power of Christ Jesus*, in the knowledge and love of God. Without a guard set on *these* likewise, the purity and vigour of our affections cannot long be preserved.

V. 8. *Finally*—To sum up all, *whatsoever things are true*—Here are eight particulars placed in two four-fold rows ; the former containing their duty, the latter the commendation of it. The first word in the former row answers the first in the latter, the second word the second, and so on ; *true*—In speech ; *honest*—In action ; *just*—With regard to others ; *pure*—With regard to yourselves : *Lovely*—And what more lovely than truth ? *of good report*—As is honesty even where it is not practised. *If there be any virtue*—And all virtues are contained in justice, *if there be any praise*—In those

9 virtue, and if *there be* any praise, think on these things: The things which ye have both learned and received, and heard and seen in me, these do: and the God of peace shall be with you.

10 I rejoiced in the Lord greatly, that now at last your care of me hath flourished again; wherein ye were also careful; but ye wanted opportunity. Not that I speak in respect of want; for I have learned in 11 whatsoever state I am, to be content. I know how to be abased, and I know how to abound; every where and in every thing I am instructed, 12 both to be full, and to be hungry, both to abound and to want. I can do 13 all things through Christ strengthening me. Nevertheless, ye have done 14 well, that ye did communicate to me in my affliction. And ye know 15 likewise, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me in respect of 16 giving and receiving, but you only. For even in Thessalonica ye sent 17 once and again to my necessities. Not that I desire a gift, but I desire 18 fruit that may abound to your account. But I have all things, and abound: I am filled, having received of Epaphroditus the things *which came* from you, an odour of a sweet smell, an acceptable sacrifice, well-

those things which relate rather to ourselves than to our neighbour: *think on these things*—That ye may both practise them yourselves, and recommend them to others.

V. 9. *The things which ye have learned*—As Catechumens, and received—By continual instructions, and heard and seen—In my life and conversation, *these do, and the God of peace shall be with you*—Not only the peace of God, but God himself, the fountain of peace.

V. 10. *I rejoiced greatly*—St. Paul was no Stoic. He had strong passions, but all devoted to God, *that your care of me hath flourished again*—As a tree blossoms after the winter. *Ye wanted opportunity*—Either ye had not plenty yourselves, or ye wanted a proper messenger.

V. 11. *I have learned*—From God. He only can teach this, *in every thing therewith to be content*—Joyfully and thankfully patient. Nothing less is Christian content. We may observe a beautiful gradation in the ex-

pressions: *I have learned: I know: I am instructed: I can.*

V. 12. *I know how to be abased*—Having scarce what is needful for my body: *and to abound*—Having wherewith to relieve others also. Presently after, the order of the words is inverted, to intimate his frequent transition from scarcity to plenty, and from plenty to scarcity. *I am instructed*—Literally, *I am initiated* into this mystery, unknown to all but Christians, *both to be full and to be hungry*—For one day, *both to abound and to want*—For a longer season.

V. 13. *I can do all things*—Even fulfil all the will of God.

V. 15. *In the beginning of the gospel*—When it was first preached at Philippi, *in respect of giving*—On your part, and receiving—On mine.

V. 17. *Not that I desire*—For my own sake the very gift which I receive of you.

V. 18. *An odour of a sweet smell*—More pleasing

19 pleasing to God. And my God shall supply all your need, according to
20 his riches in glory, through Christ Jesus. Now unto our God and Father
be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren who are with me
22 salute you. All the saints salute you, chiefly they that are of Cæsar's
23 household. The grace of the Lord Jesus Christ be with you all.

pleasing to God, than the sweetest perfumes to men. according to his riches in glory—In his abundant, eternal glory.

V. 19. *All your need*—As ye have mine,

N O T E S

O N

St. PAUL's Epistle to the COLOSSIANS.

COLOSSE was a city of the *Greater Phrygia*, not far from *Laodicea* and *Hierapolis*. Though St. Paul preached in many parts of *Phrygia*, yet he never had been at this city. It had received the gospel by the preaching of *Epaphras*, who was with St. Paul when he wrote this epistle.

It seems the *Colossians* were now in danger of being seduced by those who strove to blend Judaism or Heathen superstitions with Christianity: pretending, that God, because of his great majesty, was not to be approached but by the mediation of angels: and that there were certain rites and observances chiefly borrowed from the law, whereby these angels might be made our friends.

In opposition to them the apostle 1. Commends the knowledge of *Christ*, as more excellent than all other, and so entire and perfect, that no other knowledge was necessary for a Christian. He 2. shews, That *Christ* is above all angels, who are only his servants; and that being reconciled to God through him, we have free access to him in all our necessities.

This epistle contains,

- | | | |
|--------------------------------|------------|--|
| I. The inscription, | C. i. 1, 2 | A declaration of his affection |
| II. The doctrine, wherein the | | for them, 24—29. C. ii. 1—3 |
| apostle pathetically explains, | | 3. From his exaltation, C. iii. 1—4 |
| the mystery of Christ, | | 2. Particular, |
| By thanksgiving for the Colos- | | 1. To avoid several vices, 5—9 |
| sians, | 3—8 | 2. To practise several virtues, 10, 11 |
| By prayers for them, with | 9—23 | Especially to love one |
| | | III. The |

III. The exhortation.

1. General, wherein he excites them to perseverance, and warns them, not to be deceived,

4—8

Describes again the mystery of Christ, in order, and in the same order draws his admonitions,

9—15

1. From Christ the head,

16—19

2. From his death,

20—23

another,

12—15

And study the Scriptures, 16, 17

3. To relate the duties of

wives and husbands, 18, 19

children and parents,

servants and masters, 20, 21

22—25. C. iv. 1

3. Final, to prayer,

2—4

to spiritual wisdom,

5, 6

- V. The conclusion,

7—16

COLOSSIANS.

I. **P**AUL an apostle of Jesus Christ by the will of God, and Timotheus
2 a brother, To the saints and faithful brethren in Christ at Colosse,
grace *be* unto you, and peace from God our Father, and the Lord Jesus
Christ.

3 We give thanks to the God and Father of our Lord Jesus Christ,
4 (praying always for you, Hearing of your faith in Christ Jesus, and
5 of your love to all the saints.) For the hope which is laid up for
you in heaven, of which ye heard before in the word of truth, of the
6 gospel, Which is come to you, as also *it is* in all the world, and bringeth
forth fruit, as *it hath done* likewise among you, from the day ye heard *it*,
7 and knew the grace of God in truth: As ye likewise learned of Epaphras
our beloved fellow-servant, who is a faithful minister of Christ for you:
8, 9 Who also declared to us your love in the Spirit. For this cause from
the day we heard *it*, we do not cease to pray also for you, and to desire

V. 2. *The saints*—This word expresses their union with God, *and brethren*—This, their union with their fellow Christians.

V. 3. *We give thanks*—There is a near resemblance between this epistle, and those to the *Ephesians* and *Philippians*.

V. 5. *Ye heard before*—I wrote to you: *in the word of truth, in the gospel*—The true gospel preached to you.

V. 9. *It bringeth forth fruit in all the world*—That is, in every place, where it is preached: *ye knew the grace of God in truth*

—Truly experienced the gracious power of God.

V. 7. *Our fellow servant*—Of Paul and Timotheus.

V. 8. *Your love in the Spirit*—Your love wrought in you by the Spirit.

V. 9. *We pray for you*—This was mentioned in general, ver. 3. but now more particularly; *that ye may be filled with the knowledge of his will*—Of his revealed will, *in all wisdom*—With all the wisdom from above, and *spiritual understanding*—To discern

that ye may be filled with the knowledge of his will, in all wisdom and
 10 spiritual understanding; That ye may walk worthy of the Lord, unto
 all pleasing, being fruitful in every good work, and increasing in the
 11 knowledge of God; Strengthened with all might, according to his
 glorious power, unto all patience and long-suffering with joyfulness:
 12 Giving thanks unto the Father, who hath made us meet to partake
 13 of the inheritance of the saints in light: Who hath delivered us from the
 power of darkness, and hath translated *us* into the kingdom of his
 14 beloved Son, In whom we have redemption through his blood, the
 15 forgiveness of sins: Who is the image of the invisible God, the first
 16 begotten of every creature. For through him were created all things,
 that are in heaven and that are on earth, visible and invisible; whether
they be thrones, or dominions, or principalities, or powers; all things

cern by that light, whatever agrees with or differs from his will.

V. 10. *That knowing his whole will, ye may walk worthy of the Lord, unto all pleasing*—So as actually to please him in all things, daily *increasing in the* living, experimental knowledge of God our Father, Saviour, Sanctifier.

V. 11. *Strengthened unto all patience and long-suffering with joyfulness*—This is the highest point: not only to know, to do, to suffer the whole will of God; but to suffer it to the end, not barely with *patience*, but with *thankful joy*.

V. 12. *Who* by justifying and sanctifying us *hath made us meet* for glory.

V. 13. *Power* detains reluctant captives. A *kingdom* cherishes willing subjects: *his beloved Son*—This is treated of in the 15th and following verses.

V. 14. *In whom we have redemption*—This is treated of from the middle of the 18th verse. The voluntary passion of our Lord, appeased the Father's wrath, obtained pardon and acceptance for us, and consequently dissolved the dominion and power, which Satan had over us through our sins. So that *forgiveness* is the beginning of *redemption*, as the resurrection is the completion of it.

V. 15. *Who is*—By describing the glory of *Christ* and his pre-eminence over the highest angels, the apostle here lays a foundation for the reproof of all worshippers of angels: *the image of the invisible God*—Whom none can represent but his only begotten Son; in his divine nature, the invisible image, in his human, the visible image of the Father, *the first begotten of every creature*—That is, begotten before every creature; subsisting before all worlds, before all time, from all eternity.

V. 16. *For*—This explains the latter part of the preceding verse: *through*—Implies something prior to the particles *by* and *for*; so denoting the beginning, the progress, and the end: *Him*—This word, frequently repeated, signifies his supreme Majesty, and excludes every creature: *were created, all things, that are in heaven*—And heaven itself. But the inhabitants are named, because more noble than the house: *invisible*—The several species of which are subjoined. *Thrones* are superior to *dominions, principalities* to *powers*. Perhaps the two latter may express their office, with regard to other creatures; the two former may refer to God, who maketh them his chariots, and as it were rideth upon their wings.

V. 17. *And*

17 were created by him and for him. And he is before all things, and by
 18 him all things consist, And he is the head of his body the church: who
 is the beginning, the first-begotten from the dead, that in all things he
 19 might have the pre-eminence. For it pleased *the Father*, that all fulness
 20 should dwell in him: And by him to reconcile all things to himself
 (having made peace by him, through the blood of the cross) whether
 21 things on earth, or things in heaven. And you that were once alienated,
 and enemies in your mind by wicked works, he hath now reconciled,
 22 By the body of his flesh, through death, to present you holy, and spotless,
 23 and unreprouable in his sight: If ye continue in the faith, grounded
 and settled, and are not removed from the hope of the gospel which ye
 have heard, which is preached to every creature that is under heaven,

V. 17. *And he is before all things*—It is not said, *he was*: he is from everlasting to everlasting. *And by him all things consist*—The original expression not only implies, That he sustains all things in believing, but more directly, *All things were and are compacted in him into one system*. He is the cement as well as support of the universe. And is he less than the supreme God?

V. 18. *And*—From the whole, he now descends to the most eminent part, the church. *He is the head of the church*—Universal. The supreme and only head both of influence and of government to the whole body of believers, *who is*—The repetition of the expression (see ver. 15.) points out the entrance of a new paragraph, *the beginning*—Absolutely, the eternal, *the first begotten from the dead*—From whose resurrection flows all the life, spiritual and eternal, of all his brethren; *that in all things*—Whether of nature or grace, *he might have the pre-eminence*. Who can sound this depth?

V. 19. *For it pleased the Father, that all fulness*—All the fulness of God, *should dwell in him*—Constantly, as in a temple, and always ready for our approach to him.

V. 20. *Through the blood of the cross*—The

blood shed thereon; *whether things on earth*—Here the enmity began. Therefore this is mentioned first; *or things in heaven*—Those who are now in paradise, the saints who died before *Christ* came.

V. 21. *And you that were alienated and enemies*—Actual alienation of affection, makes habitual enmity: *in your mind*—Both your understanding and your affections, *by wicked works*—Which continually feed and increase inward alienation from and enmity to God: *he hath now reconciled*—From the moment ye believed.

V. 22. *By the body of his flesh*—(So distinguished from his body, the church) The body here denotes his entire manhood; *through death*—Whereby he purchased the reconciliation which we receive by faith, *to present to you*—The very end of that reconciliation; *holy*—Toward God, *spotless*—In yourselves, *unreprouable*—As to your neighbour.

V. 23. *If ye continue in the faith*—Otherwise ye will lose all the blessings which ye have already begun to enjoy; *and be not removed from the hope of the gospel*—The glorious hope of perfect love; *which is preached*—Is already begun to be preached *to every creature under heaven*.

V. 24. *Now*

24 whereof I Paul am made a minister. Now I rejoice in my sufferings for you, and fill up in my flesh that which is behind of the sufferings of
 25 Christ for his body, which is the church: Of which I am made a minister, according to the dispensation of God, which is given to me for you,
 26 fully to preach the word of God; The mystery which hath been hid from ages and generations; but now is manifested to his saints: To
 27 whom among the Gentiles it was the will of God to make known, what is the riches of this glorious mystery, which is Christ in you, the hope of
 28 glory: Whom we preach, admonishing every man, and teaching every man with all wisdom, that we may present every man perfect through
 29 Christ Jesus. For which I also labour, striving according to his mighty working, who worketh in me mightily.

II. For I would have you know how great a conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face
 2 in the flesh; That their hearts may be comforted, being knit together in love, even unto all riches of the full assurance of understanding, unto the acknowledgment of the mystery of God, both the Father and
 3 Christ, In whom are hid all the treasures of wisdom and knowledge.
 4 And this I say, that no man may beguile you with enticing words.
 5 For though I am absent from you in the flesh, yet I am present with you in spirit, rejoicing to behold your order, and the steadfastness of your

V. 24. *Now I rejoice in my sufferings for you, and fill up*—That is, whereby I fill up, that which is behind of the sufferings of Christ—That which remains to be suffered by his members. These are termed, the sufferings of Christ, 1. Because the sufferings of any member, is the suffering of the whole, and of the head especially, which supplies strength, spirits, sense and motion to all. 2. Because they are for his sake, for the testimony of his truth. And these also are necessary for the church; not to reconcile it to God, or satisfy for sin, (for that Christ did perfectly) but for example to others, perfecting of the saints, and increasing their reward.

V. 25. *According to the dispensation of God,*

which is given me—Or the stewardship with which I am intrusted.

V. 26. *The mystery*—Namely Christ both justifying and sanctifying Gentiles as well as Jews, which hath been comparatively hid from former ages and past generations of men.

V. 27. *Christ dwelling and reigning in you, the hope of glory*—The ground of your hope.

V. 28. *We teach the ignorant, and admonish them that are already taught.*

V. 1. *How great a conflict*—Of care, desire, prayer. *As many as have not yet seen my face*—Therefore in writing to the Colossians, he refrains from those familiar appellations, brethren, beloved.

V. 2. *Unto all riches of the full assurance of understanding,*

6 faith in Christ. As ye have therefore received Christ Jesus the Lord,
 7 so walk in him; Rooted and built up in him, and established in the faith,
 as ye have been taught, abounding therein with thanksgiving.
 8 Beware lest any man make a prey of you through philosophy and
 empty deceit, after the tradition of men, after the rudiments of the
 9 world, and not after Christ. For in him dwelleth all the fulness of the
 10 Godhead bodily. And ye are filled with him, who is the head of all
 11 principality and power. By whom also ye have been circumcised with a
 circumcision not performed with hands, in putting off the body of the
 12 sins of the flesh, by the circumcision of Christ: Buried with him in bap-
 tism, by which ye are also risen with him, through the faith of the

understanding, unto the acknowledgment of the mystery of God—That is, unto the fullest and clearest understanding and knowledge of the gospel.

V. 6. *So walk in him*—In the same faith, love, holiness.

V. 7. *Rooted in him*—As the vine; built—On the sure foundation.

V. 8. *Through philosophy and empty deceit*—That is, through the empty deceit of philosophy blended with christianity. This the apostle condemns, 1. Because it was empty and deceitful, promising happiness, but giving none: 2. Because it was grounded, not on solid reason, but the traditions of men, Zeno, Epicurus, and the rest: and 3. Because it was so shallow and superficial, not advancing beyond the knowledge of sensible things; no, not beyond the first rudiments of them.

V. 9. *For in him dwelleth*—Inhabith, continually abideth all the fulness of the Godhead. Believers are filled with all the fulness of God. (Eph. iii. 19.) But in Christ dwelleth all the fulness of the Godhead; the most full Godhead: not only divine powers, but the divine nature, (ch. i. 19.) bodily—Personally, really, substantially. The very substance of God, if one might so speak, dwells in Christ in the most full sense.

V. 10. *And ye*—Who believe, are filled

with him, (John i. 16.) Christ is filled with God, and ye are filled with Christ. And ye are filled with him: The fulness of Christ overflows his church, (Psalm cxxxiii. 3.) He is originally full. We are filled by him with wisdom and holiness. Who is the head of all principality and power—Of angels as well as men. Not from angels therefore, but from their head are we to ask whatever we stand in need of.

V. 11. *By whom ye also have been circumcised*—Ye have received the spiritual blessings typified of old by circumcision, with a circumcision not performed with hands—By an inward, spiritual operation, in putting off not a little skin, but the whole body of the sins of the flesh—All the sins of your evil nature, by the circumcision of Christ—By that spiritual circumcision, which Christ works in your heart.

V. 12. Which he wrought in you, when ye were, as it were, buried with him in baptism—The ancient manner of baptizing by immersion, is as manifestly alluded to here, as the other manner of baptizing by sprinkling or pouring of water is, Heb. x. 22. But no stress is laid on the age of the baptized, or the manner of performing it, in one or the other place: but only on our being risen with Christ, through the powerful operation of God in the soul; which we cannot

- 13 operation of God, who raised him from the dead. And you, who were
 dead in trespasses, and the uncircumcision of your flesh, hath he quickened
 14 together with him, having forgiven you all trespasses; Having blotted out
 by *his* decrees the hand-writing against us, which was contrary to us;
 15 and having nailed it to his cross, he took it out of the way. And having
 spoiled the principalities and powers, he exposed them openly, triumphing
 over them in him.
- 16 Let none therefore judge you in meat, or drink, or in respect of a
 17 feast-day, or of the new moon, or of Sabbath-days: Which are a shadow
 18 of things to come; but the body *is* of Christ. Let none defraud you of
 your reward by a voluntary humility and worship of angels, intruding
 into the things which he hath not seen, vainly puffed up by his fleshly

cannot but *know assuredly*, if it really is so: and if we do not experience this, our baptism has not answered the end of its institution; *by which ye are also risen with him*—From the death of sin to the life of holiness. It does not appear, that in all this St. Paul speaks of justification at all, but of sanctification altogether.

V. 13. *And ye who were dead*—Doubly dead to God, not only wallowing in *trespasses*, outward sins, but also in *the uncircumcision of your flesh*—(A beautiful expression for original sin) the inbred corruption of your nature, your uncircumcised heart and affections; *hath he*—God the Father, *quickened together with him*—Making you partakers of the power of his resurrection. It is evident, the apostle thus far speaks, not of justification, but of sanctification only.

V. 14. *Having blotted out*—In consequence of his gracious decrees, that Christ should come into the world to save sinners, and that whosoever believeth on him should have everlasting life; *the hand-writing against us*—Where a debt is contracted, it is usually testified by some hand-writing. And when the debt is forgiven, the hand-writing is destroyed, either by blotting it out, by taking it away, or by tearing it.

The apostle expresses in all these three ways God's destroying the hand-writing *which was contrary to us*, or at enmity with us. This was not properly our sins themselves; (they were the debt) but their guilt and cry before God.

V. 15. *And having spoiled the principalities and powers*—The evil angels of their usurped dominion, *he*—God the Father, *exposed them openly*—Before all the hosts of hell and heaven, *triumphing over them in or by him*—By Christ. Thus the paragraph begins with Christ, goes on with him, and ends with him.

V. 16. *Therefore*—Seeing these things are so, *let none judge you*—That is, regard none who judge you, *in meat or drink*—For not observing the ceremonial law, in these or any other particulars, *or in respect of a yearly feast, the new moon, or the weekly Jewish Sabbaths*.

V. 17. *Which are* but a lifeless shadow, but the body, the substance is of Christ.

V. 18. Out of pretended humility, they worshipped angels, as not daring to apply immediately to God. Yet this really sprung from their being puffed up, (the constant fore-runner of a fall. Prov. xvi. 18.) So far was it from being an instance of true humility.

19 mind, And not holding the head, from which all the body being nourished and knit together, by the joints and ligaments, increaseth with the increase of God. Therefore if ye are dead with Christ from the rudiments of the world, why, as living in the world, receive ye ordinances, (Touch not, taste not, handle not: All which are to perish in the using) after the commandments and doctrines of men? Which things (though they have indeed a show of wisdom, in voluntary worship and humility, and not sparing the body) yet are not of any value, but are to the satisfying of the flesh.

III. If ye then are risen with Christ, seek the things above, where Christ sitteth at the right-hand of God. Set your affections on the things above, not the things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, our life shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil desire, and covetousness,

V. 19. *And not holding the head*—He does not hold Christ, who does not trust in him alone. All the members are nourished by faith, and knit together by love and mutual sympathy.

V. 20. *Therefore*—The inference begun, ver. 16. is continued. A new inference follows, ch. iii. 1. *If ye are dead with Christ from the rudiments of the world*—That is, if ye are dead with Christ, and so freed from them, why receive ye ordinances—Which Christ hath not enjoined; from which he hath made you free.

V. 21. *Touch not*—An unclean thing, taste not—Any forbidden meat, handle not—Any consecrated vessel.

V. 22. *Perish in the using*—Have no farther use, no influence on the mind.

V. 23. *Not sparing the body*—Denying it many gratifications, and putting it to many inconveniencies. Yet they are not of any real value before God, nor do they, upon the whole, mortify, but satisfy the flesh.

They indulge our corrupt nature, our self-will, pride, and desire of being distinguished from others.

V. 1. *If ye are risen, seek the things above*—As Christ being risen, immediately went to heaven.

V. 3. *For ye are dead*—To the things on earth, and your real, spiritual life is hid from the world, and laid up in God, with Christ—Who hath merited, promised, prepared it for us, and gives us the earnest and foretaste of it in our hearts.

V. 4. *When Christ*—The abruptness of the sentence surrounds us with sudden light, our life—The fountain of holiness and glory, shall appear—In the clouds of heaven.

V. 5. *Mortify therefore*—Put to death; slay with a continued stroke, your members—Which together make up the body of sin, which are upon the earth—Where they find their nourishment, uncleanness—In act, word, or thought, inordinate affection—Every passion which does not flow from and lead to

6 which is idolatry : For which the wrath of God cometh on the children
 7 of disobedience : In which ye also once walked, when ye lived in them.
 8 But now put ye likewise all these things off, anger, wrath, ill-nature,
 9 evil-speaking, filthy discourse out of your mouth. Lie not one to another,
 10 seeing ye have put off the old man with his deeds, And have put on the
 new *man*, which is renewed in knowledge, after the image of him that
 11 created him : Where there is neither Greek nor Jew, circumcision nor
 uncircumcision ; barbarian, Scythian, slave *nor* free ; but Christ is all, and
 12 in all. Put on therefore, as the elect of God, holy and beloved, bowels
 of mercies, kindness, humbleness of mind, meekness, long-suffering :
 13 Forbearing one another, and forgiving one another, if any have a com-
 14 plaint against any ; even as Christ forgave you, so also *do* ye. And
 15 above all these *put on* love, which is the bond of perfection : And the
 peace of God shall rule in your hearts, to which also ye have been called
 16 in one body ; and be ye thankful. Let the word of Christ dwell in you
 richly in all wisdom, teaching and admonishing one another in psalms,
 and hymns, and spiritual songs, singing with grace in your heart unto the

to the love of God, *evil desire*—The desire of the flesh, the desire of the eye, and the pride of life ; *covetousness*—According to the derivation of the word, means, the desire of *having more*, or of *any thing*, independent on God, *which is idolatry*—Properly and directly ; for it is giving the heart to a creature.

V. 6. *For which*—Though the Heathens lightly regarded them.

V. 7. *Living*—Denotes the inward principle : *Walking*—The outward acts.

V. 8. *Wrath*—Is lasting anger, *filthy discourse*—And was there need to warn even these saints of God, against so gross and palpable a sin as this ? O what is man, till perfect love casts out both fear and sin !

V. 10. *In knowledge*—The knowledge of God ; his will, his word.

V. 11. *Where*—In which case, it matters not what a man is externally, whether *Jew* or *Gentile*, *circumcised*, or *uncircumcised*, *Barbarian*, void of all the advantages of educa-

tion, yea, *Scythian*, of all Barbarians most barbarous : *but Christ is in all* that are thus renewed, and is *all* things in them and to them.

V. 12. All who are thus renewed are *elect* of God, *holy*, and therefore the more *beloved* of him. Holiness is the consequence of their *election*, and God's superior love, of their holiness.

V. 13. *Forbearing one another*—If any thing is now wrong ; and *forgiving one another*—What is past.

V. 14. The love of God contains the whole of Christian perfection, and connects all the parts of it together.

V. 15. *And then the peace of God shall rule in your hearts*—Shall sway every temper, affection, thought, as the reward (so the Greek word implies) of your preceding love and obedience.

V. 16. *Let the word of Christ*—So the apostle calls the whole Scripture, and thereby asserts the divinity of his master, *dwell*—

---Not

17 Lord. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks unto God and the Father through him.

18 * Wives, submit yourselves to your own husbands (as is fit) in the

19 Lord. Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things; for this is well-pleasing to the

21 Lord. Fathers, provoke not your children to anger, lest they be dis-

22 couraged. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart,

23 fearing God. And whatsoever ye do, do it heartily, as to the Lord, and

24 not to men: Knowing that of the Lord ye shall receive the reward of

25 the inheritance; for ye serve the Lord Christ. But he that doth wrong, shall receive for the wrong he hath done; and there is no respect of persons.

IV. Masters, render unto your servants that which is just and equitable, knowing that ye also have a Master in heaven.

2, 3 Continue in prayer, and watch therein with thanksgiving: Withal, praying likewise for us, that God would open to us a door of utterance,

4 to speak the mystery of Christ: for which I am also in bonds: That I

—Not make a short stay or an occasional visit, but take up its stated residence, *richly*—In the largest measure, and with the greatest efficacy, so as to fill and govern the whole soul.

V. 17. *In the name*—In the power and spirit of the Lord Jesus, giving thanks unto God—The Holy Ghost, and the Father through him—Christ.

V. 18. *Wives, submit*—Or be subject to. It is properly a military term, alluding to that entire submission that soldiers pay to their general.

V. 19. *Be not bitter*—(Which may be without any appearance of anger) either in word or spirit.

V. 21. *Lest they be discouraged*—Which may occasion their turning either desperate or stupid.

V. 22. *Eye-service*—Being more diligent under their eye than at other times, *singleness of heart*—A simple intention of doing right, without looking any farther, *fearing God*—That is, acting from this principle.

V. 23. *Heartily*—Cheerfully, diligently. Men-pleasers are soon dejected and made angry; the single-hearted are never displeased or disappointed, because they have another aim, which the good or evil treatment of those they serve cannot disappoint.

V. 1. *Just*—According to your contract; *equitable*—Even beyond the letter of your contract.

V. 3. *That God would open to us a door of utterance*—That is, give us utterance, that we may open our mouth boldly, Eph. vi. 19. and give us an opportunity of speaking, so that none may be able to hinder.

V. 6. *Let*

* Eph. v. 22, &c.

5 may make it manifest, as I ought to speak. Walk in wisdom toward
6 them that are without, redeeming the time. Let your speech *be* always
with grace, seasoned with salt, that ye may know how ye ought to answer
every one.

7 All my concerns will Tychicus declare to you, a beloved brother,
8 and a faithful minister and fellow-servant in the Lord: Whom I have
sent to you for this very thing, that he might know your state and com-
9 fort your hearts, With Onesimus, a faithful and beloved brother, who
is one of you: they will make known to you all things that *are done*
here.

10 Aristarchus, my fellow-prisoner, saluteth you, and Marcus, sister's
son to Barnabas: (touching whom ye have received directions, if he
11 come to you, receive him,) And Jesus, called Justus, who are of the
circumcision: *these are* the only fellow-workers unto the kingdom of
12 God, who have been a comfort to me. Epaphras, who is one of you,
a servant of Christ, saluteth you, always labouring fervently for you in
prayers, that ye may stand perfect and filled with all the will of God.
13 For I bear him witness, that he hath a great zeal for you, and for them of
14 Laodicea, and for them in Hierapolis. Luke the beloved physician, and
15 Demas salute you. Salute the brethren at Laodicea, and Nymphas, and
16 the church in his house. And when this epistle hath been read among

V. 6. *Let your speech be always with grace*
---Seasoned with the grace of God, as flesh is
with salt.

V. 10. *Aristarchus, my fellow-prisoner*---
Such was *Epaphras* likewise for a time.
Philemon, ver. 23. *Ye have received directions*
---Namely, by *Tychicus* bringing this letter.
The antients adapted their language to the
time of reading the letter; not (as we do)
to the time when it was written. It is not
improbable, that they might have scrupled
to receive him, without this fresh direction,
after he had left St. Paul and departed from
the work.

V. 11. *These*---Three, *Aristarchus*, *Marcus*,
and *Justus*, of all the circumcision, that is,
of all my Jewish fellow-labourers, *are the*

only fellow-workers unto the kingdom of God---
That is, in preaching the gospel, *who have*
been a comfort to me---What then can we
expect? That all our fellow-workers should
be a comfort to us?

V. 12. *Perfect*---Endued with every
Christian grace, *filled*---As no longer being
babes, but grown up to the measure of the
stature of *Christ*, being full of his light,
grace, wisdom, and holiness.

V. 14. *Luke, the physician*---Such he had
been at least, if he was not then.

V. 15. *Nymphas*---Probably an eminent
Christian at *Laodicea*.

V. 16. *The epistle from Laodicea*---Not, to
Laodicea. Perhaps some letter had been
written to St. Paul from thence.

V. 17. *And*

you, cause it to be read also in the church of the Laodiceans, and that ye
 17 likewise read the epistle from Laodicea. And say to Archippus, Take
 heed that thou fulfil the ministry which thou hast received in the Lord.
 18 The salutation of Paul by my own hand. Be mindful of my bonds,
 Grace be with you.

V. 17. *And say to Archippus*--One of the
 pastors of that church, *take heed*--It is the
 duty of the flock to try them that say they are
 apostles, to reject the false, and to warn, as
 well as to receive the real; *the ministry*--
 Not a lordship, but a service, a laborious

and painful work; an obligation to do and
 suffer all things; to be the least and the
 servant of all; *in the Lord—Christ*; by
 whom and for whose sake, we receive the
 various gifts of the holy spirit.

N O T E S

O N

St. PAUL's First Epistle to the THESSALONIANS.

THIS is the first of all the epistles which St. Paul wrote. *Thessalonica* was one of the
 chief cities of *Macedonia*. Hither St. Paul went after the persecution at *Philippi*.
 But he had not preached here long, before the unbelieving Jews raised a tumult against
 him and *Silvanus* and *Timotheus*. On this the brethren sent them away to *Berea*.
 Thence St. Paul went by sea to *Athens*, and sent for *Silvanus* and *Timotheus*, to come
 speedily to him. But being in fear lest the *Thessalonian* converts should be moved from
 their steadfastness, after a short time he sends *Timotheus* to them to know the state of their
 church. *Timotheus* returning found the apostle at *Corinth*; from whence he sent them this
 epistle, about a Year after he had been at *Thessalonica*.

The parts of it are these,

- | | | |
|---|-------------|--------------------------------------|
| I. The inscription, | C. i. 1. | 3. His joy and prayer for them, 6—13 |
| II. He celebrates the grace of God | | IV. He exhorts them to grow, |
| towards them, | 2—10 | 1. In holiness, C. iv. 1—8 |
| mentions the sincerity of him- | | 2. In brotherly love with in- |
| self and his fellow-labourers; | | dustry, 9—12 |
| and, | C. ii. 1—12 | V. He teaches and exhorts, |
| the teachableness of the <i>Thessa-</i> | | 1. Concerning them that sleep, 13—18 |
| <i>lonians</i> , | 13—16 | 2. Concerning the times, C. v. 1—11 |
| | | III. He |

III. He declares,

1. His desire,

17—20

2. His care,

C. iii. 1—5

VI. He adds miscellany exhorta-

tions

12—24

VII. The conclusion.

25—28

I. THESSALONIANS.

- I. **P**AUL and Silvanus and Timotheus to the church of the Thessalonians in God the Father and the Lord Jesus Christ, Grace be unto you and peace from God our Father and the Lord Jesus Christ.
- 2 We give thanks to God always for you all (making mention of you in our prayers, Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of our God and Father :) Knowing, beloved brethren, your election of God. For our gospel came not to you in word only, but also with power, and with the Holy Ghost, and with much assurance; as ye know what manner of men we were among you for your sake.
- 6 And ye became imitators of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. So that ye became examples to all that believed in Macedonia and Achaia. For from you

V. 1. *Paul*—In this epistle St. Paul neither uses the title of an *apostle*, nor any other, as writing to pious and simple-hearted men, with the utmost familiarity. There is a peculiar sweetness in this epistle, unmixed with any sharpness or reproof: those evils which the apostles afterward reprov'd, having not yet crept into the church.

V. 3. *Remembering in the sight of God*—That is, praising him for it. *Your work of faith*—Your active, ever-working faith; and *labour of love*—Love continually labouring for the bodies or souls of men. They who do not thus labour, do not love. Faith works, love labours, hope patiently suffers all things.

V. 4. *Knowing your election* (which is thro' faith) by these plain proofs.

V. 5. *With power*—Piercing the very heart with a sense of sin, and deeply convincing you of your want of a Saviour, from guilt,

misery, and eternal ruin, *with the Holy Ghost*—Bearing an *outward* testimony by miracles, to the truth of what we preached, and you felt; also by his descent through laying on of hands, *with much assurance*—Literally, with *full assurance*, and much of it: the spirit bearing witness by shedding the love of God abroad in your hearts, which is the highest testimony that can be given. And *these* signs, if not the miraculous gifts, always attend the preaching of the gospel, unless it be in vain: neither are the *extraordinary* operations of the Holy Ghost, ever wholly withheld, where the gospel is preached with power, and men are alive to God; *for your sake*—Seeking our advantage, not our own.

V. 6. *Though in much affliction, yet with much joy.*

V. 8. *For from you the word sounded forth*—(*Thessalonica* being a city of great commerce)

the word of the Lord founded forth, not only in Macedonia and Achaia, but your faith toward God went abroad in every place also, so that we need not speak any thing. For they themselves declare concerning us, what manner of entrance to you we had, and how ye turned from idols to God, to serve the living and true God, And to wait for his Son from heaven, whom he hath raised from the dead, *even Jesus*, who delivereth us from the wrath to come.

II. For yourselves, brethren, know our entrance to you, that it was not in vain: But even after we had suffered before, and had been shamefully treated at Philippi, as ye know, we were bold through our God to speak to you the gospel of God with much contention. For our exhortation is not of deceit, nor of uncleanness, nor in guile. But as we have been approved of God to be intrusted with the gospel, so we speak, not as pleasing men, but God who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness: God is witness: Nor sought we glory of men, neither from you, nor from others, when we might have been burdensome, as the apostles of Christ. But we were gentle in the midst of you, even as a nurse cherisheth her

mercy) being echoed, as it were, from you. And your conversation was divulged far beyond Macedonia and Achaia; so that we need not speak any thing—Concerning it.

V. 9. *For they themselves*—The people wherever we come.

V. 10. *Whom he hath raised from the dead*—In proof of his future coming to judgment, who delivereth us—He here redeemed us once; he delivers us continually; and will deliver all that believe from the wrath, the eternal vengeance, which will then come upon the ungodly.

V. 1. What was proposed c. i. v. 5, 6, is now more largely treated of: concerning Paul and his fellow-labourers, v. 1—12: concerning the Thessalonians, v. 13—16.

V. 2. *We had suffered*—In several places; we were bold—Notwithstanding, with much contention—Notwithstanding both inward and outward conflicts of all kinds.

V. 3. *For our exhortation*—That is, our

preaching: A part is put for the whole. *Is not at any time, of deceit*—We preach not a lie, but the truth of God; *nor of uncleanness*—With any unholy or selfish view. This expression is not always appropriated to lust, although it is sometimes emphatically applied thereto; *nor in guile*—But with great plainness of speech.

V. 5. *Flattering words*—This ye know, nor a cloak of covetousness—Of this God is witness. He calls men to witness an open fact: God, the secret intentions of the heart: in a point of a mixt nature, v. 10. he appeals both to God and man.

V. 6. *Nor from others*—Who would have honoured us more, if we had been burthened—That is, taken state upon ourselves.

V. 7. *But we were gentle*—Mild, tender, in the midst of you—Like a hen surrounded with her young; *even as a nurse cherisheth her own children*—The offspring of her own womb.

V. 8. To

8 own children. So, loving you tenderly, we were ready to impart to you not only the gospel of God, but our own souls also, because ye were
 9 dear to us. For ye remember, brethren, our labour and toil: working night and day, that we might not burden any of you, we preached to
 10 you the gospel of God. Ye *are* witnesses and God, how holily and
 11 justly and unblamably we behaved among you that believe: As ye know how we exhorted and comforted every one of you, as a father his own
 12 children, And charged you to walk worthy of God, who hath called
 13 you to his kingdom and glory. For this cause also thank we God without ceasing, *even* because when ye received the word of God which ye heard from us, ye received *it*, not *as* the word of men, but (as it is in truth) the word of God, who likewise effectually worketh in you that
 14 believe. For ye, brethren, became followers of the churches of God in Christ Jesus, which are in Judea; for ye also suffered the same things
 15 from your own countrymen, as they likewise from the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us:
 16 and they please not God, and are contrary to all men; Forbidding us to speak to the Gentiles, that they may be saved, to fill up their sins always: but wrath is come upon them to the uttermost.
 17 But we, brethren, being taken from you for a short time, in presence, not in heart, laboured with great desire the more abundantly to see your

V. 8. *To impart our own souls*—To lay down our lives for your sake.

V. 10. *Holily*—In the things of God, *justly*—With regard to men, *unblamably*—In respect of ourselves, *among you that believe*—Who were the constant observers of our behaviour.

V. 11. By *exhorting*, we are moved to do a thing willingly; by *comforting*, to do it joyfully; by *charging*, to do it carefully.

V. 13. *To his kingdom here, and glory hereafter*.

V. 14. *Ye suffered the same things*—The same fruit, the same afflictions, and the same experience, at all times, and in all places, are an excellent criterion of evangelical truth; *as they from the Jews*—Their country-men.

V. 15. *Us*—Apostles and Preachers of the gospel: *they please not God*—Nor are they even careful to please him, notwithstanding their fair professions: *and are contrary to all men*—Are common enemies of mankind; not only by their continual seditions and insurrections, and by their utter contempt of all other nations: but in particular, by their endeavouring to hinder their hearing or receiving the gospel.

V. 16. *To fill up*—The measure of, *their sins always*—as they have ever done; *but*—The vengeance of God, *is come upon them*—Hath overtaken them unawares, whilst they were seeking to destroy others, and will speedily complete their destruction.

V. 17. In this verse we have a remarkable instance, not so much of the transient affections

18 face. Wherefore we would have come to you (even I Paul) once and
 19 again, but Satan hindered us. For what is our hope, or joy, or crown
 of rejoicing? Are not ye also before our Lord Jesus at his appearing?
 20 For ye are our glory and joy.

III. Therefore when we could bear no longer, we thought good to be
 2 left at Athens alone, And sent Timotheus our brother and a minister
 of God and our fellow-worker in the gospel of Christ, to establish you
 3 and to comfort you concerning your faith, That no one might be moved
 by these afflictions; for ye yourselves know that we are appointed hereto,
 4 For when we were with you we told you before, we should be afflicted;
 5 as it came to pass, and ye know. Therefore when I could bear no longer,
 I sent to know your faith, lest by any means the tempter should have
 6 tempted you, and our labour be in vain. But now when Timotheus was
 come to us from you, and had brought us the good tidings of your faith
 and love, and that ye have a good remembrance of us always, long-
 7 ing to see us, as we also *to see* you: Therefore, brethren, we were com-
 8 forted over you, in all our affliction and distress by your faith. For now
 9 we live, if ye stand fast in the Lord. For what thanks can we render to
 God for you, for all the joy wherewith we rejoice for your sake before
 10 our God? Night and day praying exceedingly, that we may see your

affections of holy grief, desire, or joy, as of that abiding tenderness, that loving temper, which is so apparent in all St. Paul's writings, towards those he styles his children in the faith. This is the more carefully to be observed, because the *passions* occasionally exercising themselves, and flowing like a torrent, in the apostle, are observable to every reader; whereas it requires a nicer attention to discern those calm standing tempers, that fixed posture of his soul, from whence the others only flow out, and which more peculiarly distinguish his character.

V. 18. *Satan*—By those persecuting Jews, Acts xvii. 13.

V. 19. *Ye also*—As well as our other children.

V. 1. *We*—Paul and Silvanus, could bear

no longer—Our desire and fear for you.

V. 3. *We are appointed hereto*—Are, in every respect, laid in a fit posture for it, by the very design and contrivance of God himself: for the trial and increase of our faith and all other graces. He gives riches to the world; but stores up his treasure of wholesome afflictions for his children.

V. 6. *But now when Timotheus was come to us from you*—Immediately after his return St. Paul wrote; while his joy was fresh, and his tenderness at the height.

V. 8. *Now we live*—Indeed. We enjoy life; so great is our affection for you.

V. 10. *And perfect that which is wanting in your faith*—So St. Paul did not know, that they who are once upon the rock, no longer need to be taught by man!

V. 11. *Direct*

11 face, and perfect that which is wanting in your faith. Now our God and
 12 Father himself and our Lord Jesus direct our way unto you. And the
 Lord make you to increase and abound in love towards one another and
 13 towards all men, as we also *do* towards you, That he may establish your
 hearts unblamable in holiness (before our God and Father, at the ap-
 pearing of our Lord Jesus Christ) with all his saints.

IV. It remaineth then, brethren, that we beseech and exhort you by the
 Lord Jesus, as ye have received of us how ye ought to walk and to please
 2 God, that ye abound *therein* more and more. For ye know what com-
 3 mandments we gave you by the Lord Jesus. For this is the will of God,
 4 *even* your sanctification, that ye abstain from fornication; That every
 one of you know *how* to possess his vessel in sanctification and honour;
 5, 6 Not in passionate desire, as the Gentiles who know not God. That
 none circumvent or defraud his brother in this matter, because the Lord
 is an avenger of all these things, as we have also told you before and
 7 testified. For God hath not called us to uncleanness, but to holiness.
 8 He therefore that despiseth, despiseth not man but God; who hath also
 given you his Holy Spirit.

V. 11. *Direct our way*—This prayer is addressed to *Christ* as well as to the Father.

V. 13. *With all his*—Christ's *saints*—Both angels and men.

V. 1. *More and more*—It is not enough to have *faith*, even so as to please God, unless we *abound more and more therein*.

V. 3. *Sanctification*—Entire holiness of heart and life: particular branches of it are subjoined, *that ye abstain from fornication*—A beautiful transition from sanctification to a single branch of the contrary. And this shews that nothing is so seemingly distant, or below our thoughts, but we have need to guard against it.

V. 4. *That every one know*—For this requires knowledge as well as chastity, to *possess his vessel*—His wife, in *sanctification and honour*—So as neither to dishonour God or himself, nor to obstruct, but further holiness: remembering marriage is not

designed to *inflame*, but to *conquer* natural desires.

V. 5. *Not in passionate desire*—Which had no place in man when in a state of innocence. *Who know not God*—And so may naturally seek happiness in a creature. What seemingly accidental words slide in: and yet how vastly important!

V. 6. *In this matter*—By violating his bed. The things forbidden here are three: *fornication* (v. 3.) *the passion of desire*, or inordinate affection in the married state, (v. 5.) and the breach of the marriage contract.

V. 8. *He that despiseth*—The commandments we gave, *despiseth God*—Himself, *who hath also given you his Holy Spirit*—To convince you of the truth and enable you to be holy. What naked majesty of words! how oratorical, and yet with what great simplicity! a simplicity that does not impair, but improve the understanding to the utmost;

9 Touching brotherly love, we need not write to you: for ye yourselves,
 10 are taught of God to love one another. And indeed ye do it toward all
 the brethren that are in all Macedonia; but we exhort you, brethren,
 11 that ye increase more and more, And that ye study to be quiet and to do
 your own business, and to work with your hands, as we commanded you;
 12 That ye may walk decently toward them that are without, and may want
 nothing.

13 ~~X~~ Now we would not have you ignorant, brethren, concerning them
 that are asleep, that ye sorrow not, even as others who have no hope.
 14 For if we believe, that Jesus died and rose again, so will God bring
 15 with him those also that sleep in Jesus. For this we say unto you by the
 word of the Lord, that we who are alive, who are left to the appearing
 16 of the Lord, shall not prevent them that are asleep. For the Lord himself
 shall descend from heaven, with a shout, with the voice of an archangel,
 and with the trumpet of God; and the dead in Christ shall rise first.
 17 Then we who are alive, who are left, shall be caught up together with

utmost; that, like the rays of heat through
 a glass, collects all the powers of reason into
 one orderly point, from being scattered
 abroad in utter confusion.

V. 9. *We need not write*—Largely; for ye
 are taught of God—By his spirit.

V. 11. *That ye study*—Literally, *that ye be
 ambitious*: an ambition worthy a Christian;
to work with your hands—Not a needless
 caution: for temporal concerns are often a
 cross to them who are newly filled with the
 love of God.

V. 12. *Decently*—That they may have no
 pretence to say (but they will say it still)
 “This religion makes men idle, and brings
 them to beggary,” and may want nothing—
 Needful for life and godliness. What Chris-
 tian desires more?

V. 12. *Now*—Herein the efficacy of Chris-
 tianity greatly appears, That it neither takes
 away, nor embitters, but sweetly tempers
 that most refined of all affections, our desire
 of, or love to, the dead.

V. 14. *So*—As God raised him; with
 him—With their living head.

V. 15. *By the word of the Lord*—By a par-
 ticular revelation, *we who are left*—This in-
 timates the fewness of those who will be
 then alive, compared to the multitude of
 the dead. Believers of all ages and nations,
 make up, as it were one body: in con-
 sideration of which, the believers of that age,
 might put themselves in the place, and
 speak in the person, of them who were to
 live till the coming of the Lord. Not that
 St. Paul hereby asserted (though some seem
 to have imagined so) that the day of the
 Lord was at hand.

V. 16. *With a shout*—Properly, a procla-
 mation made to a great multitude: above
 this is, *The voice of an archangel*: above
 both, *The trumpet of God*! The voice of
 God somewhat analogous to the sound of a
 trumpet.

V. 17. *Together*—In the same moment,
in the air—The wicked will remain beneath,
 while the righteous, being absolved, shall be
 assessors with their Lord in the judgment,
with the Lord—In heaven.

V. 1. *But*

them in the clouds to meet the Lord in the air; and so shall we be ever
18 with the Lord. Wherefore comfort one another with these words. *X. See*

V. But of the times and seasons, brethren, ye have no need that I write to
2 you. For ye yourselves know perfectly, that the day of the Lord
3 so cometh as a thief in the night. When they say, Peace and safety,
then sudden destruction cometh upon them, as travail upon a
4 woman with child, and they shall not escape. But ye, brethren, are not
5 in darkness, that that day should overtake you as a thief. Ye are all
children of the light, and children of the day: we are not *children* of the
6 night, nor of darkness. Therefore let us not sleep as the others, but let us
7 awake and keep awake. For they that sleep, sleep in the night, and they
8 that are drunken, are drunken in the night. But let us who are of the
day, keep awake, having put on the breast-plate of faith and love, and
9 for an helmet, the hope of salvation. For God hath not appointed us to
10 wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us,
that whether we wake or sleep, we may live together with him.
11 Wherefore comfort one another, and edify one another, as also ye do.
12 Now we beseech you, brethren, to know them that labour among you,
13 and are over you in the Lord, and admonish you, And to esteem them
very highly in love for their work's sake, *and* be at peace among your-

V. 1. *But of the precise times*, when this shall be.

V. 2. *For this in general ye do know*: and ye can and need know no more.

V. 3. *When they*—The men of the world, say.

V. 5. *Ye are not in darkness*—Sleeping secure in sin.

V. 6. *Awake and keep awake*—Being awakened, let us have all our spiritual senses about us.

V. 7. *They usually sleep and are drunken in the night*—These things do not love the light.

V. 9. *God hath not appointed us to wrath*—As he hath the obstinately impenitent.

V. 10. *Whether we wake or sleep*—Be alive or dead, at his coming.

V. 12. *Know them that, 1. labour among you, 2. are over you in the Lord, 3. admonish you.* Know—See; mark; take knowledge of them and their work. Sometimes the same person may both *labour*, that is, preach, *be over*, or govern, and *admonish* the flock by particular application to each: sometimes two or more different persons, according as God variously dispenses his gifts. But O! what a misery is it, when a man undertakes this whole work, without either gifts or grace for any part of it! Why then will he undertake it? For pay? What! will he *sell* both his own soul, and all the souls of the flock? What words can describe such a wretch as this? And yet even this may be an honourable man!

V. 13. *Esteem them very highly*—Literally,

more

14 selves. And we exhort you, brethren, warn the disorderly, comfort the feeble-minded, support the weak, be long-suffering toward all men. 15 See that none render to any man evil for evil, but ever follow that which 16 is good, both to one another, and to all men. Rejoice evermore; 17, 18 Pray without ceasing; In every thing give thanks; for this is the 19 will of God in Christ Jesus concerning you. Quench not the Spirit. 20, 21 Despise not prophesyings. Prove all things; hold fast that which is 22, 23 good. Abstain from all appearance of evil. And the God of peace

more than abundantly, in love—The inexpressible sympathy that is between true pastors and their flock is intimated, not only here, but also in divers other places of this epistle. (See ch. ii. 7, 8.) *for their work's sake*—The principal ground of their vast regard for them. But how are we to esteem them who do not work at all?

V. 14. *Warn the disorderly*—Them that stand, as it were, out of their rank, in the spiritual warfare: some such were even in that church; *the feeble minded*—Literally, them of little soul, such as have no spiritual courage.

V. 15. *See that none*—Watch over both yourselves and each other: *follow that which is good*—Do it resolutely and perseveringly.

V. 16. *Rejoice evermore*—In uninterrupted happiness in God: *pray without ceasing*—Which is the fruit of *always rejoicing* in the Lord: *in every thing give thanks*—Which is the fruit of both the former. This is Christian perfection. Farther than this we cannot go; and we need not stop short of it. Our Lord has purchased joy as well as righteousness for us. It is the very design of the gospel, that being saved from guilt, we should be happy in the love of Christ. Prayer may be said to be the breath of our spiritual life. He that lives cannot possibly cease breathing. So much as we really enjoy of the presence of God, so much prayer and praise do we offer up *without ceasing*: else our rejoicing is but delusion. *Thanksgiving* is inseparable from true prayer. It is almost

essentially connected with it. He that always prays, is ever giving praise; whether in ease or pain, both for prosperity and for the greatest adversity. He blesses God for all things, looks on them as coming from him, and receives them only for his sake; not chusing or refusing, liking or disliking any thing, but only as it is agreeable or disagreeable to his perfect will.

V. 18. *For this*—That you should thus rejoice, pray, give thanks, *is the will of God*—Always good, always pointing at our salvation.

V. 19. *Quench not the Spirit*—Wherever it is, it burns, it flames in holy love, in joy, prayer, thanksgiving: O quench it not, damp it not, in yourself or others; either by neglecting to do good, or by doing evil!

V. 20. *Despise not prophesyings*—That is preaching; for the apostle is not here speaking of extraordinary gifts. It seems, one means of grace is put for all. And whoever despises any of these, under whatever pretence, will surely (though perhaps gradually and almost insensibly) *quench the Spirit*.

V. 21. *Mean time, prove all things*—Which any preacher recommends. (He speaks of practice, not of doctrines.) Try every advice by the touch-stone of Scripture, and *hold fast that which is good*—Zealously, resolutely, diligently, practise it, in spite of all opposition.

V. 22. *And be equally zealous and careful to abstain from all appearance of evil*—

Observe,

himself sanctify you wholly: and may the whole of you, the spirit and the soul and the body, be preserved blameless unto the appearing of our
 24 Lord Jesus Christ. Faithful is he that calleth you, who also will do it.
 25, 26 Brethren, pray for us. Salute all the brethren with an holy kiss.
 27 I adjure you by the Lord, that this epistle be read to all the holy
 28 brethren. The grace of our Lord Jesus Christ be with you. Amen.

Observe, those who *heap to themselves teachers having itching ears*, under pretence of *proving all things*, have no countenance or excuse from this Scripture.

V. 23. *And may the God of peace sanctify you*—By the *peace* he works in you, which is a great means of sanctification, *wholly*—The word signifies *wholly and perfectly*: every part and all that concerns you; all that is of, or about you: *and may the whole of you, the spirit and the soul and the body*—Just before he said *you*, now he denominates them from their spiritual state, *the spirit*: Gal. vi. 8. wishing that it may be preserved *whole and entire*: then from their natural state, *the soul and the body*; (for these two make up the whole nature of the man, Matt. x. 28.) wishing it *may be preserved blameless till the*

coming of Christ. To explain this a little further: of the three here mentioned, only the two last are the natural, constituent parts of man. The first is adventitious and the supernatural gift of God, to be found in Christians only.

V. 24. *Who also will do it*—Unless you *quench the Spirit*.

V. 27. *I charge you by the Lord*—Christ, to whom proper divine worship is here paid, *that this epistle*—The first he wrote, *be read to all the brethren*—That is, in all the churches. They might have concealed it out of modesty, had not this been so solemnly enjoined. But what Paul commands under so strong an adjuration, Rome forbids under pain of excommunication.

N O T E S

O N

St. PAUL's Second Epistle to the THESSALONIANS.

THIS epistle seems to have been written soon after the former, chiefly on occasion of some things therein, which had been misunderstood. Herein he 1. Congratulates their constancy in the faith, and exhorts them to advance daily in grace and wisdom. 2. Reforms their mistake concerning the coming of our Lord. And 3. Recommends several Christian duties.

The parts of it are five :

- | | | | |
|---|-------------|---|-------------|
| I. The inscription, | C. i. 1—2 | this trial, | 13—14 |
| II. Thanksgiving and prayer for them, | 3—12 | IV. Adding exhortation and prayer, (with an exhortation to prayer, (with a prayer for them) | 15—17 |
| III. The doctrine, concerning the man of sin, | C. ii. 1—12 | To correct the disorderly, | C. iii. 1—5 |
| Whence he comforts them against | | V. The conclusion. | 6—16 |
| | | | 17—18 |

II. THESSALONIANS.

- I. **PAUL** and Silvanus and Timotheus to the church of the Thessalonians
 2 in God our Father and the Lord Jesus Christ: Grace *be* unto you and peace from God our Father, and from our Lord Jesus Christ.
 3 We are bound to thank God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the love of every one of
 4 you toward each other aboundeth. So that we ourselves glory of you in the churches of God, for your patience and faith in all your persecutions and sufferings which ye endure: A manifest token of the righteous judgment of God, that ye may be accounted worthy of the kingdom of God; for which ye also suffer. Seeing *it is* a righteous thing
 7 with God, to recompense affliction to them that afflict you: And to you that are afflicted rest with us, at the revelation of the Lord Jesus from
 8 heaven with his mighty angels, In flaming fire, taking vengeance on them who know not God, and who obey not the gospel of our Lord

V. 3. It is highly observable that the apostle wraps up his praise of men in praise to God; giving *him* glory. *Your faith groweth*—Probably he had heard from them, since his sending the former letter. *Aboundeth*—Like water that overflows its banks, and yet encreaseth still.

V. 4. *Which ye endure*—that ye may be accounted worthy of the kingdom.

V. 5. *A manifest token*—This is treated of in the sixth and following verses.

V. 6. *It is a righteous thing with God*—(However men may judge) to transfer the pressure from you to *them*. And it is remarkable that about this time, at the pass-

over, the Jews raising a tumult, a great number, some say thirty thousand of them were slain. St. Paul seems to allude to this beginning of sorrows, 1 *Thef.* ii. 16. which did not end but with their destruction.

V. 8. *Taking vengeance*—Does God barely permit this? Or, as the Lord once rained brimstone and fire from the Lord, out of heaven, (*Gen.* xix. 24.) does a fiery stream go forth from him for ever? *Who know not God*—(The root of all wickedness and misery) who remain in Heathen ignorance; and *who obey not*—This refers chiefly to the Jews, who had heard the gospel.

V. 9. *From*

9 Jesus. Who shall be punished with everlasting destruction from the
 10 presence of the Lord, and from the glory of his power, When he shall
 come to be glorified in his saints, and to be admired in all that believe
 11 (for our testimony was believed among you) in that day. To this end we
 pray always for you, that our God would make you worthy of *this*
 calling, and fulfil in you all the good pleasure of *his* goodness, and
 12 the work of faith with power; That the name of our Lord Jesus may
 be glorified in you, and ye in him, according to the grace of our God and
 the Lord Jesus Christ.

II. Now I beseech you, brethren, concerning the appearing of our Lord
 2 Jesus Christ, and our gathering together unto him, That ye be not soon
 shaken in mind or terrified, neither by spirit, nor by word, nor by letter,
 3 as from us, as if the day of the Lord were at hand. Let no man deceive
 you by any means, for *that day shall not come*, unless the falling away
 come first, and then the man of sin be revealed, the son of perdition,

V. 9. *From the glory of his power*—Tremble ye stout hearted! *Everlasting destruction*—As there can be no end of their sins, (the same enmity against God continuing) so neither of their punishment: sin and its punishment running parallel throughout eternity itself. They must of necessity therefore be cut off from all good and all possibility of it: *from the presence of the Lord*—Wherein chiefly consists the salvation of the righteous. What unspeakable punishment is implied, even in falling short of this, supposing that nothing more were implied in his *taking vengeance*?

V. 10. *To be glorified in his saints*—For the wonderful glory of *Christ* shall shine in them.

V. 11. *All the good pleasure of his goodness*—Which is no less than perfect holiness.

V. 12. *That the name*—The love and power of our Lord may be glorified—Gloriously displayed in you.

V. 1. *Our gathering together to him*—In the clouds.

V. 2. *Be not shaken in him*—In judgment,

or terrified—As those easily are who are immoderately fond of knowing future things; *neither by any pretended revelation from the spirit, nor by pretence of any word spoken by me.*

V. 3. *Unless the falling away*—From the pure faith of the gospel, *come first*. This began even in the apostolic ages. But *the man of sin, the son of perdition*—Eminently so called, is not come yet. However in many respects, the Pope has an indisputable claim to those titles. He is, in an emphatical sense, *the man of sin*, as he increases all manner of sin above measure. And he is too properly stiled, *the son of perdition*, as he has caused the death of numberless multitudes, both of his opposers and followers, destroyed innumerable souls, and will himself perish everlastingly. He it is that *opposeth* himself to the Emperor, once his rightful Sovereign; and that *exalteth himself above all that is called God, or that is worshipped*—Commanding angels, and putting kings under his feet, both of whom are called *Gods* in Scripture; claiming the highest

4 Who opposeth and exalteth himself above all that is called God, or that
 is worshipped, so that he sitteth in the temple of God as God, declaring
 5 himself that he is God. Remember ye not, that I told you these things,
 6 when I was yet with you? And now ye know that which restraineth,
 7 that he may be revealed in his time. For the mystery of iniquity already
 worketh; only he that restraineth *will restrain*, till he be taken out of the
 8 way. And then will that wicked one be revealed, whom the Lord will
 consume, with the spirit of his mouth, and destroy with the brightness
 9 of his appearing: Whose appearing is after the mighty working of Satan,
 10 with all power and signs and lying wonders, And with all deceivableness
 of unrighteousness in them that perish, because they received not the love
 11 of the truth, that they might be saved. And therefore God shall send
 12 them strong delusion, so that they shall believe the lie, That they all
 may be condemned, who believed not the truth, but had pleasure in

highest power, the highest honour; suffering himself not once only to be stiled god or vice-god. Indeed no less is implied in his ordinary title, *most holy lord*, or *most holy father*. So that he *sitteth*—Enthroned, in the temple of God—Mentioned Rev. xi. 1. declaring himself that he is God—Claiming the prerogatives which belongs to God alone.

V. 6. *And now ye know*—By what I told you when I was with you; *that which restraineth*—The power of the Roman Emperors. When this is taken away, the wicked one will be revealed. In his time—His appointed season, and not before.

V. 7. He will surely be revealed; *for the mystery*—The deep secret power of iniquity—Just opposite to the power of godliness, already worketh. It began with the love of honour and the desire of power; and is compleated in the entire subversion of the gospel of Christ. This *mystery of iniquity* is not wholly confined to the Romish church, but extends itself to others also. It seems to consist of, 1. *Human inventions* added to the written word. 2. *Mere outside performances* put in the room of faith and love. 3. *Other mediators besides the man Christ Jesus*. The two last branches, together

with idolatry and blood-shed, are the direct consequences of the former; namely, the adding to the word of God. *Already worketh*—In the church. *Only he that restraineth*—That is, the potentate who successively has Rome in his power. The Emperors, Heathen or Christian; the kings, Goths or Lombards; the Carolingian or German Emperors.

V. 8. *And then*—When every prince and power that restrains is taken away, *will that wicked one*—Emphatically so called, *be revealed*; whom the Lord will soon consume with the spirit of his mouth—His immediate power, and destroy—With the very first appearance of his glory.

V. 10. *Because they received not the love of the truth*—Therefore God suffered them to fall into that strong delusion.

V. 11. *Therefore God shall send them*—That is, judicially permit to come upon them, strong delusion.

V. 12. *That they all may be condemned*—That is, the consequence of which will be, that they all will be condemned, who believed not the truth, but had pleasure in unrighteousness—That is, who believed not the truth, because they loved sin.

V. 13. *God*

13 unrighteousness. But we ought to give thanks to God always for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth: To which he hath called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast and hold the traditions, which ye have been taught, whether by word or by our epistle. Now our Lord Jesus Christ himself and God even our Father, who hath loved us, and given us everlasting consolation and good hope through grace, Comfort your hearts and stablish you in every good word and work.

III. Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as among you: And that we may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful, who will establish and guard you from the evil one. And we trust in the Lord concerning you, that ye both do, and will do the things which we command you. And the Lord direct your hearts into the love of God and into the patience of Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh disorderly, and not according to the tradition which he received of us. For yourselves know how ye ought to imitate us: we behaved not disorderly among

V. 13. *God hath from the beginning*—Of your hearing the gospel, *chosen you to salvation*—Taken you out of the world, and placed you in the way to glory.

V. 14. *To which*—Faith and holiness, *he hath called you by our gospel*—That which we preached, accompanied with the power of his spirit.

V. 15. *Hold*—Without adding to or diminishing from *the traditions which ye have been taught*—The truths which I have delivered to you; *whether by word or by our epistle*—He preached before he wrote. And he had written concerning this, in his former epistle.

V. 1. *May run*—Go on swiftly, without any interruption; *and be glorified*—

Acknowledged as divine, and bring forth much fruit.

V. 2. *All men have not faith*—And all who have not, are more or less *unreasonable and wicked men*.

V. 3. *Who will establish you*—That cleave to him by faith, *and guard you not from the evil one*—And all his instruments.

V. 4. *We trust in the Lord concerning you*—Thus only should we trust in any man.

V. 5. *Now the Lord*—The spirit, whose proper work this is, *direct*—Lead you straight forward, *into the patience of Christ*—Of which he set you a pattern.

V. 6. *That walketh disorderly*—Particularly by not working; *not according to the tradition he received of us*—The admonition we gave

8 you, Neither did we eat any man's bread for nothing, but wrought with labour and toil, night and day, that we might not burden any of you.
 9 Not because we have not authority; but that we might make ourselves an
 10 example to you, that ye might imitate us. For when we were with you,
 11 this we commanded you, If any will not work, neither let him eat. For
 we hear there are some among you who walk disorderly, doing nothing,
 12 but being busy-bodies. Now such we command and exhort by our Lord
 13 Jesus Christ, to work quietly and eat their own bread. But ye, brethren,
 14 be not weary in well-doing. And if any man obey not our word by this
 epistle, note that man, and have no company with him, that he may be
 15 ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother.
 16 Now the Lord of peace himself give you peace always by all means.
 17 The Lord *be* with you all. The salutation of Paul, with my own hand,
 18 which is the token in every epistle: so I write. The grace of our Lord
 Jesus Christ *be* with you all. Amen.

gave, both by word of mouth, and in our former epistle.

V. 10. *Neither let him eat*—Do not maintain him in idleness.

V. 11. *Doing nothing, but being busy bodies*—To which idleness naturally disposes.

V. 12. *Work quietly*—Letting the concerns of other people alone.

V. 14. *Have no company with him*—No intimacy, no familiarity, no needless correspondence.

V. 15. *Admonish him as a brother*—Tell him lovingly of the reason why you shun him.

V. 16. *The Lord of peace*—Christ by all means—In every way and manner.

N O T E S

O N

The First Epistle of St. PAUL to TIMOTHY.

THE mother of *Timothy* was a Jewess, but his father was a Gentile. He was converted to Christianity very early; and while he was yet but a youth, he was taken by St. *Paul* to assist him in the work of the gospel, chiefly in watering the churches which he had planted.

He

He was therefore properly (as was *Titus*) an itinerant evangelist, a kind of secondary apostle, whose office was, to regulate all things in the churches to which he was sent: and to inspect and reform whatsoever was amiss either in the bishops, deacons, or people.

St. *Paul* had doubtless largely instructed him in private conversation for the due execution of so weighty an office. Yet to fix things more upon his mind, and to give him an opportunity of having recourse to them afterward, and of communicating them to others, as there might be occasion; as also to leave divine directions in writing, for the use of the church and its ministers in all ages, he sent them this excellent pastoral letter, which contains a great variety of important sentiments for their regulation.

Though St. *Paul* styles him his *own son in the faith*, yet he does not appear to have been converted by the apostle; but only to have been exceeding dear to him, who had established him therein; and whom he had diligently and faithfully *served like a son, with his father in the gospel*. *Phil.* ii. 22.

The epistle contains three parts.

- | | | | |
|---------------------------------|-------------|--------------------------------|---------------|
| I. The inscription, | C. i. 1—2 | of women, | 11—13 |
| II. The instruction of Timothy, | | 3. He shews what Timothy | |
| how to behave at Ephesus; | | should teach, | 14—C. iv. 1—6 |
| wherein | | What he should avoid, | 7—11 |
| 1. In general, he gives him | | What follow after, | 12—16 |
| an injunction to deliver | | How he should treat men | |
| to them that taught the | | and women, | C. v. 1—2 |
| law in a wrong manner, | | Widows, | 3—16 |
| and confirms at the same | | Elders, | 17—19 |
| time the sum of the gos- | | Offenders, | 20—21 |
| pel as exemplified in | | Himself, | 22—23 |
| himself, | 3—20 | Those he doubts of, | 24—25 |
| 2. In particular, | | Servants, | C. vi. 1—2 |
| 1. He prescribes to men, | | 4. False teachers are reprov'd | 3—10 |
| a method of prayer, | C. ii. 1—8 | Timothy is admonish'd, | |
| To women, good works and | | quicken'd, | 11—12 |
| modesty, | 9—15 | and charg'd, | 13—16 |
| 2. He recounts the requisites | | Precepts are prescribed to | |
| of a bishop, | C. iii. 1—7 | be enforced on the rich, | 17—19 |
| The duties of deacons, | 8—10 | III. The conclusion, | 20—21 |

I. TIMOTHY.

- I. **P**AUL an apostle of Jesus Christ, according to the commandment of
 2 God our Saviour, and Christ Jesus our hope, To Timotheus my

V. 1. *Paul an apostle*—Familiarity is to be set aside where the things of God are concerned; *according to the commandment of God*—The authoritative appointment of God the Father, *our Saviour*—So styled in many other places likewise, as being the grand orderer of the whole scheme of our salvation, *and Christ our hope*—That is, the author, object, and ground of our hope.

V. 2. *Grace, mercy, peace*—St. *Paul* wishes
grace

own son in the faith, grace, mercy, peace from God our Father and Christ Jesus our Lord.

- 3 As I exhorted thee when I was going into Macedonia, abide at Ephesus; that thou mayest charge some to teach no other doctrine,
 4 Neither to give heed to fables and endless genealogies, that afford
 5 questions, and not godly edifying, which is through faith. Whereas the end of the commandment is love, out of a pure heart and a good
 6 conscience, and faith unfeigned. From which some, having missed
 7 the mark, are turned aside to vain jangling: Desiring to be teachers of the law, understanding neither the things they say, nor those con-
 8 cerning which they confidently affirm. We know the law is good,
 9 if a man use it lawfully; Knowing this, that the law doth not lie against a righteous man; but against the lawless and disobedient, against the ungodly and sinners, the unholy and profane, against

grace and peace, in his epistles to the churches. To *Timotheus* he adds *mercy*, the most tender grace towards those who stand in need of it. The experience of this prepares a man to be a minister of the gospel.

V. 3. *Charge some to teach no other doctrine*—Than I have taught. Let them put nothing in the place of it, add nothing to it.

V. 4. *Neither give heed*--So as either to teach or regard them, *to fables*—Fabulous Jewish traditions, *and endless genealogies*—Not those delivered in Scripture, but the long, intricate pedigrees whereby they strove to prove their descent from such or such a person; *which afford questions*—Which lead only to useless and endless controversies.

V. 5. *Whereas the end of the commandment*—Of the whole Christian institution, is *love*—And this was particularly the end of the commandment which *Timotheus* was to enforce at *Ephesus*, (ver. 3----18.) the foundation is faith, the end love. But this can only subsist in *an heart purified* by faith, and is always attended with a *good conscience*.

V. 6. *From which*--Love and a good conscience, *some are turned aside*---An affec-

tation of high and extensive knowledge sets a man at the greatest distance from faith, and all sense of divine things, *to vain jangling* ---And of all vanities, none are more vain, than dry, empty disputes on the things of God.

V. 7. *Understanding neither the very things they speak*, nor the subject they speak of.

V. 8. *We grant the whole Mosaic law is good*, answers excellent purposes, *if a man use it* in a proper manner. Even the ceremonial is good, as it points to *Christ*; and the moral law is *holy, just and good* in its own nature; and of admirable use both to convince unbelievers, and to guide believers in all holiness.

V. 9. *The law doth not lie against a righteous man*---Doth not strike or condemn him; *but against the lawless and disobedient*---They who despise the authority of the lawgiver, violate the first commandment, which is the foundation of the law, and the ground of all obedience; *against the ungodly and sinners*---Who break the second commandment, worshipping idols, or not worshipping the true God; *the unholy and profane*---Who break the third commandment by taking his name in vain.

V. 10. *Man-*

- 10 killers of their fathers or their mothers, against murderers, Against
whoremongers, sodomites, man-stealers, liars, perjured persons, and
if there be any other thing that is contrary to wholesome doctrine,
11 According to the glorious gospel of the blessed God, with which I am
12 intrusted. And I thank Christ Jesus our Lord, who hath enabled
me, in that he accounted me faithful, having put me into the ministry,
13 Who was before a blasphemer, and a persecutor, and an oppressor;
14 but I obtained mercy, because I did *it* ignorantly in unbelief. And the
grace of our Lord was exceeding abundant, with faith and love, which is
15 in Christ Jesus. This is a faithful saying, and worthy of all acceptation,
that Christ Jesus came into the world to save sinners, of whom I am
16 chief. Yet for this cause I obtained mercy, that on me the chief, Jesus
Christ might shew all long-suffering, for a pattern to them who should
17 hereafter believe in him to life everlasting. Now to the king of eternity,
immortal, invisible, the only God, *be* honour and glory for ever and
ever. Amen.
- 18 This charge I commit to thee, son Timotheus, according to the pro-

V. 10. *Man-stealers*—The worst of all thieves, in comparison of whom highwaymen and house-breakers are innocent! What then are most traders in negroes, procurers of servants for *America*, and all who list soldiers by lies, tricks, or inticements?

V. 11. *According to the glorious gospel*—Which, far from making void, does effectually *establish the law*.

V. 12. *I thank Christ who hath enabled me, in that he accounted me faithful, having put me into the ministry*—The meaning is, I thank him for putting me into the ministry, and enabling me to be faithful therein.

V. 13. *A blasphemer*—Of Christ, a persecutor—Of his church, a reviler—Of his doctrine and people. *But I obtained mercy*—He does not say, because I was unconditionally elected; but *because I did it in ignorance*. Not that his ignorance took away his sin; but it left him capable of mercy; which he would hardly have been, had he acted thus, contrary to his own conviction.

V. 14. *And the grace*—Whereby I obtained mercy, was *exceeding abundant, with faith*—Opposite to my preceding *unbelief*: and *love*—Opposite to my *blasphemy, persecution, and oppression*.

V. 15. *This is a faithful saying*—A most solemn preface; and *worthy of all acceptation*—Well deserving to be accepted, received, embraced, with all the faculties of our whole soul, *that Christ*—Promised, *Jesus*—Exhibited, *came into the world to save sinners*—All sinners without exception.

V. 16. *For this cause* God shewed me mercy, that all his *long-suffering* might be shewn, and that none might hereafter despair.

V. 17. *The king of eternity*—A phrase frequent with the *Hebrews*. How unspeakably sweet is the thought of eternity to believers!

V. 18. *This charge I commit to thee*—That thou mayest deliver it to the church, *according to the prophecies concerning thee*—Uttered when

phacies which went before concerning thee, that thou mightest by them
 19 war the good warfare: Holding fast faith, and a good conscience;
 which some having thrust away, have made shipwreck of their faith:
 20 Of whom are Hymeneus and Alexander, whom I have delivered to
 Satan, that they may learn not to blaspheme.

II. I exhort therefore, that first of all supplications, prayers, intercessions,
 2 thanksgivings be made for all men: For kings, and all that are in
 authority, that we may lead a quiet and peaceable life, in all godliness
 3 and honesty. For this is good and acceptable in the sight of God our
 4 Saviour, Who willeth all men to be saved and to come to the knowledge

when thou wast received as an evangelist, (c. iv. 14.) probably by many persons, (c. vi. 12.) *that* being encouraged by them *thou mightest war the good warfare.*

V. 19. *Holding fast faith*—Which is as a most precious liquor, *and a good conscience*—Which is as a clean glass; *which*—Namely a good conscience, *some having thrust away*—It goes away unwillingly. It always says, “Do not hurt me.” And they who retain this, do not *make shipwreck of their faith*. Indeed none can make shipwreck of faith who never had it. These therefore were once true believers. Yet they fell not only foully, but finally. For ships once wrecked, cannot be afterwards saved.

V. 20. *Whom*—Though absent, *I have delivered to Satan, that they may learn not to blaspheme*—That by what they suffer they may be in some measure restrained, if they will not repent.

V. 1. *I exhort therefore*—Seeing God is so gracious. In this chapter he gives directions, 1. With regard to public prayers. 2. With regard to doctrine. *Supplication* is here, the imploring help in time of need: *prayer* is, any kind of offering up our desires to God. But true prayer is the vehemency of holy zeal, the ardor of divine love, arising from a calm, undisturbed soul, moved upon by the Spirit of God. *Inter-*

cession is prayer for others. We may likewise *give thanks for all men*, in the full sense of the word, for that God *willeth all men to be saved*, and Christ is the Mediator of all.

V. 2. *For all that are in authority*—Seeing even the lowest country Magistrates frequently do much good, or much harm. God supports the power of magistracy for the sake of his own people, when, in the present state of men, it could not otherwise be kept up in any nation whatever. *Godliness*—Inward religion; the true worship of God. *Honestly*—A comprehensive word, taking in the whole duty we owe to our neighbour.

V. 3. *For this*—That we pray for all men. (Do you ask, why are not more converted? We do not pray enough:) *is acceptable in the sight of God our Saviour*—Who has actually saved us that believe, and *willeth all men to be saved*. It is strange that any whom he has actually saved, should doubt the universality of his grace!

V. 4. *Who willeth seriously all men*—Not a part only, much less the smallest part, *to be saved*—Eternally. This is treated of ver. 5, 6. *And in order thereto, to come*—(They are not compelled,) *to the knowledge of the truth*—Which brings salvation. This is treated of ver. 6, 7.

V. 5. *For*

5 of the truth. For *there is one God*, one Mediator also between God
 6 and men, the man Christ Jesus, Who gave himself a ransom for all, to be
 7 testified of in due season, Whereunto I am ordained a Preacher and an
 8 apostle, (I speak the truth, I lie not) a teacher of the Gentiles in faith
 9 and truth. I will therefore that men pray in every place, lifting up
 10 holy hands, without wrath and doubting: Likewise that women adorn
 11 themselves in decent apparel, with modesty and sobriety, not with curled
 12 hair, or gold, or pearls, or costly raiment, But (which becometh women
 13 professing godliness) with good works. Let a woman learn in silence
 14 with all subjection. For I suffer not a woman to teach, nor to usurp
 authority over the man, but to be in silence. For Adam was first formed,
 then Eve. And Adam was not deceived; but the woman, being deceived,

V. 5. *For*—The 4th verse is proved by the 5th, the 1st by the 4th. *There is one God*. And they who have not him, through the one Mediator, have no God; *one Mediator also*—We could not rejoice that there is a God, were there not a Mediator also; one who stands between God and men, to reconcile man to God, and to transact the whole affair of our salvation. This excludes all other Mediators, as saints and angels, whom the Papists set up and idolatrously worship as such: just as the Heathens of old set up many Mediators, to pacify their superior gods; *the man*—Therefore all men are to apply to this Mediator who gave himself for all.

V. 6. *Who gave himself a ransom for all*—Such a ransom the word signifies, wherein a like or equal is given, as an eye for an eye, or life for life. And this ransom, from the dignity of the person redeeming, was more than equivalent to all mankind: *to be testified in due season*—Literally, in his own seasons, those chosen by his own wisdom.

V. 8. *I will*—A word strongly expressing his apostolical authority; *therefore*—This particle connects the eighth with the first verse; *that men pray in every place*—Public and private. Wherever men are, there prayer should be: *lifting up holy hands*—

Pure from all known sin, *without wrath*—In any kind, against any creature. And every temper or motion of our soul, that is not according to love is wrath; and doubting—Which is contrary to faith. And *wrath*, or *unholy actions*, or *want of faith* in him we call upon, are the three grand hindrances of God's hearing our petitions. Christianity consists of faith and love embracing truth and grace. Therefore the sum of our wishes should be, to pray, and live, and die, without any wrath or doubt.

V. 9. *With sobriety*—Which (in St. Paul's sense) is the virtue which governs our whole life according to true wisdom: *not with curled hair; not with gold*—Worn by way of ornament; *not with pearls*—Jewels of any kind, (a part is put for the whole) *not with costly raiment*—These four are expressly forbidden by name, to all women (here is no exception) *professing godliness*. And no art of man can reconcile with the Christian profession, the wilful violation of an express command.

V. 12. *To usurp authority over the man*—By public teaching.

V. 13. *First*—So that woman was originally the inferior.

V. 14. *And Adam was not deceived*—The serpent deceived Eve, Eve did not deceive

Adam

15 transgressed. Yet she shall be saved in child-bearing, if they continue in faith, and love, and holiness, with sobriety.

III. This is a faithful saying, If a man desire the office of a Bishop,
2 he desireth a good work. A Bishop therefore must be blameless,
the husband of one wife, vigilant, prudent, of good behaviour,
3 hospitable, apt to teach; Not given to wine, no striker, not desirous of
4 filthy gain, but gentle, patient, not loving money; Ruling his own
house well, having his children in subjection with all seriousness.
5 For if a man know not how to rule his own house, how shall he take
6 care of the church of God? Not a new convert, lest being puffed up,
7 he fall into the condemnation of the devil. He ought also to have a
good report from them that are without, lest he fall into reproach, and
8 the snare of the devil. Likewise the Deacons *must be* serious, not double-

Adam, but persuaded him: *Thou hast hearkened unto the voice of thy wife*, Gen. iii. 17. The preceding verse shewed, Why a woman should not *usurp authority over the man*. This shews, why she ought not to teach. She is more easily deceived, and more easily deceives. *The woman, being deceived*, transgressed—*The serpent deceived her* (Gen. iii. 13.) and she transgressed.

V. 15. *Yet she*—That is, women in general, who were all involved with Eve in the sentence pronounced, Gen. iii. 16. *shall be saved in child-bearing*—Carried safe through the pain and danger which that sentence intails upon them for the transgression: yea, and finally saved, if they continue in loving faith and holy wisdom.

V. 1. *He desireth a good work*—An excellent, but laborious employment.

V. 2. *Therefore*—That he may be capable of it, *a bishop*—Or pastor of a congregation, *must be blameless*—Without fault or just suspicion: *the husband of one wife*—This neither means that a bishop *must be* married; nor that he *may not* marry a second wife: which it is just as lawful for him to do, as to marry a first, and may in some cases be

his bounden duty. But whereas polygamy and divorce on slight occasions were common both among the Jews and Heathens, it teaches us, That ministers, of all others, ought to stand clear of those sins; *vigilant, prudent*—Lively and zealous, yet calm and wise; *of good behaviour*—Naturally flowing from that vigilance and prudence.

V. 4. *Having his children in subjection with all seriousness*—For levity undermines all domestic authority. And this direction, by a parity of reason, belongs to all parents.

V. 6. *Lest being puffed up*—With this new honour, or with the applause which frequently follows it, *he fall into the condemnation of the devil*—The same into which the devil fell.

V. 7. *He ought also to have a good report*—To have had a fair character in time past, *from them that are without*—That are not Christians; *lest he fall into reproach*—By their rehearsing his former life, which might discourage and prove a snare to him.

V. 8. *Likewise the deacons must be serious*—Men of a grave, decent, venerable behaviour. But where are presbyters? Were this order essentially distinct from that of bishops,

9 tongued, not given to much wine, not desirous of filthy gain: Holding
 10 fast the mystery of the faith in a pure conscience. And let these be
 11 proved first, then let them minister, being blameless. In like manner
 their wives *must be* serious, not slanderers, vigilant, faithful in all things.
 12 Let the Deacons be husbands of one wife, ruling their children and their
 13 own houses well. For they that have discharged the office of a Deacon
 well, purchase to themselves a good degree, and much boldness in the
 14 faith which is in Christ Jesus. These things I write to thee, hoping to
 15 come to thee shortly: But if I tarry, thou mayest know how thou
 oughtest to behave in the house of God, which is the church of the
 living God.

16 The mystery of godliness is the pillar and ground of the truth, and
 without controversy a great thing; God was manifested in the flesh, was
 justified by the Spirit, seen by angels, preached among the Gentiles,
 believed on in the world, taken up into glory.

IV. But the Spirit faith expressly, that in the latter times some will depart

bishops, could the apostle have past it over in silence? *Not desirous of filthy gain*—With what abhorrence does he every where speak of this? All that is gained (above food and raiment) by ministering in holy things, is *filthy gain* indeed! Far more *filthy* than what is *honestly* gained, by raking kennels, or emptying common sewers.

V. 9. *Holding fast the faith in a pure conscience*—Stedfast in faith, holy in heart and life.

V. 10. *Let these be proved first*—Let a trial be made, how they behave; *then let them minister*—Let them be fixt in that office.

V. 11. *Faithful in all things*—Both to God, their husbands, and the poor.

V. 13. *They purchase a good degree, or step, toward some higher office, and much boldness*—From the testimony of a good conscience.

V. 15. *That thou mayest know how to behave*—This is the scope of the epistle, *in the house of God*—Who is the master of the family, *which is*—As if he had said, by the house of God, I mean *the church*.

V. 16. *The mystery of godliness*—Afterwards specified in six articles, which sum up the whole œconomy of *Christ* upon earth, *is the pillar and ground*—the foundation and support of all *the truth*, taught in his church. *God was manifest in the flesh*—In the form of a servant, the fashion of a man, for three and thirty years: *justified by the Spirit*—Publickly declared to be the Son of God—By his resurrection from the dead: *seen*—Chiefly after his resurrection, *by angels*—Both good and bad: *preached among the Gentiles*—This elegantly follows. The angels were the least, the Gentiles the farthest removed from him; and the foundation both of this preaching and of their faith, was laid before his assumption: *was believed on in the world*—Opposed to heaven, into which he was taken up. The first point is, *he was manifested in the flesh*; the last, *he was taken up into glory*.

V. 1. *But the Spirit faith*—By St. Paul himself to the *Thessalonians*, and probably by other cotemporary prophets, *expressly*—As concerning

from the faith, giving heed to seducing Spirits and doctrines of devils,
 2 By the hypocrisy of them that speak lies, having their own consciences
 3 feared as with a hot iron: Forbidding to marry, and *commanding* to
 4 abstain from meats, which God hath created to be received with thankf-
 5 giving by them that believe and know the truth. For every creature of
 6 God is good, and nothing to be rejected, being received with thankf-
 7 giving; For it is sanctified by the word of God and prayer. If thou
 8 remind the brethren of these things, thou wilt be a good minister of Jesus
 9 Christ, nourishing *them* with the words of faith, and of the good doctrine
 10 which thou hast accurately traced out. But avoid profane and old wives
 11 fables, and exercise thyself unto godliness. For bodily exercise profiteth
 a little; but godliness is profitable for all things, having the promise of
 the present life, and of that which is to come. This *is* a faithful saying,
 and worthy of all acceptation. For therefore we both labour and suffer
 reproach, because we trust in the living God, who is the Saviour of all men,
 especially of them that believe. These things command and teach.

concerning a thing of great moment, and soon to be fulfilled; *that in the latter times*--- These extend from our Lord's ascension till his coming to judgment, *some*---Yea, many, and by degrees the far greater part, *will depart from the faith*---The doctrine once delivered to the saints, *giving heed to seducing Spirits*---Who inspire false prophets.

V. 2. *These will depart from the faith, by the hypocrisy of them that speak lies, having their own consciences as senseless and unfeeling, as flesh that is feared with a hot iron.*

V. 3. *Forbidding Priests, Monks, and Nuns, to marry, and commanding all men, to abstain from such and such meats at such and such times. Which God hath created to be received by them that know the truth*---That all meats are now clean; *with thanksgiving*---Which supposes a pure conscience.

V. 5. *It is sanctified by the word of God*---Creating all, and giving to man for food: *and by prayer*---The children of God are to pray for the sanctification of all the crea-

tures which they use. And not only the Christians, but even the Jews, yea the very Heathens used to consecrate their table by prayer.

V. 7. *Like those who were to contend in the Grecian games, exercise thyself unto godliness*---Train thyself up in holiness of heart and life, with the utmost labour, vigour, and diligence.

V. 8. *Bodily exercise profiteth a little*---Increases the health and strength of the body.

V. 10. *Therefore*---Animated by this promise, *we both labour and suffer reproach*---We regard neither pleasure, ease, nor honour, *because we trust*---For this very thing the world will hate us, *in the living God*---Who will give us the life he has promised; *who is the Saviour of all men*---Preserving them in this life, and willing to save them eternally; *but especially*---In a more eminent manner, *of them that believe*---And so are saved everlastingly.

V. 12. *Let*

12 Let no one despise thy youth; but be a pattern to them that believe
 13 in word, in behaviour, in love, in spirit, in faith, in purity. Till I come,
 14 give thyself to reading, to exhortation, to teaching. Neglect not the gift
 that is in thee, which was given thee by prophecy, with the laying on of
 15 the hands of the presbytery. Meditate on these things; be wholly in
 16 them, that thy profiting may appear in all things. Take heed to thyself
 and to *thy* teaching: continue in them, for in so doing thou shalt save
 both thyself and them that hear thee.

V. Rebuke not an aged man, but exhort *him* as a father, the younger
 2 men as brethren; The aged women as mothers, the younger as sisters,
 3, 4 with all purity. Honour widows, that are widows indeed. But if any
 widow have children or grand-children, let these learn first to shew piety
 at home, and to requite their parents; for this is good and acceptable
 5 before God. Now she that is a widow indeed, and desolate, trusteth in
 God, and continueth in supplications and prayers night and day.

V. 12. *Let no one have reason to despise thee for thy youth:* to prevent this, *be a pattern in word*—Public and private: *in spirit*—In your whole temper; *in faith*—When this is placed in the midst of several other Christian graces, it generally means a particular branch of it; fidelity or faithfulness.

V. 13. *Give thyself to reading*—Both publickly and privately. Enthusiasts, observe this! Expect no end without the means.

V. 14. *Neglect not*—They neglect it who do not exercise it to the full, *the gift*—Of feeding the flock, of power, and love, and sobriety, *which was given thee by prophecy*—By immediate direction from God, *by the laying on of my hands* (2 Tim. i. 6.) while the elders joined also in the solemnity. This presbytery probably consisted of some others, together with *Paul and Silas*.

V. 15. *Meditate*—The Bible makes no distinction between this and to *contemplate*, whatever others do. True *meditation* is no other than faith, hope, love, joy, melted

down together, as it were, by the fire of God's Holy Spirit; and offered up to God in secret. He that is *wholly in these*, will be little in worldly company, in other studies, in collecting books, medals, or butterflies: wherein many pastors drone away so considerable a part of their lives!

V. 16. *Continue in them*—In all the preceding advices.

V. 1. *Rebuke not*—Considering your own youth, with such a severity as would otherwise be proper.

V. 3. *Honour*—That is, Maintain out of the publick stock.

V. 4. *Let these learn to requite their parents*—For all their former care, trouble, and expence.

V. 5. *Widow indeed*—Who has no relations to provide for her; and who is wholly devoted to God. *Desolate*—Having neither children, nor grand-children to relieve her.

V. 6. *She*

6, 7 But she that liveth in pleasure, is dead while she liveth. And enjoin
 8 these things, that they may be blameless. But if any provide not for his
 own, and especially for those of his own family, he hath denied the faith,
 9 and is worse than an infidel. Let not a widow be chosen under three-
 10 score years old, having been the wife of one husband, Well reported of
 for good works, if she hath brought up children, if she hath lodged
 strangers, if she hath washed the feet of the saints, if she hath relieved the
 11 afflicted, if she hath diligently followed every good work. But the
 younger widows refuse; for when they are waxed wanton against
 12 Christ, they want to marry; Having condemnation, because they
 13 have rejected their first faith. And withal they learn to be idle,
 going about from house to house; and not only idle, but triflers and
 14 busy-bodies, speaking what they ought not. I counsel therefore the
 younger women to marry, bear children, guide the family, give no
 15 occasion of reproach to the adversary. For some are already turned

V. 6. *She that liveth in pleasure*--Delicately, voluptuously, in elegant, regular sensuality, though not in the use of any such pleasures as are unlawful in themselves.

V. 7. *That they*—That is, the widows.

V. 8. *If any provide not*—Food and raiment, for his own—Mother and grandmother, being desolate widows, he hath—virtually denied the faith—Which does not destroy but perfect natural duties. What has this to do with heaping up money for your children, for which it is often so impertinently alledged? But all men have their reasons for laying up money. One will go to hell for fear of want; another acts like a *Heathen*, lest he should be worse than an infidel.

V. 9. *Let not a widow be chosen*—Into the number of these, having been the wife of one husband—That is, having lived in lawful marriage, whether with one or more persons successively.

V. 10. *If she hath washed the feet of the saints*—Has been ready to do the meanest offices for them.

V. 11. *Refuse*—Do not chuse, for when they are waxed wanton against Christ—To

whose more immediate service they had devoted themselves, *they want to marry*—And not with a single eye to the glory of God.

V. 12. *They have rejected their first faith*—Have deserted their trust in God, and have acted contrary to the first conviction, namely, that wholly to devote themselves to his service was the most excellent way. When we first receive power to believe, does not the Spirit of God generally point out, what are the most excellent things; and at the same time, give us an holy resolution to walk in the highest degree of Christian severity? And how unwise are we ever to sink into any thing below it?

V. 14. *I counsel therefore the younger women*—Widows or virgins, such as are not disposed to live single, to marry, to bear children, to guide the family—Then will they have sufficient employment of their own: and give no occasion of reproach to the adversary—Whether Jew or Heathen.

V. 15. *Some*—Widows; have turned aside after Satan—Who has drawn them from Christ.

V. 17. *Let*

afide after Satan. If any believing man or woman hath widows, let them relieve them; and let not the church be burthened, that it may relieve them that are widows indeed.

17 Let the elders who rule well be counted worthy of double honour;
 18 especially those who labour in the word and teaching. For the scripture
 faith, * Thou shalt not muzzle the ox that treadeth out the corn: and,
 19 The labourer is worthy of his reward. Against an elder receive not an
 20 accusation, unless by two or three witnesses. Those that sin, rebuke
 21 before all, that the rest also may fear. I charge thee before God, and
 the Lord Jesus Christ, and the elect angels, that thou observe these things
 22 without prejudging, doing nothing by partiality. Lay hands suddenly
 on no man, neither partake of other men's sins; keep thyself pure.
 23 Drink water no longer, but use a little wine for thy stomach's sake and
 24 thy frequent infirmities. Some men's sins are manifest before-hand,

V. 17. *Let the elders that rule well*—Who approve themselves faithful stewards of all that is committed to their charge; *be counted worthy of double honour*—A more abundant provision, seeing that such will employ it all to the glory of God. As they were the most laborious and disinterested men, who were put into these offices, so whatever any one had to bestow, in his life or death, was generally lodged in their hands, *for the poor*. By this means the churchmen became very rich in after-ages. But as the design of the donors was the general good, there is the highest reason why it should have been disposed of according to their pious intent, *especially those who labour*—Diligently and painfully, *in the word and teaching*—In teaching the word.

V. 19. *Against an elder*—Or presbyter, do not even receive an accusation, unless by two or three witnesses—By the Mosaic law, a private person might be cited, (though not condemned) on the testimony of one witness. But St. Paul forbids an elder to be even cited on such evidence, his reputation being of more importance than that of others.

V. 20. *Those*—Elders, *that sin*—Scauda-

lously, and are duly convicted, *rebuke before all*—The church.

V. 21. *I charge thee before God*—Referring to the last judgment in which we shall stand *before God and Christ* with his *elect*, that is, *holy angels*—Who are the witnesses of our conversation. The apostle looks through his own labours and even through time itself, and seems to stand as one already in eternity. *That thou observe these things without prejudging*—Passing no sentence till the cause is fully heard; or *partiality*—For, or against any one.

V. 22. *Lay hands suddenly on no man*—That is, appoint no man to church-offices, without full trial and examination. Else thou wilt be accessory to, and accountable for, his misbehaviour in his office. *Keep thyself pure*—From the blood of all men.

V. 24. *Some men's sins are manifest before-hand*—Before any strict enquiry be made, *going before to judgment*—So that you may immediately judge them unworthy of any spiritual office; *and some they*—Their sins, *follow after*—More covertly.

* Deut. xxv. 4.

25 going before to judgment; and some they follow after. In like manner the good works also of *some* are manifest; and they that are otherwise cannot be hid.

VI. Let as many servants as are under the yoke, account their own masters worthy of all honour; lest the name of God and *his* doctrine be blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any teach otherwise, and consent not to sound words, those of our Lord Jesus Christ, and to the doctrine which is after godliness, He is puffed up, knowing nothing, but being sick of questions and strifes of words, whereof cometh envy, contention, evil

V. 25. *They that are otherwise*—Not so manifest; *cannot be long hid*—From thy knowledge. On this account also be not hasty in laying on of hands.

V. 1. *Let servants under the yoke*—Of heathen masters, *account them worthy of all honour*—All the honour due from a servant to a master; *lest the name of God and his doctrine be blasphemed*—As it surely will, if they do otherwise.

V. 2. *Let them not despise them*—Pay them the less honour or obedience, *because they are brethren*—And in that respect on a level with them. They that live in a religious community know the danger of this, and that greater grace is requisite to bear with the faults of a brother, than of an infidel, or man of the world; *but rather do them service*—Serve them so much the more diligently, *because they are joint partakers of the great benefit*—Salvation. *These things*—Paul the aged gives young *Timotheus* a charge to dwell upon practical holiness. Less experienced teachers are apt to neglect the superstructure whilst they lay the foundation. But of so great importance did St. Paul see it to enforce obedience to Christ, as well as to preach *faith* in his blood, that, after strongly urging the *life of*

faith on professors, he even adds another charge for the strict observance of it.

V. 3. *If any teach otherwise*—Than strict practical holiness, in all its branches: *and consent not to sound words*—Literally healthful words: words that have no taint of falsehood, or tendency to encourage sin; *and the doctrine which is after godliness*—Exquisitely contrived to answer all the ends, and secure every interest of real piety.

V. 4. *He is puffed up*—Which is the cause of his not consenting to the doctrine which is after inward, practical religion. By *this mark* we may know them. *Knowing nothing*—As he ought to know: *sick of questions*—Doatingly fond of dispute. An evil, but common disease: especially where practice is forgotten. Such indeed contend earnestly for singular phrases, and favourite points of their own. Every thing else, however like the preaching of Christ and his apostles, is all "*Law and bondage, and carnal reasoning*;" *strifes of words*—Merely verbal controversies; *whereof cometh envy*—Of the gifts and success of others; *contention*—For the pre-eminence. Such disputants seldom like the prosperity of others, or to be less esteemed themselves: *evil surmising*—It not being their way to think well

5 speakings, evil surmisings; Perverse disputings of men of corrupt minds,
 and destitute of the truth, supposing that gain is godliness: From such
 6 withdraw thyself. But godliness with content is great gain. For we
 7 brought nothing into the world; *it is* manifest that neither can we carry any
 8 thing out: Having then food and covering, with these let us be content.
 9 But they that desire to be rich, fall into temptation and a snare, and
 into many foolish and hurtful desires, which plunge men into destruction
 10 and perdition. For the love of money is the root of all evils; which
 some coveting, have erred from the faith, and pierced themselves through
 11 with many sorrows. But thou, O man of God, flee these things; and
 follow after righteousness, godliness, faith, love, patience, meekness.

well of those that differ from themselves in opinion.

V. 5. *Supposing that gain is godliness*—Thinking the best religion is the getting of money. A far more common case than is usually supposed.

V. 6. *But godliness with content*—The inseparable companion of true vital religion, is great gain—Brings unspeakable profit in time, as well as eternity.

V. 5. *Neither can we carry any thing out*—To what purpose then do we heap together so many things? O give me one thing; a safe and ready passage to my own country!

V. 8. *Covering*—That is, raiment and a house to cover us. This is all that a Christian needs, and all that his religion allows him to desire.

V. 9. *They that desire to be rich*—To have more than these (for then they would be so far rich, and the very desire banishes content, and exposes them to ruin) *fall, plunge*—A sad gradation! *into a temptation*—Miserable food for the soul! *and a snare*—Or trap: dreadful covering! *and into many foolish and hurtful desires*—Which are sown and fed by having more than we need. Then farewell all hope of content! what then remains, but *destruction* for the body, and *perdition* for the soul?

V. 10. *Love of money*—Commonly called prudent care, of what a man has, is the root—The parent of all manner of evils, which some coveting, have erred—Literally, missed the mark. They aimed not at faith, but at something else, and pierced themselves with many sorrows—From a guilty conscience, tormenting passions, desires contrary to reason, religion, and one another. How cruel are worldly men to themselves!

V. 11. *But thou, O man of God*—Whatever all the world does, (a man of God—Is either a prophet, a messenger of God, or a man devoted to God, a man of another world) *flee*—As from a serpent, instead of coveting these things; *follow after righteousness*—The whole image of God; though sometimes this word is used, not in the general, but in the particular acceptation, meaning only that single branch of it, which is termed *justice*; *faith*—Which is also taken here in the general and full sense: namely, a divine supernatural sight of God; chiefly in respect of his mercy in Christ. Thus faith is the foundation of *righteousness*, the support of *godliness*, the root of every grace of the spirit; *love*—This St. Paul intermixes with every thing that is good; he, as it were, penetrates whatever he treats of with love, the glorious spring of all inward and outward holiness.

12 Fight the good fight of faith, lay hold on eternal life, to which thou hast been called, and hast confessed the good confession before many witnesses. I charge thee before God, who quickeneth all things, and Christ Jesus, who witnessed the good confession before Pontius Pilate, That thou keep the commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ, Which in his own times the blessed and only Potentate will shew, the King of Kings, and Lord of Lords: Who only hath immortality, dwelling in light unapproachable, whom no man hath seen, neither can see; to whom *be* honour and power everlasting. Amen.

17 Charge the rich in this world not to be high-minded, neither to trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; To do good, to be rich in good works, ready to distribute, willing to communicate, Treasuring up for themselves a good foundation against the time to come, that they may lay hold on eternal life.

V. 12. *Fight the good fight of faith*—Not about words: *lay hold on eternal life*—Just before thee. *Thou hast confessed the good confession*—(Perhaps at his baptism :) So likewise, ver. 13. but with a remarkable variation of the expression; *thou hast confessed the good confession before many witnesses*—To which they all assented. *He witnessed the good confession*; but Pilate did not assent to it.

V. 13. *I charge thee before God who quickeneth all things*—Who has quickened thee, and will quicken thee at the great day.

V. 15. *Which*—Appearing: *in his own times*—The power, the knowledge, and the revelation of which, remain in his eternal mind.

V. 16. *Who only hath*—Underived, independent—*immortality, dwelling in light unapproachable*—To the highest angel: *whom no man hath seen, or can see*—With bodily eyes. Yet we shall see him as he is.

V. 17. What follows seems to be a kind of a postscript. *Charge the rich in this world*

—Rich in such beggarly riches as *this* world affords, *not to be high-minded*—(O who regards this?) Not to think better of themselves for their money, or any thing it can purchase: *neither to trust in uncertain riches*---(Which they may lose in an hour) either for happiness or defence: *but in the living God*---All the rest is dead clay: *who giveth us*---As it were holding them out to us in his hand, *all things*---Which we have, *richly*---Freely, abundantly, *to enjoy*---As his gift, in him and for him. When we use them thus, we do indeed *enjoy* all things. Where else is there any notice taken of the *rich*, in all the apostolic writings, save to denounce woes and vengeance upon them?

V. 18. *To do good*---To make this their daily employ, that they may *be rich*---May abound, *in all good works*; *ready to distribute*—Singly to particular persons; *willing to communicate*---To join in all public works of charity.

V. 19. *Treasuring up for themselves a good foundation*---Of an abundant reward, by the

20 O Timotheus, keep that which is committed to thy trust, avoiding
 prophane, empty babblings, and oppositions of knowledge falsely so
 21 called: Which some professing have erred from the faith. Grace be with
 thee.

the free mercy of God, *that they may lay hold on eternal life*---This cannot be done by *alms-deeds*: yet they *come up for a memorial before God*. (Acts x. 4.) And the lack, even of *this*, may be the cause why God will withhold grace and salvation from us.

V. 20. *Keep that which is committed to thy*

trust---The charge I have given thee, c. i. 18. *avoid profane, empty babblings*---How weary of controversy was this acute disputant! *and knowledge falsely so called*---Most of the ancient hereticks were great pretenders to knowledge.

N O T E S

O N

The Second Epistle of St. PAUL to T I M O T H Y.

THIS epistle was probably written by St. Paul, during his second confinement at Rome, not long before his martyrdom. It is, as it were, the swan's dying song. But though it was wrote many years after the former, yet they are both of the same kind, and nearly resemble each other.

It has three parts:

- | | | | |
|---|-------------|--|--------------|
| I. The inscription, | C. i. 1, 2 | The latter; | 14 |
| II. An invitation, <i>come to me</i> , variously expressed; | | with farther directions concerning his own behaviour: | 15. C. iv. 8 |
| 1. Having declared his love to Timothy. | | 3. <i>Come quickly</i> . Here St. Paul | 9 |
| he exhorts him, <i>be not ashamed of me</i> , | 6---14 | 1. Mentions his being left alone, | 10---12 |
| and subjoins various examples, | 15---18 | 2. Directs to bring his books, | 13 |
| 2. He adds the twofold proposition, | | 3. Gives a caution concerning Alexander, | 14, 15 |
| 1. <i>Be strong</i> ; | | 4. Observes the inconstancy of men, and the faithfulness of God, | 16---18 |
| 2. <i>Commit the ministry</i> to faithful men, | C. ii. 1, 2 | 4. <i>Come before winter</i> ; salutations, | 19---21 |
| The former is treated of, | 3---13 | III. The concluding blessing, | 22 |

II. T I M O T H Y.

II. T I M O T H Y.

I. **P**AUL an apostle of Jesus Christ, by the will of God according to
 2 the promise of life, which is by Christ Jesus, To Timotheus my
 beloved son, grace, mercy, peace, from God the Father, and Christ Jesus
 our Lord.

3 I thank God whom I serve from *my* forefathers with a pure con-
 science, that I have remembrance of thee in my prayers without ceasing
 4 night and day, Longing to see thee, being mindful of thy tears, that I
 5 may be filled with joy; Remembring the unfeigned faith that is in thee,
 which dwelt first in thy grand-mother Lois, and thy mother Eunice;
 6 I am persuaded in thee also. Wherefore I remind thee of stirring up the
 7 gift of God which is in thee, by the laying on of my hands. For God hath
 not given us the Spirit of fear, but of power, and love, and sobriety.
 8 Therefore be not thou ashamed of the testimony of our Lord, nor of me
 his prisoner: but be thou partaker of the afflictions of the gospel,

V. 3. *Whom I serve from my forefathers*—That is, whom both I and my ancestors served, *with a pure conscience*—He always worshipped God according to his conscience, both before and after his conversion. One who stands on the verge of life, is much refreshed by the remembrance of his predecessors, to whom he is going.

V. 4. *Being mindful of thy tears*—Perhaps frequently shed, as well as at the apostle's last parting with him.

V. 5. *Which dwelt*—A word not applied to a transient guest, but only to a settled inhabitant, *first*—Probably this was before Timothy was born; yet not beyond St. Paul's memory.

V. 6. *Wherefore*—Because I remember this, *I remind thee of stirring up*—Literally, *blowing up the coals into a flame, the gift of God*—All the spiritual gifts, which the grace of God has given thee.

V. 7. And let nothing discourage thee; *for God hath not given us*—That is, the spirit which God hath given us Christians, is not

the spirit of fear—Or cowardice, *but of power*—Banishing fear; *and love and sobriety*—These animate us in our duties to God, our brethren, and ourselves. *Power and sobriety* are two good extremes. *Love* is between, the tie and temperament of both; preventing the two bad extremes, of fearfulness and rashness. More is said concerning power, ver. 8. concerning love, ch. ii. 14, &c. concerning sobriety, ch. iii. ver. 1, &c.

V. 8. *Therefore be not thou ashamed*—When fear is banished, evil shame also flees away; *of the testimony of our Lord*—The gospel, and testifying the truth of it to all men; *nor of me*—The cause of the servants of God doing his work, cannot be separated from the cause of God himself. *But be thou partaker of the afflictions*—Which I endure for the gospel's sake, *according to the power of God*—This which overcomes all things is nervously described in the two next verses.

V. 9. *Who*

9 according to the power of God, Who hath saved and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world
 10 began; But is now made manifest, by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality
 11 to light through the gospel: Whereunto I am appointed a Preacher,
 12 and an apostle, and a teacher of the Gentiles. For which cause also I suffer these things: yet I am not ashamed, for I know whom I have trusted, and am persuaded that he is able to keep that which I have
 13 committed to him, until that day. Hold fast the pattern of sound words, which thou hast heard from me, in faith and love which is in Christ Jesus.
 14 The good thing which is committed to thee, keep through the Holy
 15 Spirit, who dwelleth in us. This thou knowest, that all who are in Asia
 16 are turned away from me, of whom are Phygellus and Hermogenes. The Lord give mercy to the family of Onesiphorus; for he hath often re-
 17 freshed me, and hath not been ashamed of my chain: But when he was
 18 at Rome, he sought me out very diligently and found me. The Lord grant him to find mercy from the Lord in that day: And in how many things he served me at Ephesus, thou knowest very well.

V. 9. *Who hath saved us*—By faith. The love of the Father, the grace of our Saviour, and the whole oeconomy of salvation, are here admirably described: *having called us with an holy calling*—Which is all from God, and claims us all for God; *according to his own purpose and grace*—That is, his own gracious purpose, *which was given us*—First for our advantage, *before the world began*.

V. 10. *By the appearing of our Saviour*—This implies his whole abode upon earth: *who hath abolished death*—Taken away its sting, and turned it into a blessing, *and hath brought life and immortality to light*—Hath clearly revealed *by the gospel* that immortal life, which he hath purchased for us.

V. 12. *That which I have committed to him*—My soul; *until that day*—Of his final appearing.

V. 13. *The pattern of sound words*—The model of pure, wholesome doctrine.

V. 14. *The good thing*—This wholesome doctrine.

V. 15. *All who are in Asia*—Who attended me at Rome for a while: *are turned away from me*—What, from Paul the aged, the faithful soldier, and now prisoner of Christ! This was a glorious trial, and wisely reserved for that time, when he was on the borders of immortality. Perhaps a little measure of the same spirit might remain with him, under whose picture are those affecting words, “The true effigy of Francis Xavier, apostle of the Indies, forsaken of all men, dying in a cottage.”

V. 16. *The family of Onesiphorus*—As well as himself: *hath often refreshed me*—Both at Ephesus and Rome.

V. 2. *The*

- II. Thou therefore, my son, be strong through the grace which is by
 2 Christ Jesus. And the things which thou hast heard from me before
 many witnesses, these commit to faithful men, who will be able to teach
 3 others also. Thou therefore endure affliction, as a good soldier of Jesus
 4 Christ. No man that warreth entangleth himself in the affairs of *this* life,
 5 that he may please him who hath enlisted *him*. And if a man strive,
 6 he is not crowned, unless he strive lawfully. The husbandman, that
 7 laboureth first, must be partaker of the fruits. Consider what I say, and
 8 the Lord give thee understanding in all things. Remember Jesus Christ
 of the seed of David, raised from the dead according to my gospel;
 9 For which I endure affliction, even unto bonds, as an evil-doer, but the
 10 word of God is not bound. Therefore I suffer all things for the elect's
 sake, that they also may obtain the salvation which is through Christ
 11 Jesus, with eternal glory. *It is a faithful saying*; if we are dead with
 12 *him*, we shall also live with *him*: If we suffer, we shall also reign with
 13 *him*: if we deny *him*, he will also deny us: If we believe not, he re-
 maineth faithful; he cannot deny himself.
 14 Remind *them* of these things, charging *them* before the Lord, not to
 strive about words to no profit, *but* to the subverting of the hearers.

V. 2. *The things*—The wholesome doctrine, ch. i. 13. *Commit*—Before thou leavest *Ephesus, to faithful men, who will be able*—After thou art gone to teach others.

V. 4. *No man that warreth entangleth himself*—Any more than is unavoidable, *in the affairs of this life*—With worldly business or cares, *that*—Minding war only, *he may please his captain*. In this and the next verse there is a plain allusion to the Roman law of arms, and to that of the Grecian games. According to the former, no soldier was to engage in any civil employment. According to the latter, none could be crowned as conqueror, who did not keep strictly to the rules of the game.

V. 6. Unless he labour first, he will reap no fruit.

V. 8. *Of the seed of David*—This one genealogy attend to.

V. 9. *Is not bound*—Not hindered in its course.

V. 10. *Therefore*—Encouraged by this, that *the word of God is not bound. I endure all things*—See the spirit of a real Christian! who would not wish to be like minded? *Salvation* is deliverance from all evil; *glory*—The enjoyment of all good.

V. 11. *Dead with him*—Dead to sin, and ready to die for him.

V. 12. *If we deny him*—To escape suffering for him.

V. 13. *If we believe not*—That is, though some believe not, God will make good all his promises to them that do believe. *He cannot deny himself*—His word cannot fail.

V. 14. *Remind them*—Who are under thy charge. O how many unnecessary things are thus unprofitably, nay hurtfully contended for!

V. 15. *A workman*

15 Be diligent to present thyself unto God approved, a workman that
 16 needeth not to be ashamed, rightly dividing the word of truth. But
 avoid profane empty babblings; for they will increase to more ungod-
 17 lines, And their word will eat as a gangrene; of whom are Hymeneus
 18 and Philetus, Who have erred concerning the truth, saying, The resur-
 19 rection is already past, and overthrow the faith of some. But the foun-
 dation of God standeth firm, having this seal, The Lord knoweth those
 that are his: and, let every one who nameth the name of the Lord
 20 depart from iniquity. But in a great house there are not only vessels of
 gold and silver, but also of wood and of earth; and some to honour, some
 21 to dishonour. If a man therefore purge himself from these, he shall be a
 vessel unto honour, consecrated and fit for the Master's use, prepared
 22 for every good work. Flee also youthful desires; but follow after
 righteousness, faith, love, peace with them that call upon the Lord
 23 out of a pure heart. But avoid foolish and unlearned questions, knowing
 24 that they beget strifes: And a servant of the Lord must not strive, but be

V. 15. *A workman that needeth not to be ashamed*—Either of unfaithfulness or unskillfulness: *rightly dividing the word of truth*—Duly explaining and applying the whole Scripture, so as to give each hearer his due portion. But they that give one part of the gospel to all, (the promises and comforts to unawakened, hardened, scoffing men) have real need to be ashamed.

V. 16. *They*—Who babble thus will grow worse and worse.

V. 17. *And their word*—If they go on, will be mischievous as well as vain, and will eat as a gangrene.

V. 18. *Saying, the resurrection is already past*—Perhaps asserting, that it is only the spiritual passing from death unto life.

V. 19. *But the foundation of God—His truth and faithfulness, standeth fast*—Can never be overthrown; being as it were sealed with a seal, which has an inscription on each side: on the one, *the Lord knoweth those that are his*; on the other, *let every one who nameth the name of the Lord*—As his Lord, depart from iniquity—Indeed they

only are his, who depart from iniquity. To all others he will say, *I know you not*, Matt. vii. 22, 23.

V. 20. *But in a great house*—Such as the church, it is not strange, that *there are not only vessels of gold and silver*—Designed for honourable uses, but also of wood and of earth—For less honourable purposes. Yet a vessel even of gold may be put to the vilest use, though it was not the design of him that made it.

V. 21. *If a man purge himself from these*—Vessels of dishonour, so as to have no fellowship with them.

V. 22. *Flee youthful desires*—Those peculiarly incident to youth: *Follow peace with them*—Unity with all true believers, out of a pure heart—Youthful desires destroy this purity: righteousness, faith, love, peace, accompany it.

V. 24. *A servant of the Lord must not—Eagerly or passionately, strive*—As do the vain wranglers spoken of, ver. 23. *but be apt to teach*—Chiefly by patience and unwearied assiduity.

25 gentle toward all men, apt to teach, patient of evil, In meekness instructing those that oppose themselves; if haply God may give them repentance, 26 to the acknowledging of the truth; And they may awake out of the snare of the devil, who are taken captive by him at his will.

III. But know this, that in the last days grievous times will come, 2 For men will be lovers of themselves, lovers of money, arrogant, proud, 3 evil-speakers, disobedient to parents, ungrateful, unholy, Without natural affection, implacable, slanderers, intemperate, fierce, despisers 4 of good men, Traitors, rash, puffed up, lovers of pleasure more than 5 lovers of God; Having a form of godliness, but denying the power of it. 6 From these also turn away. For of these are they who creep into houses, and captivate silly women laden with sins, led away by various desires, 7 Ever learning, but never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also withstand the truth: men of corrupt minds, void of judgment as to the faith. 9 But they shall proceed no farther; for their folly shall be manifest to all 10 men, as theirs also was. But thou hast accurately traced my doctrine, 11 manner of life, intention, faith, long-suffering, love, patience, Perse-

V. 25. *In meekness*—He has often need of zeal, always of meekness, *if haply God*—For it is wholly *his* work, *may give them repentance*—The acknowledging of the truth would then quickly follow.

V. 26. *Who*—At present *are* not only captives, but asleep; utterly insensible of their captivity.

V. 1. *In the last days*—The time of the gospel-dispensation, commencing at the time of our Lord's death, is peculiarly styled the *last days*: *grievous*—Troublesome and dangerous.

V. 2. *For men*—Even in the church, *will be*—In great numbers, and to an higher degree than ever, *lovers of themselves*—Only, not their neighbours, the first root of evil: *lovers of money*—The second.

V. 3. *Without natural affection*—To their own children, *intemperate, fierce*—Both too soft, and too hard.

V. 4. *Lovers of sensual pleasure*—Which naturally extinguishes all love and sense of God.

V. 5. *Having a form*—An appearance of godliness, but not regarding, nay even *denying* and blaspheming the inward power and reality of it. Is not this eminently fulfilled at this day?

V. 6. *Of these*—That is mere formalists.

V. 7. *Ever learning*—New things; but not *the truth* of God.

V. 8. Several antient writers speak of *Jannes and Jambres*, as the chief of the *Egyptian* magicians: *Men of corrupt minds*—Impure notions and wicked inclinations; *void of judgment*—Quite ignorant, as well as careless, of true, spiritual religion.

V. 9. *They shall proceed no farther*—In gaining proselytes.

V. 12. *All*

cutions, afflictions, which beset me at Antioch, at Iconium, at Lystra; what persecutions I endured; but the Lord delivered me out of all.
 12 Yea, and all that are resolved to live godly in Christ Jesus, shall suffer
 13 persecution. But evil men and impostors will grow worse and worse,
 14 deceiving and being deceived. But continue thou in the things which
 thou hast learned, and been fully assured of, knowing of whom thou hast
 15 learned *them*, And that from an infant thou hast known the holy Scrip-
 tures, which are able to make thee wise unto salvation, through faith
 16 which is in Christ Jesus. All Scripture is inspired of God, and is
 profitable for doctrine, for reproof, for correction, for instruction in
 17 righteousness; That the man of God may be perfect, thoroughly furnished
 unto every good work.

IV. I charge thee therefore before God, and the Lord Jesus Christ, who will judge the living and the dead at his appearing, and his
 2 kingdom, Preach the word, be instant in season, out of season: convince,

V. 12. *All that are resolved to live godly*---Therefore count the cost. Art thou resolved? *in Christ*---Out of *Christ* there is no godliness; *shall suffer persecution*---More or less. There is no exception. Either the truth of Scripture fails, or those that think they are religious, and are not persecuted, in some shape or other, on that very account, deceive themselves.

V. 13. *Deceived and being deceived*----He who has once begun to deceive others, is both the less likely to recover from his own error, and the more ready to embrace the errors of other men.

V. 14. *From whom*---Even from me a teacher approved of God.

V. 15. *From an infant thou hast known the holy Scriptures*---Of the Old Testament. These only were extant when Timothy was an infant; which are able to make thee wise unto salvation, through faith in the Messiah that was to come. How much more are the Old and New Testament together able, in God's hand, to make us more abundantly wise unto salvation? Even such a measure

of present salvation, as was not known before Jesus was glorified.

V. 16. *All Scripture is inspired of God*---The Spirit of God, not only once inspired those who wrote it, but continually inspires, supernaturally assists those that read it with earnest prayer. Hence it is so profitable for doctrine, for instruction of the ignorant, for the reproof or conviction of them that are in error or sin; for the correction or amendment of whatever is amiss, and for instructing or training up the children of God in all righteousness.

V. 17. *That the man of God*---He that is united to and approved of God: may be perfect---Blameless himself, and thoroughly furnished---By the Scripture, either to teach, reprove, correct or train up others.

V. 1. *I charge thee therefore*---This is deduced from the whole preceding chapter, at his appearing and his kingdom---That is, at his appearing in the kingdom of glory.

V. 2. *Be instant*---Insist on, urge these things in season, out of season---That is, continually, at all times and places. It might be

3 rebuke, exhort, with all long-suffering and teaching. For the time will come, when they will not endure wholesome doctrine, but will heap up to themselves teachers, according to their own desires, having itching ears. 4 And they will turn away *their* ears from the truth, and turn aside to 5 fables. But watch thou in all things, endure affliction, do the work of 6 an evangelist, fulfil thy ministry. For I am now ready to be offered up, 7 and the time of my departure is at hand. I have fought the good fight, 8 I have finished the course, I have kept the faith: Henceforth there is laid up for me the crown of righteousness, which the Lord the righteous judge will render me in that day, and not to me only, but to them likewise that have loved his appearing.

9 Do thy diligence to come to me shortly. For Demas hath forsaken 10 me, loving the present world, and is gone to Thessalonica, Crescens to

be translated, *with and without opportunity*—Not only when a fair occasion is given; even when there is none, one must be made.

V. 3. *For they will heap up teachers*—Therefore thou hast need of *all long-suffering; according to their own desires*—Smooth as they can wish; *having itching ears*—Fond of novelty and variety, which the number of new teachers, as well as their *empty, soft, or philosophical* discourses pleased. Such teachers, and such hearers, seldom are much concerned with what is strict or to the purpose: *heap to themselves*—Not enduring *sound doctrine*, they will reject the *sound Preachers*, and gather together all that suit their own taste. Probably they send out one another as teachers, and so are never at a loss for numbers.

V. 5. *Watch*—An earnest, constant, persevering exercise. The Scripture *watching*, or *waiting*, implies *stedfast faith, patient hope, labouring love, unceasing prayer*; yea, the mighty exertion of all the affections of the soul, that a man is capable of: *in all things*—Whatever you are doing, yet in *that*, and *in all things*, Watch: *do the work of an evangelist*—Which was next to that of an apostle.

V. 6. *The time of my departure is at hand*

—So undoubtedly God had shewn him; *I am ready to be offered up*—Literally, *to be poured out*, as the wine and oil were on the ancient sacrifices.

V. 8. *The crown of that righteousness*—Which God has imputed to me and wrought in me; *will render to all*—This increases the joy of Paul and encourages *Timotheus*. Many of these St. Paul himself had gained: *that have loved his appearing*—Which only a real Christian can do. I say a *real Christian*, to comply with the *Mode of the times*: else they would not understand, although the word *Christian* necessarily implies whatsoever is *holy, as God is holy*. Strictly speaking, to join *real* or *sincere* to a word of so complete an import, is grievously to debase its noble signification, and is like adding *long* to eternity, or *wide* to immensity.

V. 9. *Come to me*—Both that he might comfort him, and be strengthened by him. *Timotheus* himself is said to have suffered at *Ephesus*.

V. 10. *Demas*—Once my fellow-labourer, *Philem.* ver. 24. *hath forsaken me*—*Crescens*, probably a Preacher also, *is gone* with my consent, *to Galatia, Titus to Dalmatia*, having now left *Crete*. These either went with him to *Rome*, or visited him there.

V. 11. *Only*

11 Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark and bring him with thee, for he is profitable to me for *my* ministry.
 12 Tychicus I have sent to Ephesus. When thou comest, bring the cloak which I left at Troas with Carpus, and the books, especially the parchments. Alexander the copper-smith did me much evil: the Lord will reward him according to his works. Of whom be thou also aware; for he hath greatly withstood our words. At my first defence no man appeared with me, but all forsook me: may it not be laid to their charge!
 17 But the Lord stood by me, and strengthened me, that through me the preaching might be fully known, even that all nations might hear: and
 18 I was delivered out of the mouth of the lion. And the Lord will deliver me from every evil work, and preserve me unto his heavenly kingdom; to whom be the glory for ever and ever. Amen. Salute Priscilla, and
 20 Aquila, and the family of Onesiphorus. Erastus abode at Corinth: but Trophimus I have left at Miletus sick. Do thy diligence to come before
 21 winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you.

V. 11. *Only Luke*—Of my fellow-labourers, *is with me*—But God is with me; and it is enough. *Take Mark*—Who, though he once departed from the work, is now again profitable to me.

V. 13. *The cloak*—Either the *Toga*, which belonged to him as a Roman citizen, or an upper garment, which might be needful as winter came on; *which I left at Troas with Carpus*—Who was probably his host there; *especially the parchments*—The books written on parchment.

V. 14. *The Lord will reward him*—This he spoke prophetically.

V. 16. *All*—My friends and companions, *forsook me*—And do we expect to find such

as will not forsake us? *My first defence*—Before the savage emperor Nero.

V. 17. *The preaching*—The gospel which we preach.

V. 18. *And the Lord will deliver me from every evil work*—Which is far more than delivering me from death; yea, and over and above, *preserve me unto his heavenly kingdom*—Far better than that of Nero.

V. 20. When I came on, *Erastus abode at Corinth*—Being chamberlain of the city; Rom. xvi. 23, but *Trophimus I have left sick*—Not having power (as neither had any of the apostles) to work miracles when he pleased, but only when God pleased.

N O T E S

O N

St. PAUL's Epistle to TITUS.

TITUS was converted from Heathenism by St. Paul. *Gal. ii. 3.* and as it seems very early, since the apostle accounted him as his brother, at his first going into Macedonia. And he managed and settled the churches there, when St. Paul thought not good to go thither himself. He had now left him at Crete, to regulate the churches; to assist him wherein, he wrote this epistle, as is generally believed, after the first, and before the second to Timothy. The tenor and stile are much alike in this and in those, and they cast much light on each other; and are worthy the serious attention of all Christian ministers and churches in all ages.

This epistle has four parts:

- | | | | |
|---|--|---|--|
| <p>I. The inscription,</p> <p>II. The instruction of Titus to</p> <p style="padding-left: 20px;">1. Ordain good Presbyters,</p> <p style="padding-left: 20px;">2. Such are especially needful at Crete,</p> <p style="padding-left: 20px;">3. Reprove and admonish the Cretans,</p> <p style="padding-left: 20px;">4. Teach aged men and women,</p> <p style="padding-left: 20px;">And young men, being a pattern to them,</p> <p style="padding-left: 20px;">And servants, urging them by a glorious motive,</p> | <p>C. i. 1—4</p> <p>5—9</p> <p>10—12</p> <p>13—16</p> <p>C. ii. 1—5</p> <p>6—8</p> <p>9—15</p> | <p>5. Press obedience to magistrates, and gentleness to all men,</p> <p>Enforcing it by the same motive</p> <p>6. Good works are to be done, foolish questions avoided, hereticks shunned,</p> <p>III. An invitation of Titus to Nicopolis, with some admonitions,</p> <p>IV. The conclusion,</p> | <p>C. iii. 1—2</p> <p>3—7</p> <p>8—11</p> <p>12—14</p> <p>15</p> |
|---|--|---|--|

T I T U S.

- I. **P**AUL a servant of God, and an apostle of Jesus Christ, according to the faith of the elect of God, and the knowledge of the

V. 1. *Paul a servant of God, and an apostle of Jesus Christ*—Titles suitable to the person of Paul, and the office he was assigning to Titus, according to the faith—The propagating

2 truth which is after godliness, In hope of eternal life, which God, who
3 cannot lie, promised before the world began; And he hath in his own
times manifested his word, through the preaching wherewith I am in-
4 trusted, according to the commandment of God our Saviour: To Titus
my own son after the common faith, grace, mercy, peace from God the
Father, and the Lord Jesus Christ our Saviour.

5 For this cause I left thee in Crete, that thou mightest set in order
the things which are wanting, and ordain elders in every city, as I
6 appointed thee: If a man is blameless, the husband of one wife,
7 having believing children, not accused of luxury, or unruly. For
a bishop must be blameless, as the steward of God; not self-willed,
not passionate, not given to wine, not a striker, not desirous of
8 filthy gain: But hospitable, a lover of good men, prudent, just, holy,
9 temperate, Holding fast the faithful word, as he hath been taught,

gating of which is the proper business of an
apostle. *A servant of God according to the
faith of the elect. An apostle of Jesus Christ*
—According to the knowledge of the
truth. We *serve God*, according to the
measure of our faith: we fulfil our public
office, according to the measure of our
knowledge. *The truth that is after godliness*
—Which in every point runs parallel with
and supports, the vital, spiritual worship
of God: and indeed has no other end or
scope. These two verses contain the sum
of Christianity, which *Titus* was always to
have in his eye, *of the elect of God*—Of all
real Christians.

V. 2. *In hope of eternal life*—The grand
motive and encouragement of every apostle
and every servant of God: *which God
promised before the world began*—To Christ,
our head.

V. 3. *And he hath in his own times*—At
undry times: and *his own times* are fittest
for his own work. What creature dares
ask, why no sooner? *manifested his word*—
Containing that promise, and the whole
truth which is after godliness: *through the
preaching wherewith I am intrusted, according*

to the commandment of God our Saviour—And
who dares exercise this office, on any less
authority?

V. 4. *My own son*—Begot in the same
image of God, and repaying a paternal
with a filial affection. *The common faith*
—Common to me and all my spiritual
children.

V. 5. *The things which are wanting*—Which
I had not time to settle myself; *ordain elders*.
—Appoint the most faithful, zealous men
to watch over the rest. Their character fol-
lows, ver. 6—9. These were the *elders* or
bishops that *Paul* approved of; men that had
*living faith, a pure conscience, a blameless
life*.

V. 6. *The husband of one wife*—Surely the
Holy Ghost by repeating this so often,
designed to leave the *Romanists* without
excuse.

V. 7. *As the steward of God*—To whom
he intrusts immortal souls; *not self-willed*—
Literally, *pleasing himself*: but all men for
their good to edification: *not passionate*—
But mild, yielding, tender.

V. 9. *As he hath been taught*—Perhaps it
might be more literally rendered, *according*

that he may be mighty by sound doctrine both to exhort and to convince the gainfayers. For there are many and unruly vain-talkers and deceivers, especially they of the circumcision, Whose mouths must be stopped, who overturn whole families, teaching things which they ought not, for the sake of filthy gain. One of themselves, a prophet of their own, hath said, The Cretans *are* always liars, evil wild-beasts, lazy gluttons. This witness is true; therefore rebuke them sharply, that they may be found in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. To the pure all things *are* pure: but to the defiled and unbelieving nothing *is* pure; but both their understanding and conscience are defiled. They profess to know God, but by *their* works they deny *him*, being abominable and disobedient, and void of judgment as to every good work.

II. But speak thou the things which become wholesome doctrine,
 2 That the aged men be vigilant, serious, prudent, sound in faith, love,
 3 patience: That the aged women in like manner, *be* in behaviour as becometh holiness, not slanderers, not given to much wine, teachers of

to the teaching, or doctrine, of the apostles, alluding to *Acts* ii. 42.

V. 10. *They of the circumcision*--The Jewish converts.

V. 11. *Stopped*---The word properly means, to *put a bit into the mouth* of an unruly horse.

V. 12. *A prophet*---So all Poets were antiently called. But besides *Diogenes Laertius* says, that *Epimenides* the Cretan Poet, foretold many things. *Evil wild beasts*---Fierce and savage.

V. 14. *Commandments of men*--The Jewish or other teachers, whoever they were that turned from the truth.

V. 15. *To the pure*---Those whose hearts are purified by faith, (this we allow) *all things are pure*---All kinds of meat; the Mosie distinction between clean and unclean meats being now taken away; *but to the defiled and unbelieving nothing is pure*--The

apostle joins *defiled and unbelieving*, to intimate, that nothing can be clean, without true faith. For both the understanding and conscience, those leading powers of the soul, are polluted: consequently so is the man and all he does.

V. 1. *Wholesome*--Restoring and preserving spiritual health.

V. 2. *Vigilant*---As veteran soldiers, not easily to be surprized: *patience*---A virtue particularly needful for, and becoming them. *Serious*---Not drolling, or diverting, on the brink of eternity.

V. 3. *In behaviour*---The particulars whereof follow: *as becometh holiness*---Literally, observing an holy decorum: *not slanderers*---Or evil-speakers; *not given to much wine*---If they use a little for their often infirmities. *Teachers*---Age and experience call them so to be: let them teach good only.

V. 4. *That*

4 that which is good: That they instruct the young women to be wise,
 5 to love their husbands, to love their children, Discreet, chaste, keepers at
 home, good, obedient to their own husbands, that the word of God be
 6 not blasphemed. The young men likewise exhort to be discreet,
 7 In all things shewing thyself a pattern of good works, in doctrine,
 8 uncorruptness, seriousness, Wholesome speech that cannot be reproved;
 that he who is on the contrary part may be ashamed, having no evil
 9 thing to say of us. *Exhort* servants to be subject to their own masters,
 10 to please *them* in all things, not answering again, Not stealing, but shewing
 all good fidelity, that they may in all things adorn the gospel of God
 our Saviour.

11 For the saving grace of God hath appeared to all men, Instructing
 12 us, that, having renounced ungodliness and all worldly desires, we

V. 4. *That they instruct the young women*—These *Timothy* was to instruct himself, *Titus*, by the elder women: *to love their husbands, their children*—With a tender, temperate, holy, wise affection. O how hard a lesson!

V. 5. *Discreet*—Particularly in the love of their children: *chaste*—Particularly in the love of their husbands: *keepers at home*—Whenever they are not called out, by works of necessity, piety and mercy: *good*—Well tempered, sweet, soft, obligating: *obedient to their husbands*—Whose will, in all things lawful, is a rule to the wife: *that the word of God be not blasphemed*—Or evil spoken of: particularly by unbelieving husbands; who lay all the blame on the religion of their wives.

V. 6. *To be discreet*—A virtue rarely found in youth.

V. 7. *Shewing thyself a pattern*—*Titus* himself was then young; *in the doctrine* which thou teachest in public: (as to matter *uncorruptness*; as to the manner of delivering it, *seriousness*—Weightiness, solemnity.)

V. 8. *Wholesome speech*—In private conversation.

V. 9. *Please them in all things*—Wherein it can be done without sin: *not answering again*—Though blamed unjustly—This honest servants are most apt to do: *not stealing*—Not taking or giving any thing, without their master's leave: this fair-spoken servants are apt to do.

V. 10. *Shewing all good fidelity*—Soft, obliging faithfulness: *that they may adorn the doctrine of God our Saviour*—More than St. Paul says of Kings. How he raises the lowliness of his subject! So may they, the lowliness of their condition.

V. 11. *The saving grace of God*—So it is in its nature, tendency, and design, *hath appeared to all men*—High and low.

V. 12. *Instructing us*—All who do not reject it, *that having renounced ungodliness*—Whatever is contrary to the fear and love of God, *and worldly desires*—Which are opposite to sobriety and righteousness, *we should live soberly*—In all purity and holiness. *Sobriety*, in the Scripture sense, is rather the whole temper of a man than a single virtue in him. It comprehends all that is opposite to the *drowsiness* of sin, the *folly* of ignorance, the *unholiness* of disorderly passions. Sobriety is no less than all the powers

should live soberly, and righteously, and godly in the present world,
 13 Looking for the blessed hope and the glorious appearing of the great
 14 God, even our Saviour Jesus Christ: Who gave himself for us, that he
 might redeem us from all iniquity, and purify to himself a peculiar
 15 people, zealous of good works. These things speak and exhort, and
 rebuke with all authority: let no man despise thee.

III. Remind them to be subject to principalities and powers, to obey
 2 *magistrates*, to be ready for every good work: To speak evil of no man,
 not to be quarrelsome, *to be gentle*, shewing all meekness toward all men.
 3 For we also were formerly without understanding, disobedient, deceived,
 enslaved to various desires and pleasures, living in wickedness and envy,
 4 hateful, hating one another: But when the kindness and love of God
 5 our Saviour toward man appeared, Not by works of righteousness which
 we have done, but according to his own mercy he saved us, by the

powers of the soul, being consistently, and constantly *awake*, duly governed by heavenly prudence, and entirely conformable to holy affections, *and righteously*—Doing to all as we would they should do to us, *and godly*—As those who are consecrated to God, both in heart and life.

V. 13. *Looking*—With eager desire for that *glorious appearing*—Which we *hope* for; of the great God, even our Saviour Jesus Christ—So that if there be (according to the Arian scheme) a great God and a little God, Christ is not the little God, but the great one.

V. 14. *Who gave himself for us*—To die in our stead, *that he might redeem us*—Miserable bond-slaves, as well from the power and the very being, as from the guilt of all our sins.

V. 15. *Let no man despise thee*—That is, Let none have any just cause to despise thee. Yet they surely will. Men who know not God will despise a true minister of his word.

V. 1. *Remind them*—All the Cretan Christians, *to be subject*—Passively, not resisting,

to principalities—Supreme, and powers—Subordinate governors; and *to obey*—Them actively, so far as conscience permits.

V. 2. *To speak evil*—Neither of them, nor any man: *not to be quarrelsome*—To assault none: *to be gentle*—When assaulted: *toward all men*—Even those who are such as we were.

V. 3. *For we*—And as God hath dealt with us, so ought we to deal with our neighbour, *were without understanding*—Wholly ignorant of God, and *disobedient*—When he was declared to us.

V. 4. *When the love of God appeared*—By the light of his spirit to our inmost soul.

V. 5. *Not by works*—In this important passage the apostle presents us with a delightful view of our redemption. Herein we have I. The cause of it; not our *works* or *righteousness*, but the *kindness and love* of God our Saviour. II. The effects, which are 1. Justification, *being justified*, pardoned and accepted through the alone merits of Christ, not from any desert in us, but *according to his own mercy, by his grace*, his free unmerited goodness: 2. Sanctification; explicit

6 laver of regeneration, and renewing of the Holy Ghost: Which he
 7 poured forth richly upon us, through Jesus Christ our Saviour, That,
 8 being justified by his grace, we might become heirs, according to the hope
 9 of eternal life. *This is* a faithful saying, and these things I will that thou
 10 affirm constantly, that they who have believed in God, be careful to
 11 excel in good works: these things are good and profitable to men. But
 12 avoid foolish questions, and genealogies, and contentions, and strivings
 about the law; for they are unprofitable and vain. An heretic (after a
 first and second admonition) reject, Knowing that such an one is per-
 verted and sinneth, being self-condemned.

12 When I shall send Artemas or Tychicus to thee, be diligent to come

express by the *laver of regeneration*, (that is, baptism, the thing signified, as well as the outward sign) and the *renewal of the Holy Ghost*; which purifies the soul as water cleanses the body, and renews it in the whole image of God. III. The consummation of all, *that we might become heirs of eternal life*, and live now in the joyful hope of it.

V. 8. *Be careful to excel in good works*—Though the apostle does not lay these for the foundation, yet he brings them in at their proper place: and then mentions them, not slightly, but as affairs of great importance. He desires, that all believers should, *be careful*—Have their thoughts upon them, use their best contrivance, their utmost endeavours, not barely to practise, but *to excel*, to be eminent and distinguished in them: because though they are not the ground of our reconciliation with God, yet they are *amiable and honourable* to the Christian profession, and *profitable to men*—Means of increasing the everlasting happiness both of ourselves and others.

V. 10. *An heretic, after a first and second admonition reject*—Avoid, leave to himself. This is the only place in the whole Scripture, where this word *heretic* occurs; and here it evidently means, a man that obstinately persists in contending about foolish

questions, and thereby occasions strife and animosities, schisms and parties in the church. This, and this alone, is an *heretic* in the Scripture sense. And his punishment likewise is here fixt. *Shun, avoid him, leave him to himself*—As for the popish sense, “A man that errs in fundamentals,” although it crept, with many other things, early into the church, yet it has no shadow of foundation, either in the Old or New Testament.

V. 11. *Such an one is perverted*—In his heart, at least, and *sinneth, being self-condemned*—Being convinced in his own conscience, that he acts wrong.

V. 12. *When I shall send Artemas or Tychicus*—To succeed thee in thy office. Titus was properly an Evangelist, who, according to the nature of that office, had no fixt residence, but presided over other elders wherever he travelled from place to place, assisting each of the apostles according to the measure of his abilities: *come to me to Nicopolis*—Very probable not the *Nicopolis* in *Macedonia* as the vulgar subscription asserts; (indeed none of those subscriptions at the end of St. Paul's epistles, are of any authority.) Rather it was a town of the same name, which lay upon the Sea-coast of *Epirus*; for I have determined to winter there—Hence it appears, he was not there yet.

13 to me to Nicopolis; for I have determined to winter there. Send forward with diligence Zenas the Lawyer, and Apollos, that they may 14 want nothing. And let ours also learn to excel in good works for 15 necessary uses, that they be not unfruitful. All that are with me salute thee. Salute them that love us in the faith. Grace be with you *all*.

If so, he would have said, to winter *here*. Consequently this letter was not written from thence.

V. 13. Send forward Zenas the Lawyer—Either a Roman Lawyer, or an expounder of the Jewish law.

V. 14. And let ours—All our brethren at Crete, learn—Both by thy admonition and example. Perhaps they had not before assisted Zenas and Apollos as they ought to have done.

N O T E S

O N

St. PAUL's Epistle to PHILEMON.

ONESIMUS, servant to *Philemon*, an eminent person in *Colosse*, ran away from his master to *Rome*. Here he was converted to Christianity by *St. Paul*, who sent him back to his master with this letter. It seems, *Philemon* not only pardoned, but gave him his liberty: seeing *Ignatius* makes mention of him, as succeeding *Timotheus* at *Ephesus*.

This letter has three parts:

- | | | | |
|--|-----|---------------------------------------|-------|
| I. The inscription, | 1—3 | <i>Onesimus</i> again, | 8—21 |
| II. After commending <i>Philemon's</i> faith and love, | 4—7 | and to prepare a lodging for himself, | 22 |
| He desires him to receive | | III. The conclusion, | 23—25 |

P H I L E M O N.

- I. **P**AUL, a prisoner of Jesus Christ, and *Timotheus* a brother, to
2 **P**hilemon the beloved, and our fellow-labourer, And to the

V. 1. This single epistle infinitely transcends all the wisdom of the world. And it gives us a specimen, how *Christians* ought to treat of secular Affairs from higher principles.

beloved Apphia, and Archippus our fellow-foldier, and the church which
 3 is in thy house : Grace *be* unto you, and peace from God our Father,
 and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,
 5 (Hearing of thy faith which thou hast toward the Lord Jesus, and
 6 love toward all saints) That the communication of thy faith may be-
 come effectual, by the acknowledgement of every good thing, which
 7 is in you towards Christ Jesus. For we have great joy and conso-
 lation in thy love, because the bowels of the saints are refreshed by
 8 thee, brother. Wherefore, though I might be very bold in Christ,
 9 to enjoin thee what is convenient, Yet out of love I rather intreat
thee, being such an one as Paul the aged, and now also a prisoner of
 10 Jesus Christ : I intreat thee for my son, whom I have begotten in my
 11 bonds, Onesimus, Who was formerly unprofitable to thee, but now
 12 profitable to thee and me, Whom I have sent again : thou therefore re-
 13 ceive him, that is, my own bowels : Whom I was desirous to have re-
 14 tained with me, to serve me in thy stead, in the bonds of the gospel. But

principles. *Paul, a prisoner of Christ*—To whom; as such, *Philemon* could deny nothing, and *Timotheus*—This was written before the second epistle to *Timotheus*. (ver. 22.)

V. 2. *To Apphia*—His wife, to whom also the business in part belonged; and *the church in thy house*—The Christians who meet there.

V. 5. *Hearing*—Probably from *Onesimus*.

V. 6. I pray that the communication of thy faith may become effectual—That is, That thy faith may be effectually communicated to others, who see and acknowledge thy piety and charity.

V. 7. *The saints*—To whom *Philemon's* house was open, ver. 2.

V. 8. *I might be bold in Christ*—Through the authority he hath given me.

V. 9. *Yet out of love I rather intreat thee*—In how handsome a manner does the apostle just hint, and immediately drop the consideration of his power to command, and tenderly intreat *Philemon*, to hearken to his friend, his aged friend, and now prisoner for Christ? With what endearment, in the next verse, does he call *Onesimus* his son,

before he names his name? And as soon as he had mentioned it, with what fine address does he just touch on his former faults, and instantly pass on to the happy change that was now made upon him? So disposing *Philemon* to attend to his request, and the motives wherewith he was going to enforce it.

V. 10. *Whom I have begotten in my bonds*—The son of my age.

V. 11. *Now profitable*—None should be expected to be a good servant, before he is a good man. He manifestly alludes to his name, *Onesimus*, which signifies profitable.

V. 12. *Receive him, that is, my own bowels*—Whom I love as my own soul. Such is the natural affection of a father in Christ, toward his spiritual children.

V. 13. *To serve me in my stead*—To do those services for me, which thou, if present, wouldst gladly have done thyself.

V. 14. *That thy benefit might not be by constraint*—For *Philemon* could not have refused it.

V. 15. God

I would do nothing without thy consent; that thy benefit might not be,
 15 as it were, by constraint, but willingly. And perhaps for this end was
 16 he separated for a season, that thou mightest have him for ever; No
 longer as a servant, but above a servant, a brother beloved, especially to
 me; and how much more to thee, both in the flesh and in the Lord?
 17 If therefore thou accountest me a partner, receive him as myself.
 18 If he hath wronged thee, or oweth *thee* any thing, put that to my
 19 account. I Paul have written with my own hand; I will repay *it*; not
 20 to say unto thee, that thou owest also thyself to me besides. Yea, brother,
 let me have joy in thee in the Lord: refresh my bowels in Christ.
 21 Having confidence of thy obedience I have written to thee, knowing
 22 thou wilt do even more than I say. Withal prepare me also a lodging;
 23 for I trust I shall be given to you through your prayers. Epaphras my
 24 fellow-prisoner in Christ Jesus saluteth you, Mark, Aristarchus, Demas,
 25 Luke, my fellow-labourers. The grace of our Lord Jesus Christ *be* with
 your spirit.

V. 15. God might permit him to be *separated* (a soft word) *for a season, that thou mightest have him for ever*—Both on earth and in heaven.

V. 16. *In the flesh*—As a dutiful servant, in the Lord—As a fellow Christian.

V. 17. *If thou accountest me a partner*—So that thy things are mine, and mine are thine.

V. 18. *I will repay it*—If thou requirest it, not to say, that thou owest me thyself—It cannot be expressed how great our obligation is to those, who have gained our souls to Christ, beside—Receiving Onesimus.

V. 20. *Refresh my bowels in Christ*—Give me the most exquisite and Christian pleasure.

V. 22. *Given to you*—Restore to liberty.

N O T E S

O N

The Epistle to the H E B R E W S.

IT is agreed by the general tenor of antiquity, that this epistle was written by St. Paul; whose other epistles were sent to the Gentile converts; this only to the *Hebrews*. But this improper inscription was added by some later hand. It was sent to the Jewish *Hellenist Christians*, dispersed through various countries. St. Paul's method and style are easily

easily observed therein. He places, as usual, the proposition and division before the treatise; (c. ii. 17.) he subjoins the exhortatory to the doctrinal part; quotes the same scriptures, (c. ii. 8. c. x. 30, 38. c. i. 6.) and uses the same expressions as elsewhere. But why does he not prefix his name, which it is plain, from c. iii. 19. was dear to them to whom he wrote? Because he prefixes no inscription, in which, if at all, the name would have been mentioned. The ardour of his spirit carries him directly upon his subject, (just like St. *John* in his first epistle) and throws back his usual salutation and thanksgiving to the conclusion.

This epistle of St. *Paul*, and both those of St. *Peter* (one may add, that of St. *James* and of St. *Jude* also) were written to the same persons, dispersed through *Pontus*, *Galatia*, and other countries, and nearly at the same time. St. *Paul* suffered at *Rome*, three years before the destruction of *Jerusalem*. Therefore this epistle likewise was written, while the temple was standing. St. *Peter* wrote a little before his martyrdom, and refers to the epistles of St. *Paul*, this in particular.

The scope of it is, To confirm their faith in *Christ*. And this he does, by demonstrating his glory. All the parts of it are full of the most earnest and pointed admonitions and exhortations. And they go on, in one tenor, the particle *therefore* every where connecting the doctrine and the use.

The sum is, The glory of *Christ* appears,

I. From comparing with him the prophets and angels C. i. 1—14

Therefore we ought to give heed to him: C. ii. 1—4

II. From his passion and consummation.

Here we may observe

1. The proposition and sum: 5—9

2. The treatise itself: we have a perfect author of salvation, who suffered for our sake, that he might be,
1. a merciful, and 2. a faithful, 3. high-priest, 10—18

These three are particularly explained, his passion and consummation being continually interwoven.

1. He has the virtue of an high-priest.

a. He is faithful: C. iii. 1

Therefore, be ye not unfaithful C. iv. 13

b. He is merciful: 15

Therefore, come to him with confidence, C. v. 3

2. He is called of God an high-priest. Here

a. The sum is proposed; 4—10
with a summary exhortation

11—C. vi. 20

b. The point is copiously,

I. Explained. We have a great high-priest,

1. Such as is described in the 110th Psalm:
after the order of Melchisedek; C. vii. 1—19
established by an oath, 20—22
for ever, 23—28

2. Therefore peculiarly excellent:

Heavenly: C. viii. 1—6

Of the new covenant 7—13

By whom we have an entrance into the sanctuary; C. ix.—1
C. x.—18

II. Applied. Therefore,

1. Believe, hope, love: 19—25

These three are farther inculcated:

a. Faith, with patience, 26—39
which, after the example of the ancients } C. xi.—1
and of *Christ* himself, } C. xii.—1
is to be exercised, 2, 3
4—11

cheerfully,

cheerfully, peaceably, holily: 12---17
 b. Hope, 18---20
 c. Love, C. xiii. 1---6
 2. In order to grow in these
 graces, make use of
 The remembrance of your
 former, 7---16

The vigilance of your pre-
 sent pastors: 17---19
 To this period, and to the
 whole epistle answers
 The prayer,
 The doxology, and } 20---25
 The mild conclusion.

There are many comparisons in this epistle, which may be nearly reduced to two heads, 1. The prophets, the angels, Moses, Joshua, Aaron are great; but *Jesus Christ* is infinitely greater: 2. The antient believers enjoyed high privileges; but Christian believers enjoy far higher. To illustrate this, examples both of happiness and misery are every way interpersed: so that in this epistle there is a kind of recapitulation of the whole Old Testament. In this also Judaism is abrogated, and Christianity carried to its height.

H E B R E W S.

I. **G**OD, who at sundry times and in divers manners spake of old to the fathers by the prophets, hath in these last days spoken to us 2 by *his Son*; Whom he hath appointed heir of all things, by whom

V. 1. *God, who at sundry times*—The creation was revealed in the time of *Adam*, the last judgment in the time of *Enoch*; and so at various times, and in various degrees more explicit knowledge was given, in *divers manners*.—In visions, in dreams, and by revelations of various kinds. Both these are opposed to the one intire and perfect revelation which he has made to us by *Jesus Christ*. The very number of the prophets shewed, that they prophesied only in part: of old—There were no prophets for a large tract of time before *Christ* came, that the great prophet might be the more earnestly expected; *spake*—A part is put for the whole, implying every kind of divine communication, by the prophets.—The mention of whom is a virtual declaration, that the apostle received the whole Old Testament, and was not about to advance any doctrine in contradiction to it; *hath in these last times*—Intimating that no other revelation is to be expected; *spoken*—All things and in

the most perfect manner, by *his Son*—Alone. The Son spake by the apostles. The majesty of the Son of God is proposed, I. Absolutely, by the very name of *Son*, v. 1. and by three glorious predicates, *whom he hath appointed, by whom he made, who sat down*; whereby he is described from the beginning to the consummation of all things, v. 2, 3. II. Comparatively to angels, v. 4. The proof of this proposition immediately follows the name of *Son*, being proved, v. 5. His being *Heir of all things*, v. 6—9. *his making the worlds*, v. 10—12. *his sitting at God's right hand*. v. 13, &c.

V. 2. *Whom he hath appointed heir of all things*—After the name of *Son*, his inheritance is mentioned. God appointed him the heir, long before he made the worlds, (*Eph. iii. 11. Prov. viii. 22, &c.*) The Son is the first-born; born before all things. The heir is a term relating to the creation which followed. v. 6. *By whom he also made the worlds*—Therefore the Son was before all

- 3 he also made the worlds: Who, being the brightness of his glory, and the express image of his person, and sustaining all things by the word of his power, when he had by himself purged our sins, sat down on the
 4 right hand of the Majesty on high: Being so much higher than the angels, as he hath by inheritance a more excellent name than they.
 5 For to which of the angels did he ever say, * Thou art my Son;

all worlds. His glory reaches from everlasting to everlasting, though God spake by him to us only *in these last days*.

V. 3. *Who sat down*—The third of these glorious predicates, with which three other particulars are interwoven (which are mentioned likewise, and in the same order, Col. i. 15, 17, 20.) *Who being*—The glory which he received in his exaltation at the right hand of the Father, no angel was capable of; but the Son alone, who likewise enjoyed it long before: *the brightness of his glory*—Glory is the nature of God revealed in its brightness; *the express image, or stamp*—Whatever the Father is, is exhibited in the Son, as a seal in the stamp on wax; *of his person, or substance*—The word denotes the unchangeable perpetuity of divine life and power; *and sustaining all things*—Visible and invisible, in being, by the word of his power—That is, by his powerful word; *when he had by himself*—Without any Mosaic rites or ceremonies, *purged our sins*—In order to which it was necessary he should for a time divest himself of his glory. In this chapter St. Paul describes his glory, chiefly as he is the Son of God: afterwards, c. ii. 6. &c. the glory of the man, *Christ Jesus*. He speaks indeed briefly of the former, before his humiliation, but copiously after his exaltation: as from hence the glory, he had from eternity, began to be evidently seen. Both his *purging our sins*, and *sitting at the right-hand of God*, are largely treated of in the seven following chapters: *sat down*—The priests stood while they ministered. Sitting therefore denotes,

the consummation of his sacrifice. This word *sat down* contains the scope, the theme, and the *sum* of the epistle.

V. 4. This verse has two clauses, the latter of which is treated of ver. 5. the former, ver. 13. Such transpositions are also found in the other epistles of St. Paul, but in none so frequently as in this. The Jewish doctors were peculiarly fond of this figure, and used it much in all their writings. The apostle therefore, becoming all things to all men, here follows the same method. All the inspired writers were readier in all the figures of speech, than the most experienced orators: *Being*—By his exaltation, after he had been lower than them, (ch. ii. 9.) *so much higher than the angels*—It was extremely proper to observe this, because the Jews gloried in their law, as it was delivered by the ministration of angels. How much more may we glory in the gospel, which was given, not by the ministry of angels, but of the very Son of God? *As he hath by inheritance a more excellent name*—Because he is the Son of God, he *inherits* that name, in right whereof he inherits *all things*. His inheriting that name is more ancient than *all worlds*. His inheriting all things as ancient as *all things*: *than they*—This denotes an immense pre-eminence. The angels do not inherit all things; but are themselves a portion of the Son's inheritance, whom they worship as their Lord.

V. 5. *Thou art my Son, God of God, light of light; this day have I begotten thee*—I have begotten thee from eternity, which,
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* Psalm ii. 7.

this day have I begotten thee? And again, † I will be to him a Father,
 6 and he shall be to me a Son? And again, ‡ When he bringeth in the
 first begotten into the world, he saith, And let all the angels of God
 7 worship him. And of the angels he saith, || Who maketh his angels
 8 spirits, and his ministers a flame of fire. But unto the Son, § Thy
 throne, O God, is for ever and ever; the sceptre of thy kingdom is a
 9 sceptre of righteousness: Thou hast loved righteousness and hated
 iniquity; therefore God, *even* thy God, hath anointed thee with the oil
 10 of gladness above thy fellows. And, thou † Lord, hast in the beginning
 laid the foundation of the earth, and the heavens are the works of thy
 11 hands. They shall perish, but thou endurest; yea, they all shall grow
 12 old as a garment; And as a mantle shalt thou change them, and they
 shall be changed: but thou art the same, and thy years shall not fail.

by its unalterable permanency of duration, is one continued, unsuccessive day. *I will be to him a father, and he shall be to me a son*—I will own myself to be his father, and him to be my son, by eminent tokens of my peculiar love. The former clause relates to his natural sonship, by an eternal, inconceivable generation; the other to his father's acknowledgment and treatment of him, as his incarnate Son. Indeed this promise related immediately to Solomon, but in a far higher sense to the Messiah.

V. 6. *And again*—That is, in another Scripture; *He—God saith, when he bringeth in his first-begotten*—This appellation includes that of Son, together with the rights of primogeniture, which the first-begotten Son of God enjoys, in a manner not communicable to any creature: *into the world*—Namely at his incarnation. *He saith, let all the angels of God worship him*—So much higher was he, when in his lowest estate, than the highest angel!

V. 7. *Who maketh his angels*—This implies, they are only creatures, whereas the Son is eternal, v. 8. and the Creator himself,

ver. 10. *Spirits and a flame of fire*—Which intimates not only their office, but also their nature; which is excellent indeed, the metaphor being taken, from the most swift, subtle, and efficacious things on earth; but nevertheless infinitely below the majesty of the Son.

V. 8. *O God*—God, in the singular number, is never in Scripture used absolutely of any but the Supreme God: *Thy reign*, of which the *sceptre* is the ensign, is full of justice and equity.

V. 9. *Thou hast loved righteousness, and hated iniquity*—Thou art infinitely pure and holy; *therefore* God, who, as thou art mediator, is *thy God*, hath anointed thee with the oil of gladness, with the Holy Ghost, the fountain of joy; *above thy fellows*—Above all the children of men.

V. 10. *Thou*—The same to whom the discourse is addressed in the preceding verse.

V. 12. *As a mantle*—With all ease. *They shall be changed*—Into new heavens and a new earth: *but thou art eternally the same*.

V. 14. *Are*

† 2 Sam. vii. 14. ‡ Psalm xcvi. 7. || Psalm civ. 4. § Psalm xlv. 6, 7.
 † Psalm cii. 25, 26.

13 But to which of the angels did he ever say, † Sit at my right-hand, till I
 14 make thine enemies thy footstool? Are they not all ministering spirits,
 sent forth to attend on them who shall inherit salvation?

II. Therefore we ought to give the more earnest heed to the things which
 2 we have heard, lest at any time we should let *them* slip. For if the word
 spoken by angels was stedfast, and every transgression and disobedience
 3 received a just recompence: How shall we escape, if we neglect so great a
 salvation, which, having at its beginning been spoken by the Lord, was
 4 confirmed to us by them that had heard *him*? God also bearing witness
 both by signs, and wonders, and various miracles, and distributions of the
 Holy Ghost, according to his own will.

5 For he hath not subjected to the angels the world to come, whereof
 6 we speak. But one in a certain place testified, saying, * What is man,
 that thou art mindful of him, or the son of man, that thou visitest him?

V. 14. *Are they not all*—Though of various orders; *ministering spirits sent forth*—Ministering before God, sent forth to men; *to attend on them*—In numerous offices of protection, care, and kindness; *who*—Having patiently continued in well-doing, *shall inherit everlasting salvation*.

Chap. ii. In this and the two following chapters, the apostle subjoins an exhortation, answering each head of the preceding chapter.

V. 1. *Lest we should let them slip*—As water out of a leaky vessel. So the Greek word properly signifies.

V. 2. In giving the law, *God spoke by angels*—But in proclaiming the gospel, by his Son; *stedfast*—Firm and valid; *every transgression*—Commission of sin, *every disobedience*—Omission of duty.

V. 3. *So great a salvation*—A deliverance from so great wickedness and misery, into so great holiness and happiness. This was first *spoken of* (before he came it was not known) *by him who is the Lord*—Of angels as well as men; *and was confirmed to us*—Of

this age, even every article of it: *by them that had heard him*—And had been themselves also both *eye-witnesses and ministers of the word*.

V. 4. *By signs and wonders*—While he lived, *and various miracles, and distributions of the Holy Ghost*—Miraculous gifts, distributed after his exaltation, *according to his own will*—Not theirs who received them.

V. 5. This verse contains a proof of the third; the greater the salvation is, and the more glorious the Lord whom we despise, the greater will be our punishment. *God hath not subjected the world to come*—That is, the dispensation of the Messiah; which being to succeed the *Mosaic* was usually stiled by the *Jews*, *the world to come*—Altho' it is still in great measure *to come*: *whereof we now speak*—Of which I am now speaking. In this last great dispensation the Son alone presides.

V. 6. *What is man*—To the vast expanse of heaven, *to the moon and the stars which thou hast ordained*?—This psalm seems to have been composed by *David*, in a clear moon-

‡ Psalm cx. 1. * Psalm viii. 4.

- 7 Thou hast made him a little lower than the angels, thou hast crowned him with glory and honour, and has set him over the works of thy
 8 hands. Thou hast put all things in subjection under his feet. Now in putting all things in subjection under him, he left nothing *that is not* put under him: but now we do not yet see all things put under him.
 9 But we see Jesus crowned with glory and honour, for the suffering of death, who was made a little lower than the angels, that by the grace of
 10 God he might taste death for every man. For it became him for whom *are* all things, and by whom *are* all things, in bringing many sons to

moon-shiny and star-light night, while he was contemplating the wonderful fabric of heaven; because in his magnificent description of its luminaries, he takes no notice of the sun, the most glorious of them all. The words here cited concerning dominion, were doubtless in some sense applicable to *Adam*; although in their complete and highest sense, they belong to none but the second *Adam*: or the son of man that thou *visitest* him?—The sense rises, We are *mindful* of him, that is absent; but to *visit*, denotes the care of a present God.

V. 7. *Thou hast made him—Adam: a little lower than the angels*—The Hebrew is, *a little lower than*—That is, next to God. Such was man, as he came out of the hands of his Creator: It seems, the highest of all created beings. But these words are also, in a farther sense, as the apostle here shews, applicable to the Son of God. It should be remembered that the apostles constantly cited the Septuagint translation, very frequently without any variation. It was not their business, in writing to the Jews, who at that time had it in high esteem, to amend or alter this, which would of consequence have occasioned disputes without end.

V. 8. *Now this putting all things under him*, implies that there is *nothing that is not put under him*. But it is plain, this is not done now, with regard to man in general.

V. 9. It is done only with regard to

Jesus, God-man, who is now *crowned with glory and honour*—As a reward for his having suffered death. *He was made a little lower than the angels*—Who cannot either suffer or die: *that by the grace of God, he might taste death*—An expression denoting both the reality of his death, and the shortness of its continuance; *for every man*—That ever was or will be born into the world.

V. 10. In this verse the apostle expresses in his own words, what he expressed before in those of the psalmist. *It became him*—It was suitable to all his attributes, both to his justice, goodness, and wisdom: *for whom*—As their ultimate end: *and by whom*—As their first cause, *are all things, in bringing many adopted sons to glory*—To this very thing, that they are sons and are treated as such, *to perfect the captain*—Prince, leader, and author *of their salvation*, by his atoning sufferings for them. *To perfect or consummate* implies, the bringing him to a full and glorious end of all his troubles, c. v. 9. This consummation by sufferings intimates, 1. The glory of *Christ*, to whom, being consummated, all things are made subject: 2. The preceding sufferings. Of these he treats expressly, ver. 11—18. having before spoken of his glory, both to give an edge to his exhortation, and to remove the scandal of sufferings and death. A fuller consideration of both these points, he interweaves with the following discourse on his priesthood. But what is here said

11 glory, to perfect the captain of their salvation by sufferings. For both he
 that sanctifieth, and all they that are sanctified, *are* of one; for which
 12 cause he is not ashamed to call them brethren, Saying, * I will declare
 thy name to my brethren; † in the midst of the church will I sing praise
 13 unto thee. And again, ‡ I will put my trust in him: and again,
 Behold I and the children whom God hath given me. Since then the
 14 children partake of flesh and blood, he also himself in like manner took
 part of the same, that, through death, he might destroy him that had the
 15 power of death, that is, the devil: And deliver them, as many as through

said of our Lord's being *made perfect through sufferings*, has no relation to our being saved or sanctified by sufferings. Even he himself was perfect, as God and as man, before ever he suffered. By his sufferings, in his life and death, he was made a perfect or compleat *sin-offering*. But unless we were to be made the same sacrifice, and to atone for sin, what is said of him in *this respect*, is as much out of our sphere as his ascension into heaven. It is *his atonement*, and *his spirit* carrying on the work of faith with power in our hearts, that alone can sanctify us. Various afflictions indeed may be made *subservient* to this, and so far as they are blest to the weaning us from sin, and causing our affections to be set on things above, so far they do *indirectly* help on our sanctification.

V. 11. *For*—They are nearly related to each other: *he that sanctifieth*—Christ, (c. xiii. 12.) *and all they that are sanctified*—That are brought to God, that *draw near*, or *come to him*, (which are synonymous terms) *are all of one*—Partakers of one nature, from one parent, Adam.

V. 12. *I will declare thy name to my brethren*—Christ declares the name of God, gracious and merciful, plenteous in goodness and truth, to all who believe, that they also may praise him: *in the midst of the church will I sing praise unto thee*—As the precentor of the choir. This he did literally, in the

midst of his apostles, on the night before his passion. And as it means, in a more general sense, setting forth the praise of God, he has done it in the church, by his word and his spirit; he still does, and will do it, throughout all generations.

V. 13. *And again*—As one that has communion with his brethren, in sufferings, as well as in nature, he says, *I will put my trust in him*—To carry me through them all. *And again*—With a like acknowledgment of his near relation to them, as younger brethren, who were yet but in their childhood, he presents all believers to God, saying, *behold I and the children whom thou hast given me*.

V. 14. *Since then the children partake of flesh and blood*—Of human nature with all its infirmities, *he also in like manner took part of the same*, that through his own death, he might destroy the tyranny of him that had, by God's permission, the power of death, with regard to the ungodly. Death is the devil's servant and serjeant, delivering to him those whom he seizes in sin: *that is the devil*—The power was manifest to all. But who exerted it they saw not.

V. 15. *And deliver them, as many as through fear of death, were all their life time till then, subject to bondage*—Every man who fears death is *subject to bondage*, is in a slavish, uncomfortable state. And every man fears death more or less, who knows not Christ.

Death.

* Psalm xxii. 22. † Psalm xii. 22. ‡ Isaiah viii. 17, 18.

- 16 fear of death, were all their life-time subject to bondage. For verily he taketh not hold of angels, but he taketh hold of the seed of Abraham.
 17 Wherefore it behoved him to be made in all things like his brethren, that he might be a merciful and faithful high-priest, in things pertaining to
 18 God, to expiate the sins of the people. For in that he hath suffered, being tempted himself, he is able to succour them that are tempted.

III. Wherefore, holy brethren, partakers of the heavenly calling, consider
 2 the apostle and high-priest of our profession, Jesus, Who was faithful to
 3 him that appointed him, as *was* also † Moses in all his house. For this person was counted worthy of more glory than Moses, inasmuch as he
 4 that hath builded it hath more honour than the house. Now every house

Death is unwelcome to him, if he knows what death is. But he delivers all true believers from this bondage.

V. 16. *For verily he taketh not hold of angels*—He does not take their nature upon him: *but he taketh hold of the seed of Abraham*—He takes human nature upon him. St. Paul says *the seed of Abraham*, rather than *the seed of Adam*, because to Abraham was the promise made.

V. 17. *Wherefore it behoved him*—It was highly fit and proper, yea, necessary in order to his design of redeeming them; *to be made in all things*—That essentially pertain to human nature, and in all sufferings and temptations: *like his brethren*—This is a recapitulation of all that goes before: the sum of all that follows is added immediately: *that he might be a merciful and faithful high-priest*—*Merciful* toward sinners; *faithful* toward God. A priest or *high-priest* is one who has a right of approaching God, and of bringing others to him. *Faithful* is treated of, c. iii. 2, &c. with its use: *Merciful*, c. iv. 14, &c. with the use also: *high-priest*, c. v. 4, &c. c. vii. 1, &c. The use is added from c. x. 16. *in things pertaining to God, to expiate the sins of the people*—Offering up

their sacrifices and prayers to God, deriving God's grace, peace, and blessings upon them.

V. 18. *For in that he hath suffered, being tempted himself, he is able to succour them that are tempted*—That is, he has given a manifest, demonstrative proof, that he is able so to do.

V. 1. *The heavenly calling*—God calls from heaven, and to heaven, by the gospel: *consider the apostle*—The messenger of God, who pleads the cause of God with us: *and high-priest*—Who pleads our cause with God. Both are contained in the one word *Mediator*. He compares *Christ* as an *apostle* with *Moses*; as a *priest* with *Aaron*. Both these offices which *Moses* and *Aaron* severally bore, he bears together, and far more eminently: *of our profession*—The religion we profess.

V. 2. *His house*—The church of *Israel*, then the peculiar family of God.

V. 3. *He that hath builded it hath more glory than the house*—Than the family itself, or any member of it.

V. 4. *Now Christ, he that built not only this house, but all things is God*; and so infinitely greater than *Moses* or any creature.

V. 5. *And*

† Numb. xii. 7.

5 is built by some one; but he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of the 6 things, which were to be afterwards spoken: But Christ as a son over his own house, whose house we are, if we hold fast the confidence and the 7 glorying of hope, firm to the end. Wherefore (as the Holy Ghost saith) 8 * To-day, if ye will hear his voice, harden not your hearts, as in the pro- 9 vocation, † in the day of temptation in the wilderness, Where your fathers tempted me, proved me, and saw my works forty years. 10 Therefore I was grieved with that generation, and said, They always err 11 in their hearts, and they have not known my ways. So I swear in my 12 wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the 13 living God; But exhort one another daily, while it is called to-day, lest 14 any of you be hardened through the deceitfulness of sin: (For we are

V. 5. *And Moses verily*—Another proof of the pre-eminence of Christ above Moses: *was faithful in all his house as a servant, for a testimony of the things which were afterwards to be spoken*—That is, which was a full confirmation of the things which he afterwards spake concerning Christ.

V. 6. *But Christ was faithful as a son, whose house we are*, while we hold fast, and shall be unto the end, *if we hold fast our confidence in God, and glorying in his promises; our faith and hope.*

V. 7. *Wherefore*—Seeing he is faithful, be not ye unfaithful.

V. 8. *As in the provocation*—When Israel provoked me by their strife and murmurings: *in the day of temptation*—When at the same time, they tempted me, by distrusting my power and goodness.

V. 9. *Where your fathers*—That hard-hearted and stiff-necked generation. So little cause had their descendants to glory in them: *tempted me*—Whether I could and would help them: *proved me*—Put my patience to the proof, even while they saw

my glorious works, both of judgment and mercy, and that for forty years.

V. 10. *Wherefore*—To speak after the manner of men: *I was grieved*—Displeased, offended with that generation, and said, *they always err in their hearts*—They are led astray by their stubborn will and vile affections. *And*—For this reason, because wickedness has blinded their understanding: *they have not known my ways*—By which I would have led them like a flock: *into my rest*—In the promised land.

V. 12. *Take heed lest there be in any of you*—As there was in them: *an evil heart of unbelief*—Unbelief is the parent of all evil, and the very essence of unbelief lies in departing from God, as the living God—The fountain of all our life, holiness, and happiness.

V. 13. *But*—To prevent it, *exhort one another, while it is called to-day*—This to-day will not last for ever. The day of life will end soon, and perhaps the day of grace yet sooner.

V. 14. *For we are made partakers of Christ*—And

* Psalm xcvi. 7, &c. † Exod xvii. 7.

made partakers of Christ, if we hold fast the beginning of our confidence firm to the end) While it is said; To-day, if ye will hear his voice, harden not your hearts as in the provocation. For who, when they had heard, provoked *God*? Were they not all that came out of Egypt by Moses? And with whom was he grieved forty years? Was it not with them who had sinned? Whose carcases fell in the wilderness. And to whom sware he, that they should not enter into his rest, but to them that believed not? So we see, they could not enter in, because of unbelief.

IV. Let us therefore fear, lest a promise being left us of entering into his rest, any of us should altogether come short of it. For unto us have the good tidings been declared as well as unto them; but the word heard did not profit them, not being mixt with faith in those that heard it. For we that have believed, do enter into the rest: as he said, I have sworn in my wrath, They shall not enter into my rest, though the works were finished from the foundation of the world. For he said thus in a certain place, of the seventh day,* And God rested on the seventh day from all his works: And in this again, They shall not enter into my rest.

—And we shall still partake of him, and all his benefits, *if we hold fast our faith unto the end.* If—But not else: and a supposition made by the Holy Ghost is equal to the strongest assertion. Both the sentiment and the manner of expression are the same as ver. 6.

V. 16. *Were not they all that came out of Egypt?*—An awful consideration! the whole elect people of God, (a very few excepted) provoked *God* presently after their great deliverance; continued to grieve his spirit for forty years, and perished in their sin!

V. 19. *So we see, they could not enter in*—Though afterward they desired it.

V. 2. *But the word*—Which they heard, did not profit them—So far from it, that it increased their damnation. It is then only when it is mixed with faith, that it exerts its saving power.

V. 3. *For we only that have believed, enter into the rest*—The proposition is, there remains a rest for us. This is proved ver. 3—11. thus: that psalm mentions a rest: yet it does not mean, 1. God's rest from creating: for this was long before the time of *Moses*. Therefore in his time another rest was expected; of which they who then heard fell short. Nor is it, 2. The rest which *Israel* obtained through *Joshua*: for the psalmist wrote after him. Therefore it is, 3. The eternal rest in heaven. As he said—Clearly shewing, that there is a farther rest than that which followed the finishing of the creation: though the works were finished—Before: whence it is plain, God did not speak of resting from them.

V. 4. *For*—Long after he had rested from his works—He speaks again.

V. 5. *In this*—Psalm, of a rest yet to come.

V. 7. *After*

* Gen. ii. 2.

- 6 Seeing then it remaineth that some enter into it, and they to whom the good tidings were declared before, entered not in because of un-
 7 belief, He again, after so long a time, fixeth a certain day, saying by David, To-day; as it was said before, To-day, if ye will hear his voice,
 8 harden not your hearts. For if Joshua had given them the rest, he
 9 would not have afterward spoken of another day: There remaineth
 10 therefore a rest for the people of God. For he that hath entered into his rest, hath himself also ceased from his works, as God *did* from his.
 11 Let us labour, therefore, to enter into that rest, lest any one should fall,
 12 after the same example of unbelief. For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder both of the soul and the spirit, both of the joints and marrow, and *is* a discerner of the thoughts and intentions of the heart.
 13 Neither is there any creature that is not manifest in his sight; but all things *are* naked and opened to the eyes of him with whom we have to do.
 14 Having therefore a great high-priest, that is passed through the

V. 7. *After so long a time*—It was above four hundred years from the time of Moses and Joshua to David: *as it was said before*—St. Paul here refers to the text he had just cited.

V. 8. *The rest*—All the rest which God had promised.

V. 9. *Therefore*—Since he still speaks of another day, *there must remain a farther*, even an eternal rest for the people of God.

V. 10. For they do not yet so rest. Therefore a fuller rest remains for them.

V. 11. *Lest any one should fall*—Into perdition.

V. 12. *For the word of God*—Preached, ver. 2. and armed with threatnings, ver. 3. *is living and powerful*—Attended with the power of the living God, and conveying either life or death to the hearers; *sharper than any two-edged sword*—Penetrating the heart more than this does the body: *piercing*—Quite through and laying open the soul and spirit, joints and marrow—The

inmost recesses of the mind, which the apostle beautifully and strongly expresses by this heap of figurative words: *and is a discerner*—Not only of the thoughts—But also of the intentions.

V. 13. *In his sight*—It is God, whose word is thus powerful: it is God, in whose sight every creature is manifest, and of this his word, working on the conscience, gives the fullest conviction; *but all things are naked and opened*—Plainly alluding to the sacrifices under the law, which were first slayed, and then (as the Greek word literally means) *cleft asunder through the neck and back-bone*; so that every thing both without and within was exposed to open view.

V. 14. *Having therefore a great high-priest*—Great indeed, being the eternal son of God, that is passed through the heavens—As the Jewish high-priest passed through the veil into the holy of holies, carrying with him the blood of the sacrifices, on the yearly day of atonement: so our great high-priest

15 heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high-priest who cannot sympathize with our infirmities, but one who was in all points tempted like as *we are*: yet without sin.
16 Let us therefore come boldly to the throne of grace, that we may receive mercy and find grace to help in time of need.

V. For every high-priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and
2 sacrifices for sins, Who can have compassion on the ignorant and the
3 wandering, seeing he himself also is compassed with infirmity. And because hereof it behoveth him, as for the people, so also for himself
4 to offer for sins. And no one taketh this honour to himself, but he that
5 is called of God, as *was* Aaron. So also Christ glorified not himself to be made an high-priest, but he said to him,* Thou art my son, this
6 day have I begotten thee. As he saith also in another *place*, † Thou art

went once for all through the visible heavens, with the virtue of his own blood, into the immediate presence of God.

V. 15. *He sympathizes with us*, even in our innocent *infirmities*, wants, weaknesses, miseries, dangers: *yet without sin*—And therefore is indisputably able to preserve us from it in all our temptations.

V. 16. *Let us therefore come boldly*—Without any doubt or fear, *unto the throne of God* our reconciled father, even his throne of *grace*—Grace erected it, and reigns there, and dispenses all blessings, in a way of mere, unmerited favour.

V. 1. *For every high-priest being taken from among men*—Is, till he is taken, of the same rank with them: *and is appointed*—That is, is wont to be appointed: *in things pertaining to God*—To bring God near to men, and men to God; *that he may offer both gifts*—Out of things inanimate, and animal sacrifices.

V. 2. *Who can have compassion*—In proportion to the offence: so the *Greek* word signifies: *on the ignorant*—Them that are in

error: *and the wandering*—Them that are in sin: *seeing himself also is compassed with infirmity*—Even with sinful infirmity, and so needs the compassion which he shews to others.

V. 4. The apostle begins here to treat of the priesthood of *Christ*. The sum of what he observes concerning it is, whatever is excellent in the Levitical priesthood is in *Christ*, and in a more eminent manner. And whatever is wanting in those priests is in him, *and no one taketh this honour*—The priesthood, *to himself, but he that is called of God, as was Aaron*—And his *posterity*, who were, *all of them*, called at one and the same time. But it is observable, *Aaron* did not preach at all: preaching being no part of the priestly office.

V. 5. *So also Christ glorified not himself to be an high-priest*—That is, did not take this honour to himself; but received it from him, *who said, thou art my son, this day have I begotten thee*—Not indeed at the same time; for his generation was from eternity.

V. 7. The

* Psalm ii. 7. † Psalm cx. 1.

7 a priest for ever, after the order of Melchisedeck: Who in the days of his flesh, having offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and being heard
8 in that he feared; Though he was a son, yet he learned obedience by the
9 things which he suffered, And being perfected, became the author of
10 eternal salvation to all that obey him, Called of God an high-priest, after the order of Melchisedeck.

V. 7. The sum of the things treated of in the 7th and following chapters, is contained ver. 7—10. and in this sum is admirably comprised the process of his passion, with its inmost causes, in the very terms used by the evangelists: *Who in the days of his flesh*—Those two days in particular, wherein his sufferings were at the height, *having offered up prayers and supplications*—Thrice, *with strong crying and tears*—In the garden, *to him that was able to save him from death*—Which yet he endured, in obedience to the will of his father, *and being heard in that which he particularly feared*—When the cup was offered him first, there was set before him that horrible image of a painful, shameful, accursed death, which moved him to pray conditionally against it; for if he had desired it, his heavenly father would have sent him more than twelve legions of angels to have delivered him. But what he most exceedingly feared was the weight of infinite justice; the being *bruised and put to grief* by the hand of God himself. Compared with *this*, every thing else was a mere *nothing*. And yet, so greatly did he even *thirst* to be obedient to the righteous will of his father, and to *lay down even his life for the sheep*, that he vehemently *longed* to be baptized with *this baptism*, (Luke xii. 50.) Indeed his human nature needed the support of omnipotence, and for *this* he sent up *strong crying and tears*; but throughout his whole life, he shewed that it was not the sufferings he was

to undergo, but the *dishonour* that sin had done to so holy a God, that grieved his spotless soul. The consideration of its being the will of God tempered his fear, and afterwards swallowed it up. And he was *heard*, not so that the cup should pass away, but so that he drank it without any fear.

V. 8. *Though he were a son*—This is interposed, lest any should be offended at all these instances of human weakness. In the garden how frequently did he call God his father? (Matt. xxvi. 39, &c.) And hence it most evidently appears, that his being the Son of God, did not arise merely from his resurrection; *yet learned he*—The word *learned* premised to the word *suffered*, elegantly shews how willingly he learned. He *learned obedience*, when he began to suffer, when he applied himself to drink that cup: obedience in suffering and dying.

V. 9. *And being perfected*—By sufferings, (c. ii. 10.) brought through all to glory, *he became the author*—The procuring and efficient cause, *of eternal salvation to all that obey him*—By doing and suffering his whole will.

V. 10. *Called*—The Greek word here properly signifies *surnamed*. His name is, *the Son of God*. The Holy Ghost seems to have concealed who *Melchisedeck* was on purpose, that he might be the more eminent type of *Christ*. This only we know, that he was a priest, and king of *Salem* or *Jerusalem*.

V. 11. *Concerning*

- 11 Concerning whom we have many things to say, and hard to be ex-
 12 plained, seeing ye are become dull of hearing. For whereas for the
 time ye ought to be teachers, ye have need that one teach you again,
 which *are* the first principles of the oracles of God, and are become
 13 such as have need of milk and not of strong meat. For every one that
 useth milk *is* unexperienced in the word of righteousness; for he is a babe.
 14 But strong meat belongeth to them of full age, to them who have senses
 exercised by habit to discern good and evil.

VI. Therefore leaving the principles of the doctrine of Christ, let us go on
 to perfection; not laying again the foundation of repentance from dead
 2 works, and of faith in God, Of the doctrine of baptisms, and laying on of
 3 hands, and the resurrection of the dead, and eternal judgment. And
 4 this we will do, if God permit. For *it is impossible* for those who were

V. 11. *Concerning whom*—The apostle here begins an important digression, wherein he reproves, admonishes, and exhorts the Hebrews. *We*—Preachers of the gospel, *have many things to say, and hard to be explained*—Though not so much from the subject-matter, as from your slothfulness in considering, and dulness in apprehending the things of God.

V. 12. *Ye have need that one teach you again, which are the first principles of Religion*. Accordingly these are enumerated in the first verse of the ensuing chapter. *And have need of milk*—The first and plainest doctrines.

V. 13. *Every one that useth milk*—That neither desires, nor can digest any thing else (otherwise strong men use milk; but not milk chiefly, and much less that only;) *is unexperienced in the word of righteousness*—The sublimer truths of the gospel. Such are all who desire and can digest nothing but the doctrine of justification and imputed righteousness.

V. 14. *But strong meat*—These sublimer truths relating to *perfection*, (c. vi. 1.) *belong to them of full age, who by habit*—*Habit*, here signifies strength of spiritual under-

standing, arising from maturity of spiritual age: *By*, or in consequence of this habit, they exercise themselves in these things, with ease, readiness, cheerfulness, and profit.

V. 1. *Therefore leaving the principles of the doctrines of Christ*—That is, laying no more of them for the present, *let us go on to perfection: not laying again the foundation of repentance from dead works*—From open sins, the very first thing to be insisted on, and *faith in God*, the very next point. So St. Paul in his very first sermon at *Lysra* (Acts xiv. 15.) *Turn from those vanities unto the living God*. And when they believed, they were to be baptized with the *baptism* (not of the Jews, or of John, but) of *Christ*. The next thing was, to *lay hands* upon them, that they might receive the Holy Ghost: after which they were more fully instructed, touching *the resurrection*, and the general judgment, called *eternal*, because the sentence then pronounced is irreverfible, and the effects of it remain for ever.

V. 3. *And this will we do*—We will go on to *perfection*: and so much the more diligently, because,

V. 4. *It is impossible for those who were*
 once

once enlightened; and have tasted the heavenly gift, and been made
 5 partakers of the Holy Ghost, And have tasted the good word of God,
 6 and the powers of the world to come, And have fallen away, to renew
them again unto repentance, seeing they crucify to themselves the Son of
 7 God afresh, and put *him* to an open shame. For the earth which drinketh
 in the rain that cometh often upon it, and bringeth forth herbage meet
 8 for them for whom it is tilled, receiveth blessing from God. But that
 which beareth thorns and briars *is* rejected, and nigh unto a curse, whose
 9 end *is* to be burned. But, beloved, we are persuaded better things of
 10 you, and things that accompany salvation, though we thus speak. For
 God *is* not unrighteous, to forget your work and labour of love, which
 ye have shewed toward his name, in that ye have ministered to the saints,
 11 and do minister. But we desire that every one of you may shew unto the

once enlightened--With the light of the glorious love of God in *Christ*, and have *tasted the heavenly gift*--Remission of sins, sweeter than honey and the honey-comb, and been made *partakers of the Holy Ghost*--Of the witness and the fruit of the spirit.

V. 5. *And have tasted the good word of God*--Have had a relish for, and a delight in it, and the *powers of the world to come*--Which every one tastes; who has an hope full of immortality. Every child that is *naturally* born, first *sees* the light, then receives and *tastes* proper nourishment, and *partakers* of the things of this world. In like manner, the apostle (comparing spiritual with natural things) speaks of one born of the spirit, as *seeing* the light, *tasting* the sweetness, and *partaking* of the things of the world to come.

V. 6. *And have fallen away*--Here is not a supposition, but a plain relation of fact. The apostle here describes the case of those who have cast away, both the power and the form of godliness: who have lost both their faith, hope, and love, (V. 10, &c.) and that *wilfully*. (C. x. 26.) Of these wilful, total apostates he declares, *it is impossible to renew them again to repentance* (though they were renewed once) either to

the foundation, or any thing built thereon: *seeing they crucify the Son of God afresh*--They use him with the utmost indignity, and *put him to an open shame*--Causing his glorious name to be blasphemed.

V. 8. *That which beareth thorns and briars*--Only or chiefly, *is rejected*--No more labour is bestowed upon it: *whose end is to be burnt*--As *Jerusalem* was shortly after.

V. 9. *But, beloved*--In this one place he calls them so. He never uses this appellation, but in exhorting; *we are persuaded of you things that accompany salvation*--We are persuaded you are now saved from your sins: and that ye have that faith, love, and holiness, which lead to final salvation, *though we thus speak*--To warn you, lest you should fall from your present steadfastness.

V. 10. *For*--Ye give plain proof of your faith and love, which the righteous God will surely reward.

V. 11. *But we desire you may shew the same diligence unto the end*--And therefore we thus speak, *to the full assurance of hope*--Which you cannot expect, if you abate your diligence. The *full assurance of faith* relates to present pardon; the *full assurance of hope*, to future glory. The former is, the highest degree of *divine evidence* that God is reconciled

12 end the same diligence, to the full assurance of hope, That ye be not slothful, but followers of them, who through faith and long-suffering inherited the promises. For when God made the promise to Abraham, 13 because he could swear by no greater, he swore by himself, Saying, 14 * Surely blessing I will bless thee, and multiplying I will multiply 15 thee. And so, after he had patiently waited, he obtained the promise. 16 For men verily swear by the greater, and an oath for confirmation is to 17 them an end of all contradiction. Wherefore God being willing to shew more abundantly to the heirs of the promise the unchangeableness of his 18 counsel, interposed by an oath: That by two unchangeable things, in which *it was* impossible for God to lie, we might have strong consolation, 19 who have fled to lay hold on the hope set before us: Which *hope* we have as an anchor of the soul, both sure and steadfast, and which

ciled to me in the son of his love: the latter is, the same degree of *divine evidence* (wrought in the soul by the same immediate inspiration of the Holy Ghost) of persevering grace, and of eternal glory. So much, and no more as *faith every moment beholds with open face*, so much does *hope* see, to all eternity. But this assurance of faith and hope, is not an opinion, not a bare construction of scripture, but is given immediately by the power of the Holy Ghost; and what none can have for another, but for himself only.

V. 12. *Inherited the promises*—The promised rest: paradise.

V. 13. *For*—Ye have abundant encouragement, seeing no stronger promise could be made, than that great promise which God made to *Abraham*, and in him to us.

V. 15. *After he had waited*—Thirty years, he obtained the promise—*Isaac*, the pledge of all the promises.

V. 16. *Men* generally swear by him who is infinitely greater than themselves, and an oath for confirmation, to confirm what is pro-

mised or asserted, usually puts *an end to all contradiction*. This shews that an oath taken in a religious manner, is lawful even under the gospel: otherwise the apostle would never have mentioned it with so much honour, as a proper means to confirm the truth.

V. 17. *God interposed by an oath*—Amazing condescension! He who is greatest of all, acts as if he were a middle person, as if while he swears, he were less than himself, by whom he swears! Thou that hearest the promise dost thou not yet believe?

V. 18. *That by two unchangeable things*—His promise and his oath, in either, much more in both of which, *it was impossible for God to lie, we might have strong consolation*—Swallowing up all doubt and fear; *who have fled*—After having been tost by many storms, *to lay hold on the hope set before us*—On *Christ*, the object of our hope, and the glory we hope for through him.

V. 19. *Which hope in Christ we have as an anchor of the soul*—Entering into heaven itself and fixt there, *within the veil*—Thus he slides back to the priesthood of Christ.

V. 20. *A fore-*

* Gen. xxii. 17.

20 entereth into the place within the veil, Whither Jesus *our* fore-runner is entered for us, who is made an high priest for ever after the order of Melchisedeck.

VII. For this Melchisedeck King of Salem, priest of the most high God,† who met Abraham returning from the slaughter of the kings, 2 and blessed him, To whom also Abraham divided a tenth part of all *the spoils*; being, by interpretation, first, king of righteousness, 3 and then king of Salem also, which is king of peace; Without father, without mother, without pedigree, having neither beginning of days, nor end of life, but being made like the Son of God, remain- 4 eth a priest continually. Now consider how great this man *was*, to whom even the patriarch Abraham gave the tenth of the spoils, 5 And verily they of the sons of Levi, who received the priesthood, have a commandment (according to the law) to take tithes of the people, that is, their brethren, though they came out of the loins

V. 20. *A fore-runner* uses to be less in dignity, than those who are to follow him. But it is not so here; for *Christ* who is gone before us, is infinitely superior to us. What an honour is it to believers, to have so glorious a fore-runner, now appearing in the presence of God for them!

V. 1. The sum of this chapter is, *Christ*, as appears from his type, *Melchisedeck*, who was greater than *Abraham* himself, from whom *Levi* descended, and has a priesthood altogether excellent, new, firm, perpetual.

V. 2. *Being first*—According to the meaning of his own name, *king of righteousness*, then—According to the name of his city, *king of peace*—So in him, as in *Christ*, righteousness and peace were joined. And so they are in all that believe in him.

V. 3. *Without father, without mother, without pedigree*—Recorded, without any account of his descent from any ancestors of the priestly order; *having neither beginning of days, nor end of life*—Mentioned by *Moses*;

but being—In all these respects, *made like the son of God*—Who is really *without father*—As to his human nature, *without mother*—As to his divine, and in this also, *without pedigree*—Neither descended from any ancestors of the priestly order: *remaineth a priest continually*—Nothing is recorded of the death or successor of *Melchisedeck*. But *Christ* alone does really *remain* without death, and without successor.

V. 4. The greatness of *Melchisedeck* is described in all the preceding and following particulars. But the most manifest proof of it was, that *Abraham* gave him tithes, as to a priest of God and a superior; though he was himself a *patriarch*, greater than a king, and a progenitor of many kings.

V. 5. *The sons of Levi take tithes of their brethren*—Sprung from *Abraham* as well as themselves. The Levites therefore are greater than they; but the priests are greater than the Levites; the patriarch *Abraham* than the priests, and *Melchisedeck* than him.

V. 6. *H*

† Gen. xiv. 18, &c.

6 of Abraham. But he whose pedigree is not from them, took tithes
 7 of Abraham, and blessed him who had the promises: And without
 8 all contradiction, the less is blessed of the greater. And here men
 that die receive tithes: but there, he, of whom it is testified that he
 9 liveth. And even Levi, who received tithes, paid tithes (so to
 10 speak) through Abraham. For he was yet in the loins of his father,
 11 when Melchisedeck met him. Now if perfection had been by the
 Levitical priesthood, (for under it the people received the law) what
 farther need *was there* that another priest should rise, after the order
 12 of Melchisedeck, and not be called after the order of Aaron? For
 the priesthood being changed, there is also necessarily a change of the
 13 law. For he, of whom these things are spoken, pertaineth to another
 14 tribe, of which no man attended on the altar. For *it is evident*,
 that our Lord sprang out of Judah, of which Moses spake nothing
 15 concerning the priesthood. And it is still far more evident,

V. 6. *He who is not from them*—The Levites, *blessed*—Another proof of his superiority, *even him that had the promises*—That was so highly favoured of God. When St. Paul speaks of Christ, he says, *the promise; promises* refer to other blessings also.

V. 7. *The less is blessed*—Authoritatively, of the greater.

V. 8. *And here*—In the Levitical priesthood: *but there*—In the case of Melchisedeck: *he of whom it is testified, that he liveth*—Who is not spoken of, as one that died for another to succeed him; but is represented only as living, no mention being made either of his birth or death.

V. 9. *And even Levi, who receiveth tithes*—Not in person, but in his successors, as it were, *paid tithes*—In the person of Abraham.

V. 11. The apostle now demonstrates, that the Levitical priesthood must yield to the priesthood of Christ, because Melchisedeck, after whose order he is a priest, 1. Is opposed to Aaron, v. 11—14. 2. Hath no end of life, ver. 15—19. but remaineth a priest continually. *If now perfection were by the Leviti-*

cal priesthood—If this perfectly answered all God's designs and man's wants: (*for under it the people received the law*—Whence some might infer, that perfection was by that priesthood) *what farther need was there, that another priest*—Of a new order, should be set up? From this single consideration, it is plain, that both the priesthood and the law, which were inseparably connected, were now to give way to a better priesthood and more excellent dispensation.

V. 12. *For*—One of these cannot be changed without the other.

V. 13. But the priesthood is manifestly changed from one order to another, and from one tribe to another. *For he of whom these things are spoken*—Namely, Jesus, *pertaineth to another tribe*—That of Judah; of which no man was suffered by the law, to attend on, or minister at, the altar.

V. 14. *For it is evident that our Lord sprang out of Judah*—Whatever difficulties have arisen since, during so long a tract of time, it was then clear beyond dispute.

V. 15. *And it is still far more evident, that*—Both the priesthood and the law are changed,

that another priest is raised up, after the likeness of Melchisedeck,
 16 Who was made not after the law of a carnal commandment, but
 17 after the power of an endless life; For it is testified, Thou art a
 18 priest for ever after the order of Melchisedeck. For verily there is
 a disannulling of the preceding commandment, for the weakness
 19 and unprofitableness thereof. For the law made nothing perfect,
 but the bringing in of a better hope *did*, by which we draw nigh to
 20 God. And in as much as *he was not made a priest* without an oath:
 21 (For those *priests* were made without an oath, but this with an oath,
 by him that said unto him, The Lord swear and will not repent,
 22 Thou art a priest for ever, after the order of Melchisedeck:) Of so
 23 much better a covenant was Jesus made a surety. And they truly
 were many priests, because they were hindered by death from con-
 24 tinuing. But this, because he continueth for ever, hath a priesthood
 25 that passeth not away. Wherefore he is able also to save them to

changed, because the priest now raised up, is not only of another tribe, but of a quite different order.

V. 16. *Who is made*—A priest, *not after the law of a carnal commandment*—Not according to the Mosaic law, which consisted chiefly of commandments, that were carnal, compared to the spirituality of the gospel; *but after the power of an endless life*—Which he has in himself, as the eternal Son of God.

V. 18. *For there* is implied in this new and everlasting priesthood, and in the new dispensation, connected therewith, *a disannulling of the preceding commandment*—An abrogation of the Mosaic law, *for the weakness and unprofitableness thereof*—For its insufficiency either to justify or to sanctify.

V. 19. *For the law*—Taken by itself, separate from the gospel, *made nothing perfect*—Could not perfect its votaries, either in faith or love, in happiness or holiness; *but the bringing in of a better hope*—Of the gospel dispensation, which gives us a better ground of confidence, does; *by which we draw nigh to God*—Yea so nigh as to be one spirit with him. And this is true perfection.

V. 20. *And*—The greater solemnity wherewith he was made priest, farther proves the superior excellency of his priesthood.

V. 21. *The Lord swear and will not repent*—Hence also it appears, that his is an unchangeable priesthood.

V. 22. *Of so much better a covenant*—Unchangeable, eternal, *was Jesus made a surety*—Or mediator. The word covenant frequently occurs in the remaining part of this epistle. The original word means either a covenant or a last will and testament. St. Paul takes it sometimes in the former, sometimes in the latter sense; sometimes he includes both.

V. 23. *They were many priests*—One after another.

V. 24. *He continueth for ever*—In life and in his priesthood; *that passeth not away*—To any successor.

V. 25. *Wherefore he is able to save to the uttermost*—From all the guilt, power, root and consequence of sin, *them who come*—By faith, *to God through him*—As their priest, *seeing he ever liveth to make intercession*—That is, he ever

the uttermost, who come to God through him, seeing he ever liveth
 26 to make intercession for them. For such a high-priest suited us,
 holy, harmless, undefiled, separated from sinners, and made higher than
 27 the heavens: Who needeth not daily, as those high priests, to offer
 up sacrifices, first for his own sins, then for those of the people; for
 28 this he did once for all, when he offered up himself. For the law
 maketh men high priests that have infirmity; but the word of the
 oath, which was since the law, *maketh* the son, who is consecrated for
 evermore.

VIII. The sum of what hath been spoken *is*, We have such a high
 priest, who is set down at the right-hand of the throne of the Majesty in
 2 the heavens, A minister of the sanctuary and of the true tabernacle,
 3 which the Lord hath fixed and not man. For *every* high priest is or-
 dained to offer up gifts and sacrifices; whence *it was* necessary that this
 4 also should have somewhat to offer. But if he were on earth, he could
 not be a priest, there being priests that offer gifts, according to the

ever lives and intercedes. He died once. He intercedes perpetually.

V. 26. *For such a high priest suited us*—Unholy, mischievous, defiled sinners: 'a blessed paradox! *Holy*—With respect to God, *harmless*—With respect to men, *undefiled*—With any sin, in himself, *separated from sinners*—As well as free from sin. And so he was, when he left the world, *and made*—Even in his human nature, *higher than the heavens*—And all their inhabitants.

V. 27. *Who needeth not to offer up sacrifices daily*—(That is, on every yearly day of expiation) for he offered *once for all*: not for his own sins: for he then offered up himself without spot to God.

V. 28. *The law maketh men high priests that have infirmity*—That are both weak, mortal, and sinful: *but the oath which was since the law*—Namely, in the time of David, *maketh the son, who is consecrated for ever*—Who being now free, both from sin and death, from natural and moral infirmity, *remaineth a priest for ever*.

V. 1. *We have such a high priest*—Having finished his description of the type in Melchisedeck, the apostle begins to treat directly of the excellency of Christ's priesthood, beyond the Levitical *who is set down*—Having finished his oblation, *at the right-hand of the Majesty*—Of God.

V. 2. *A minister*—Who represents his own sacrifice, as the high priest did the blood of those sacrifices once a year, *of the sanctuary*—Heaven, typified by the holy of holies, *and of the true tabernacle*—Perhaps his human nature, of which the old tabernacle was a type; *which the Lord hath fixed*—For ever; *not man*—As Moses, fixed the tabernacle.

V. 4. *But if he were on earth*—If his priesthood terminated here, *he could not be a priest*—At all, consistently with the Jewish institutions, *there being*—Other priests—To whom alone this office is allotted.

V. 5. *Who*

5 law, Who serve after the pattern and shadow of heavenly things, as
 Moses was admonished of God, when he was about to finish the taber-
 nacle; for, saith he, * See thou make all things according to the model
 6 which was shewed thee in the mount. But he hath now obtained a more
 excellent ministry, by how much better a covenant he is a Mediator of,
 7 which is established upon better promises. For if the first had been
 8 faultless, no place would have been sought for a second. But finding
 fault with them, he saith, † Behold, the days come, saith the Lord, when
 I will make a new covenant with the house of Israel, and with the house
 9 of Judah. Not according to the covenant which I made with their
 fathers, in the day when I took them by the hand, to lead them out of
 the land of Egypt, because they continued not in my covenant, and I
 10 regarded them not, saith the Lord. For this is the covenant which I will

V. 5. *Who serve*—The temple, which was not yet destroyed, *after the pattern and shadow of heavenly things*—Of spiritual evangelical worship, and of everlasting glory: *the pattern*, somewhat like the strokes pencilled out upon a piece of fine linen, which exhibit the figures of leaves and flowers, but have not yet received their splendid colours and curious shades: *and shadow*, or shadowy representation, which gives you some dim and imperfect idea of the body; but not the fine features, not the distinguishing air, none of those living graces which adorn the real person. Yet both the pattern and shadow lead our minds to something nobler than themselves: *the pattern*, to that (holiness and glory) which compleat it; *the shadow* to that which occasions it.

V. 6. *And now he hath obtained a more excellent ministry*—His priesthood as much excels theirs, as the promises of the gospel, (whereof he is a surety) excel those of the law. These *better promises* are specified, ver. 10, 11. Those in the law were mostly temporal promises.

V. 7. *For if the first had been faultless*—

If that dispensation had answered all God's designs and man's wants, if it had not been weak and unprofitable, unable to make any thing perfect, *no place would have been for a second.*

V. 8. *But there is; for finding fault with them*—Who were under the old covenant, *he saith, I make a new covenant with the house of Israel*—With all the Israel of God, in all ages and nations. It is new in many respects, (though not as to the substance of it,) 1. Being ratified by the death of Christ; 2. Freed from those burdensome rites and ceremonies: 3. Containing a more full and clear account of spiritual religion: 4. Attended with larger influences of the spirit: 5. Extended to all men, and 6. Never to be abolished.

V. 9. *When I took them by the hand*—With the care and tenderness of a parent; and just while this was fresh in their memory, they obeyed. But presently after they shook off the yoke, *they continued not in my covenant, and I regarded them not*—So that covenant was soon broken in pieces.

V. 10. *This is the covenant I will make after those days*—After the Mosaic dispensation is abolished;

5 Y 2

* Exod. xxv. 40. † Jer. xxxi. 31, &c.

make with the house of Israel after those days, saith the Lord : I will put my laws in their minds, and write them on their hearts, and I will be to
 11 them a God, and they shall be to me a people : And they shall not teach every one his neighbour, and every one his brother, saying, Know the Lord ; for they shall all know me, from the least even to the greatest.
 12 For I will be merciful to their unrighteousness, and their sins and their
 13 iniquities will I remember no more. In saying, a new *covenant*, he hath antiquated the first : now that which is antiquated and decayed, is ready to vanish away.

IX. And verily the first *covenant* also had ordinances of worship and a
 2 worldly sanctuary. For the first tabernacle was prepared, in which *was* the candlestick, and the table, and the shew-bread ; which is called the
 3 holy *place*. And beyond the second veil, the tabernacle, which is called

abolished ; *I will put my laws in their minds*—I will open their eyes and enlighten their understanding, to see the true, full, spiritual meaning thereof, *and write them on their hearts*—So that they shall inwardly experience whatever I have commanded : *and I will be to them a God*—Their all-sufficient portion, and exceeding great reward, *and they shall be to me a people*—My treasure, my beloved, loving and obedient children.

V. 11. *And they*—Who are under this covenant (though in other respects they will have need to teach each other to their lives end, yet *shall not*—Need to teach every one his brother, saying, *Know the Lord ; for they shall all know me*—All real Christians, *from the least to the greatest*—In this order the saving knowledge of God ever did, and ever will proceed, not first to the greatest and then to the least. But *the Lord shall save the tents, the poorest, of Judah first, that the glory of the house of David, the royal seed, and the glory of the inhabitants of Jerusalem, the nobles and the rich citizens, do not magnify themselves*, Zech. xii. 7.

V. 12. *For I will*—Justify them, which is the root of all true knowledge of God. This therefore is God's method. First a

sinner is pardoned : then, he knows God, as gracious and merciful : then God's laws are written on his heart : he is God's and God is his.

V. 13. *In saying, a new covenant, he hath antiquated the first*—Hath shewn that it is disannulled and out of date : *now that which is antiquated, is ready to vanish away*—As it did quickly after, when the temple was destroyed.

V. 1. *The first covenant had ordinances of outward worship and a worldly*—A visible, material *sanctuary* or tabernacle. Of this *sanctuary* he treats ver. 2—5 : Of those ordinances, ver. 6, 10.

V. 2. *The first*—The outward tabernacle, in which *was the candlestick, and the table. The shew-bread, shewn continually before God and all the people, consisting of twelve loaves, according to the number of the tribes, was placed on this table in two rows, six upon one another in each row. This candlestick and bread seem to have typified the light and life, which are more largely dispensed under the gospel, by him who is the light of the world, and the bread of life.*

V. 3. *The second veil*—Divided the holy place

4 The holy of holies, Having the golden censer, and the ark of the covenant, overlaid round about with gold, wherein *was* a golden pot having the manna, and Aaron's rod that blossomed, and the tables of the covenant; And over it *were* the Cherubim of glory, shadowing the mercy-seat; of which we cannot now speak particularly. Now these things being thus prepared, the priests go always into the first tabernacle, accomplishing their services. But into the second, only the high-priest, once a year, not without blood, which he offereth for himself and the errors of the people: The Holy Ghost evidently shewing this, that the way into the holiest was not yet made manifest, while the first tabernacle was still subsisting, Which *is* a figure for the time present, in which are offered both gifts and sacrifices, which cannot perfect the worshipper as to *his* conscience, Only with meats and drinks, and divers washings, and carnal ordinances, imposed till the time of reformation. But Christ being come, a high-priest of good things to come, through a greater and

place from the most holy, as the first veil did the holy place from the courts.

V. 4. *Having the golden censer*—Used by the high-priest only, on the great day of atonement; and the ark or chest of the covenant—So called from the tables of the covenant contained therein: *wherein was the manna*—The monument of God's care over Israel: and Aaron's rod—The monument of the regular priesthood: and the tables of the covenant—The two tables of stone, on which the ten commandments were written by the finger of God; the most venerable monument of all.

V. 5. *And over it were the cherubim of glory*—Over which the glory of God used to appear. Some suppose, each of these had four faces, and so represented the three-one God, with the manhood assumed by the second person: with outspread wings shadowing the mercy-seat—Which was a lid or plate of gold covering the ark.

V. 6. *Always*—Every day: *accomplishing their services*—Lighting their lamps, changing the shew-bread, burning incense and sprinkling the blood of the sin-offerings.

V. 7. *Errors*—That is, sins of ignorance; to which only those atonements extended.

V. 8. *The Holy Ghost evidently shewing*—By this token, *that the way into the holiest*—Into heaven, *was not made manifest*—Not so clearly revealed, *while the first tabernacle*—And its service, *were still subsisting*—And remaining in force.

V. 9. *Which*—Tabernacle, with all its furniture and services, *is a figure, or type of good things to come*. Which cannot perfect the worshipper—Neither the priest, nor him who brought the offering: *as to his conscience*—So that he should be no longer conscious of the guilt or power of sin. Observe, the temple was as yet standing.

V. 10. They could not so perfect him, with all their train of precepts relating to meats and drinks, and carnal, gross, external ordinances; and were therefore imposed only till the time of reformation—Till Christ came.

V. 11. *A high-priest of good things to come*—Described ver. 15. *entered through a greater*—That is, a more noble and perfect tabernacle—Namely, his own body: not
of

more perfect tabernacle, not made with hands, that is, not of this creation,
 12 And not by the blood of goats and calves, but by his own blood, entered
 in once for all into the holy place, having obtained eternal redemption
 13 for us. For if the blood of bulls and goats, and the * ashes of a
 heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;
 14 How much more shall the blood of Christ, who through the eternal spirit
 offered himself without spot to God, purge our conscience from dead
 15 works, to serve the living God? And for this end he is the Mediator of
 the new covenant, that by means of death for the redemption of the
 transgressions that were under the first covenant, they who are called
 16 might receive the promise of the eternal inheritance. For where such a
 covenant is, there must also necessarily be the death of him by whom
 17 the covenant is confirmed. For the covenant is of force after he is dead;
 whereas it is of no strength while he by whom it is confirmed liveth.

of this creation—Not framed by man as that tabernacle was.

V. 12. *The holy place*—Heaven: for us—All that believe.

V. 13. *If the ashes of a heifer*—Consumed by fire as a sin-offering, being sprinkled on them who were legally unclean, purified the flesh—Removed that legal uncleanness, and re-admitted them to the temple and the congregation:

V. 14. *How much more shall the blood of Christ*—The merit of all his sufferings: who through the eternal spirit—The work of redemption being the work of the whole Trinity. Neither is the second person alone concerned even in the amazing condescension that was needful to compleat it. The Father delivers up the kingdom to the Son: and the Holy Ghost becomes the gift of the Messiah, being as it were, sent according to his good pleasure: offered himself—Infinitely more precious than any created victim, and that without spot to God; purge our conscience—Our inmost soul, from dead works—From all the inward and outward works of the devil, which spring from

spiritual death in the soul, and lead to death everlasting: to serve the living God—In the life of faith, in perfect love and spotless holiness.

V. 15. *And for this end he is the Mediator of a new covenant, that they who are called*—To the engagements and benefits thereof: might receive the eternal inheritance promised to Abraham: not by means of legal sacrifices, but of his meritorious death; for the redemption of the transgressions that were under the first covenant—That is, for the redemption of transgressors, from the guilt and punishment of those sins, which were committed in the time of the old covenant. The article of his death properly divides the old covenant from the new.

V. 16. I say, by means of death; for where such a covenant is, there must be the death of him by whom it is confirmed—Seeing it is by his death that the benefits of it are purchased. It seems beneath the dignity of the apostle, to play upon the ambiguity of the Greek word, as the common translation supposes him to do.

V. 17. *After he is dead*—Neither this, nor after

* Numb. xix. 17, 18, 19.

18 Whence neither was the first *covenant* originally transacted without blood.
 19 For when Moses had spoken all the commandment according to the law
 to all the people,* he took the blood of calves and of goats, with water,
 and scarlet wool, and hyssop, and the book itself, and sprinkled all the
 20 people, Saying, † This is the blood of the covenant, which God hath
 21 enjoined unto you. And in like manner he sprinkled with blood both
 22 the tabernacle and all the vessels of the service. And almost all things
 are according to the law purified with blood, and without shedding of
 23 blood there is no forgiveness. *It was* therefore necessary, that the
 patterns of things in heaven should be purified by these, but the heavenly
 24 things themselves by better sacrifices than these. For Christ did not enter
 into the holy place made with hands, the figure of the true; but into
 25 heaven itself, now to appear in the presence of God for us. Nor did he
 enter, that he might offer himself often (as the high-priest entered into the

after men are dead, is a literal translation of the words. It is a very perplexed passage.

V. 18. *Whence neither was the first*—The Jewish covenant, originally transacted without the blood of an appointed sacrifice.

V. 19. *He took the blood of calves*—Or heifers, and of goats, with water, and scarlet wool, and hyssop—All these circumstances are not particularly mentioned in that chapter of Exodus, but are supposed to be already known, from other passages of Moses; and the book itself—Which contained all he had said, and sprinkled all the people—Who were near him. The blood was mixt with water to prevent its growing too stiff for sprinkling: perhaps also, to typify that blood and water, John xix. 34.

V. 20. *Saying, This is the blood of the covenant which God hath enjoined me to deliver unto you*—By this it is established.

V. 21. *And in like manner he ordered the tabernacle*—When it was made, and all its vessels to be sprinkled with blood, once a year.

V. 22. *And almost all things*—(For some were purified by water, or fire :) are accord-

ing to the law, purified with blood—Offered or sprinkled: and according to the law, there is no forgiveness of sins, without shedding of blood—All this pointed to the blood of Christ, effectually cleansing from all sin, and intimated, there can be no purification from it, by any other means.

V. 23. *Therefore*—That is, it plainly appears from what has been said, *It was necessary*—According to the appointment of God, that the tabernacle and all its utensils, which were patterns—Shadowy representations, of things in heaven should be purified by these—Sacrifices and sprinklings: but the heavenly things themselves—Our heaven-born spirits: what more this may mean, we know not yet; by better sacrifices than these—That is, by a better sacrifice, which is here opposed to all the legal sacrifices, and is expressed plurally, because it includes the signification of them all, and is of so much more eminent virtue.

V. 24. *For Christ did not enter into the holy place made with hands*—He never went into the Holy of Holies at Jerusalem, the figure of the true tabernacle in heaven, c. viii. 2.
 but

* Exod. xxiv. 7, 8. † Exod. xxiv. 8.

26 holy place every year with the blood of others :) For then he must often have suffered since the foundation of the world: but now once at the consummation of the ages hath he been manifested, to abolish sin 27 by the sacrifice of himself. And as it is appointed for men once to die, and 28 after this the judgment: So Christ also, having been once offered to bear the sins of many, will appear the second time, without sin, to them that look for him, unto salvation.

X. For the law having a shadow of good things to come, not the very image of the things, can never with the same sacrifices which they offer year by year continually, make the comers thereunto perfect. 2 Otherwise would they not have ceased to be offered? Because the worshippers, having been once purged, would have had no more 3 consciousness of sins. But in those *sacrifices, there is a commemora-* 4 *tion of sins every year. For it is impossible, that the blood of bulls*

but into heaven itself, to appear in the presence of God for us—As our glorious high-priest and powerful intercessor.

V. 26. *For then he must often have suffered from the foundation of the world—*This supposes 1. That by suffering once, he atoned for all the sins which had been committed from the foundation of the world: 2. That he could not have atoned for them without suffering: *at the consummation of the ages—*The sacrifice of Christ divides the whole age or duration of the world into two parts, and extends its virtue backward and forward, from this middle point wherein they meet, to *abolish* both the guilt and power of sin.

V. 27. *After this, the judgment—*Of the great day: at the moment of death, every man's final state is determined. But there is not a word in Scripture, of a particular judgment, immediately after death.

V. 28. *Christ having once died, to bear the sins—*The punishment due to them: *of many—*Even as many as are born into the world: *will appear the second time—*When he comes to judgment: *without sin—*Not as

he did before, *bearing on himself the sins of many, but to bestow everlasting salvation.*

V. 1. From all that has been said it appears, that *the law, the Mosaic dispensation, being a bare, unsubstantial shadow of good things to come—*Of the gospel blessings, and *not the substantial, solid Image of them, can never with the same kind of sacrifices, though continually repeated, make the comers thereunto perfect—*Either as to justification or sanctification. How is it possible, that any who consider this, should suppose the attainments of David, or any who were under that dispensation, to be the proper measure of gospel-holiness? And that *Christian* experience is to rise no higher than *Jewish*?

V. 2. They who had been once perfectly purged, would have been no longer conscious either of the guilt or power of their sins.

V. 3. *There is a public commemoration of the sins both of the last and of all the preceding years: a clear proof, that the guilt thereof is not perfectly purged away.*

V. 4. *It is impossible the blood of goats should*

5 and of goats should take away sins. Therefore when he cometh into the world, he saith, * Sacrifice and offering thou hast not chosen, but a body
 6 hast thou prepared for me, Burnt-offerings and *sacrifices* for sin thou hast
 7 not delighted in. Then I said, Lo, I come (in the volume of the book it
 8 is written of me) to do thy will, O God. Above when he said, Sacrifice
 and offering, and burnt-offerings, and *offering* for sin thou hast not chosen,
 9 neither delighted in, which are offered according to the law; Then said
 he, Lo, I come, to do thy will. He taketh away the first, that he may
 10 establish the second: By which will we are sanctified, through the offering
 11 of the body of Jesus Christ once for all. And indeed every priest standeth
 daily ministering and offering often the same sacrifices, which can never
 12 take away sins: But he having offered one sacrifice for sins, for ever sat
 13 down at the right-hand of God, From thence waiting till his * enemies
 14 be made his footstool. For by one offering he hath perfected for ever
 15 them that are sanctified. And *this* the Holy Ghost also testifieth to us,
 16 after he said before, † *This is the covenant which I will make with*
them after those days, saith the Lord: I will put my laws into their hearts,
 17 *and write them on their minds, And their sins, and their iniquities will I*
 18 *remember no more. Now where remission of these is, there is no more*
offering for sin.

should take away sins—Either the guilt or the power of them.

V. 5. *When he cometh into the world*—In the 40th psalm the Messiah's coming into the world is represented. It is said, *Into the world, not into the tabernacle* (c. ix. 1.) because all the world is interested in his sacrifice. *A body hast thou prepared for me—That I may offer up myself.*

V. 7. *In the volume of the book*—In this very psalm, *it is written of me.* Accordingly *I come to do thy will*—By the sacrifice of myself.

V. 8. *Above when he said, Sacrifice thou hast not chosen*—That is, when the Psalmist pronounced those words in his name.

V. 9. *Then said he*—In that very instant he subjoined: *Lo I come to do thy will*—To

offer a more acceptable sacrifice; and by this very act, *he taketh away the legal, that he may establish the evangelical dispensation.*

V. 10. *By which will*—Of God, done and suffered by Christ, *we are sanctified*—Cleansed from guilt, and consecrated to God.

V. 11. *Every priest standeth*—As a servant in an humble posture.

V. 12. *But he*—The virtue of whose one sacrifice—remains for ever, *sat down*—As a son, in majesty and honour.

V. 14. *He hath perfected them for ever*—That is, has done all that was needful in order to their full reconciliation with God.

V. 15. In this, and the three following verses, the apostle winds up his argument, concerning the excellency and perfection of

* Psalm xl. 7, &c. * Psalm cx. 1. † Jer. xxxi. 33, &c.

19 Having therefore, brethren, free liberty to enter into the holiest by the
 20 blood of Jesus, By a new and living way, which he hath consecrated for us
 21 through the veil, that is, his flesh, And *having* a great high-priest over the
 22 house of God; Let us draw near with a true heart, in full assurance of
 faith, having our hearts sprinkled from an evil conscience, and our bodies
 23 washed with pure water. Let us hold fast the profession of our hope
 24 without wavering (for he *is* faithful that hath promised) And let us con-
 sider one another, to provoke *one another* to love and to good works:
 25 Not forsaking the assembling ourselves together, as the manner of some
is; but exhorting *one another*, and so much the more, as ye see the day
 26 approaching. For when we sin wilfully after having received the know-
 27 ledge of the truth, there remaineth no more sacrifice for sins, But a certain
 fearful looking out for of judgment and fiery indignation, which is ready
 28 to devour the adversaries. He that despised the law of Moses, died

of the priesthood and sacrifice of *Christ*. He had proved this before by a quotation from *Jeremiah*; which he here repeats, describing the new covenant, as now completely ratified, and all the blessings of it secured to us by the one offering of *Christ*, which renders all other expiatory sacrifices, and any repetition of his own, utterly needless.

V. 19. Having finished the doctrinal part of this epistle, the apostle now proceeds to exhortation, deduced from what has been treated of from ch. v. 4. which he begins by a brief recapitulation. *Having therefore liberty to enter—*

V. 20. *By a living way—*The way of faith whereby we live indeed: *which he hath consecrated—*Prepared, dedicated, and established *for us, through the veil—*That is, *his flesh—*As by rending the veil in the temple, the holy of holies became visible and accessible, so by wounding the body of *Christ* the God of heaven was manifested, and the way to heaven opened.

V. 22. *Let us draw near—*To God, with a true heart—In godly sincerity: *having our hearts sprinkled from an evil conscience—*So

as to condemn us no longer: *and our bodies washed with pure water—*All our conversation spotless and holy, which is far more acceptable to God than all the legal sprinklings, and washings.

V. 23. *The profession of our hope—*The hope which we professed at our baptism.

V. 25. *Not forsaking the assembling ourselves—*In public or private worship, *as the manner of some is—*Either through fear of persecution, or from a vain imagination that they were above external ordinances: *but exhorting one another—*To faith, love, and good works: *and so much the more, as ye see the day approaching—*The great day is ever in your eye.

V. 26. *For when we—*Any of us Christians, *sin wilfully—*By total apostasy from God, termed *drawing back*, ver. 38. *after having received the experimental knowledge of the gospel truth, there remaineth no more sacrifice for sins—*None but that which we obstinately reject.

V. 28. *He that—*In capital cases, *despised—*Presumptuously transgressed, *the law of Moses, died without mercy—*Without any delay or mitigation of his punishment.

V. 29. *Of*

29 without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, by which he hath been sanctified, an unholy thing, and done despite to the spirit of
 30 grace? For we know him that hath said, * Vengeance is mine; I will
 31 recompense; and again, The Lord will judge his people. *It is* a fearful
 32 thing to fall into the hands of the living God. But call ye to mind the former days, in which, after ye were enlightened, ye endured so great
 33 a conflict of sufferings: Partly being made a gazing-stock, both by reproaches and afflictions; partly being partakers with them who were so
 34 treated. For ye sympathized with my bonds, and received with joy the spoiling of your goods, knowing that ye have for yourselves in heaven
 35 a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of
 36 patience, that, having done the will of God, ye may receive the promise.
 37 For yet a very little while, and he that cometh will come, and will not
 38 tarry. || Now the just shall live by faith; but if he draw back, my soul
 39 hath no pleasure in him. But we are not of them who draw back to perdition, but of them that believe to the saving of the soul.

V. 29. *Of how much sorer punishment is he worthy, who*—By wilful, total apostasy, (it does not appear that this passage refers to any other sin;) *hath, as it were, trodden under foot the Son of God*—A lawgiver far more honourable than Moses, and counted the blood wherewith the better covenant was established, *an unholy, a common, worthless thing: by which he hath been sanctified*—(Therefore Christ died for him also, and he was, at least, justified once :) *and done despite to the spirit of grace*—By rejecting all his motions.

V. 30. *The Lord will judge his people*—Yea, far more rigorously than the Heathens, if they rebel against him.

V. 31. *To fall into the hands*—Of his avenging justice.

V. 32. *Inlightened*—With the knowledge of God and of his truth.

V. 34. *For ye sympathized with all your suffering brethren, and with me in particular; and received joyfully the loss of your own goods.*

V. 35. *Cast not away therefore this your confidence*—Your faith and hope; which none can deprive you of, but yourselves.

V. 36. *The promise*—Perfect love, eternal life.

V. 37. *He that cometh*—To reward every man according to his works.

V. 38. *Now the just*—The justified person, *shall live*—In God's favour, a spiritual and holy life, *by faith*—As long as he retains that gift of God. *But if he draw back*—If he make shipwreck of his faith, *my soul hath no pleasure in him*—That is, I abhor him, I cast him off.

V. 39. *We are not of them that draw back to perdition*—Like him mentioned ver. 38.

5 Z 2

but

* Deut. xxxii. 35, &c. || Hab. ii. 3, &c.

XI. Now faith is the subsistence of things hoped for, the evidence of
 2 things not seen. And by it the elders obtained a *good* testimony,
 3 Through faith we understand that the worlds were framed by the word
 of God, so that the things which are seen were made of things which
 4 do not appear. By faith Abel offered unto God a more excellent sacrifice
 than Cain, by which he obtained a testimony that he was righteous, God

but of them that believe—To the end, so as to attain eternal life.

V. 1. The definition of faith given in this verse, and exemplified in the various instances following, undoubtedly includes justifying faith; but not directly as justifying. For faith justifies only as it refers to, and depends on *Christ*. But here is no mention of him, as the object of faith; and in several of the instances that follow, no notice is taken of him or his salvation, but only of temporal blessings obtained by faith. And yet they may all be considered as evidences of the power of justifying faith in *Christ*, and of its extensive exercise, in a course of steady obedience, amidst difficulties and dangers of every kind. *Now faith is the subsistence of things hoped for, the evidence or conviction of things not seen*—Things hoped for are not so extensive as things not seen. The former are only things future, and joyful, to us; the latter are either, future, past or present, and those either good or evil, whether to us or others. *The subsistence of things hoped for*—Giving a kind of present subsistence to the good things which God has promised: *the divine, supernatural evidence* exhibited to, *the conviction* hereby produced in, a believer of *things not seen*—Whether past, future, or spiritual; particularly of God and the things of God.

V. 2. *By it the elders*—Our forefathers. This chapter is a kind of summary of the Old Testament, in which the apostle comprizes the designs, labours, sojournings, expectations, temptations, martyrdoms, of the antients. The former of them had a

long exercise of their patience; the latter suffered shorter, but sharper trials; *obtained a good testimony*—A most comprehensive word. God gave a *testimony*, not only of them but to them; and they received his testimony, as if it had been the things themselves of which he testified, (ver. 4, 5, 39.) Hence they also gave testimony to others, and others testified of them.

V. 3. *By faith we understand that the worlds*—Heaven and earth and all things in them visible and invisible, *were made*—Formed, fashioned, and finished, *by the word*—The sole command of God—Without any instrument, or preceding matter. And as creation is the foundation and specimen of the whole divine oeconomy, so faith in the creation is the foundation and specimen of all faith; *so that things which are seen*—As the sun, earth, stars, *were made of things which do not appear*—Out of the dark, unapparent chaos, *Gen. i. 2*. And this very chaos was *created* by the divine power; for before it was thus created, it had no existence in nature.

V. 4. *By faith*—In the future Redeemer, *Abel offered a more excellent sacrifice*—The firstlings of his flock, implying both a confession of what his own sins deserved, and a desire of sharing in the great atonement: *than Cain*—Whose offering testified no such faith, but a bare acknowledgment of God the Creator; *by which* faith *he obtained* both righteousness and a *testimony* of it: *God testifying*—Visibly, that his gifts were accepted; probably, by sending fire from heaven to consume his sacrifice, a token that justice seized on the sacrifice, instead of the sinner who

5 testifying of his gifts: and by it, being dead, he yet speaketh. By faith Enoch was translated so as not to see death, and was not found, because God had translated him; for before his translation he had a testimony that 6 he pleased God. But without faith *it is impossible to please him*; for he that cometh to God, must believe that he is, and *that* he is a rewarder of 7 them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his household, by which he condemned the world, and became heir 8 of the righteousness which is by faith. * By faith Abraham, being called to go out into the place which he was to receive for an inheritance, 9 obeyed and went out, though he knew not whither he went. § By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tents 10 with Isaac and Jacob, the joint-heirs of the same promise. For he looked for the city which hath foundations, whose builder and former is 11 God. By faith † Sarah also herself received power to conceive seed, even when she was past age, because she accounted him faithful who had 12 promised. Therefore there sprang even from one, and him as it were dead, *a posterity* as the stars in heaven for multitude, and as the sand

who offered it. *And by it*—By this faith, *being dead, he yet speaketh*—That a sinner is accepted only through faith in the great sacrifice.

V. 5. *Enoch was not any longer found among men, though perhaps they sought for him, as they did for Elijah, 2 Kings ii. 17. He had this testimony*—From God in his own conscience.

V. 6. *But without faith*—Even some divine faith in God, *it is impossible to please him: for he that cometh to God*—In prayer, or any other act of worship, *must believe that he is*.

V. 7. *Noah being warned of things not seen as yet*—Of the future deluge; *moved with fear, prepared an ark, by which* open testimony *he condemned the world*—Who neither believed, nor feared.

V. 9. *By faith he sojourned in the land of*

promise—The promise was made before, Gen. xii. 7. *dwelling in tents*—As a sojourner, *with Isaac and Jacob*—Who, by the same manner of living, shewed the same faith. *Jacob* was born fifteen years before the death of *Abraham*; *the joint heirs of the same promise*—Having all the same interest therein. *Isaac* did not receive this inheritance from *Abraham*, nor *Jacob* from *Isaac*, but all of them from God.

V. 10. *He looked for a city which hath foundations*—Whereas a tent has none; *whose builder and former is God*—Of which God is the sole contriver, former, and finisher.

V. 11. *Sarah also herself*—Though at first she laughed at the promise. Gen. xviii. 12.

V. 12. *As it were dead*—Till his strength was supernaturally restored, which continued for many years after.

V. 13. *All*

* Gen. xii. 1, 4, 5. § Gen. xvii. 8. † Gen. xxi. 2.

13 which is on the sea-shore innumerable. All these died in faith, not having received the promises, but having seen them afar off, and embraced them, and confessed that they were strangers and sojourners on the earth.
 14 For they who speak thus, shew plainly, that they seek their own country.
 15 And truly if they had been mindful of that from which they came out,
 16 they might have had opportunity to return. But now they desire a better country, that is, an heavenly: therefore God is not ashamed to be
 17 called their God; for he hath prepared a city for them. By faith
 * Abraham, being tried, offered up Isaac; yea, he that had received the
 18 promises, offered up his only begotten son, Of whom it had been said,
 19 † In Isaac shall thy seed be called: Accounting that God was able even
 to raise him from the dead; from whence also he did receive him in a
 20 figure. By faith Isaac blessed Jacob and Esau, concerning things to come.
 21 By faith Jacob when dying § blessed each of the sons of Joseph and
 22 || worshipped, bowing down on the top of his staff. By faith, Joseph,
 when dying, made mention of the children of Israel, and gave charge
 23 concerning his bones. By faith Moses, when he was born, was hid three

V. 13. *All these*—Mentioned ver. 7—11. *died in faith*—In death faith acts most vigorously: and having received the promises—The promised blessings. *Embraced*—As one does a dear friend when he meets him.

V. 14. *They who speak thus, shew plainly, that they seek their own country*—That they keep in view and long for their native home.

V. 15. *If they had been mindful of*—Their earthly country, *Ur*, of the Chaldeans, they might have easily returned.

V. 16. *But they desire a better country, that is, an heavenly*—This is a full, convincing proof, that the patriarchs had a revelation and a promise of eternal glory in heaven. *Therefore God is not ashamed to be called their God; seeing he hath prepared for them a city*—Worthy of God to give.

V. 17. *By faith Abraham*—When God made that glorious trial of him, *offered up Isaac*—The will being accepted, as if he had actually done it: *yea he that had received the*

promises—Particularly that grand promise, *in Isaac shall thy seed be called, offered up this very son*; the only one he had by Sarah.

V. 18. *In Isaac shall thy seed be called*—From him shall the blessed seed spring.

V. 19. *Accounting that God was able even to raise him from the dead*—Though there had not been any instance of this in the world. *From whence also*—To speak in a figurative way, *he did receive him*—Afterwards, snatched from the jaws of death.

V. 20. *Blessed*—Gen. xxvii. 27, 39. Prophetically foretold the particular blessings they should partake of: *Jacob and Esau*—Preferring the elder before the younger.

V. 21. *Jacob when dying*—That is, when near death; *bowing down on the top of his staff*—As he sat on the side of his bed.

V. 22. *Concerning his bones*—To be carried into the land of promise.

V. 23. *They saw*—Doubtless with a divine preface of things to come.

V. 24. *Refused*

* Gen. xxii. 1, &c. † Gen. xxi. 12. § Gen. xlviii. 16. || Gen. xlvii. 31.

months, by his parents, because they saw he was a beautiful child, and
 24 they were not afraid of the king's commandment. By faith Moses when
 he was grown up, refused to be called the son of Pharaoh's daughter,
 25 Choosing rather to suffer affliction with the people of God, than to enjoy
 26 the pleasures of sin for a season; Esteeming the reproach of Christ greater
 riches than the treasures in Egypt: for he looked off unto the recompence
 27 of reward. * By faith he left Egypt, not fearing the wrath of the king;
 28 for he endured as seeing him that is invisible. By faith † he celebrated
 the passover, and the pouring out of the blood, that he who destroyed the
 29 first-born might not touch them. By faith they passed through the Red
 Sea, as by dry land, which the Egyptians trying to do, were drowned.
 30 By faith the walls of Jericho, having been compassed seven days, fell down.
 31 By faith Rahab the harlot did not perish with them that believed not,
 32 having received the spies with peace. And what shall I say more? For
 the time would fail me, to discourse of Gideon, and Barak, and Sampson,
 33 and Jephthah, and David, and Samuel, and the prophets? Who by faith
 ‡ subdued kingdoms, § wrought righteousness, obtained promises, || stopped
 34 the mouth of the lions. ** Quenched the violence of fire, †† escaped

V. 24. *Refused to be called*—Any longer.

V. 26. *The reproach of Christ*—That which he bore, for believing in the Messiah to come, and acting accordingly: *for he looked off*—From all those perishing treasures, and beyond all those temporal hardships *unto the recompence of reward*—Not to an inheritance in Canaan: he had no warrant from God to look for this, nor did he ever attain it: but what his believing ancestors looked for, a future state of happiness in heaven.

V. 27. *By faith he left Egypt*—Taking all the Israelites with him: *not then fearing the wrath of the king*—As he did many years before. *Exod. ii. 14.*

V. 28. *The pouring out of the blood*—Of the paschal lamb, which was sprinkled on the door-posts, *lest the destroying angel should touch the Israelites.*

V. 29. *They, Moses, Aaron, and the Israelites, passed the Red Sea*—It washed the borders of *Edom*, which signifies *red*. Thus far the examples are cited from *Genesis* and *Exodus*: those that follow are from the former, and the latter prophets.

V. 30. *By the faith of Joshua.*

V. 31. *Rahab*—Though formerly, one not of the fairest character.

V. 32. After *Samuel*, the prophets are properly mentioned. *David* also was a prophet: but he was a king too: *the prophets*—*Elijah, Elisha, &c.* including likewise the believers who lived with them.

V. 33, 34. *David*, in particular, *subdued kingdoms*: *Samuel* (not excluding the rest) *wrought righteousness. The prophets*, in general, *obtained promises*, both for themselves, and to deliver to others. *Prophets also stopt the mouths of lions*, as *Daniel*, and
 quenched

* *Exod. xiv. 15.* † *Exod. xii. 12---18.* ‡ *2 Sam. vii. 1, &c.* § *1 Sam. viii. 9. xii. 3, &c.*
 || *Dan. vii. 22. iii. 27.* ** *Judges xii. 3.* †† *Judges xv. 19, &c. xvi. 28, &c.*

the edge of the sword, †† out of weakness was made strong, §§ became
 35 valiant in fight, ||| put to flight armies of the aliens; * Women received
 their dead raised to life again; others were tortured, not accepting
 36 deliverance, that they might obtain a better resurrection. And others
 had trial of mockings and scourging, yea, moreover of bonds and im-
 37 prisonment. They were stoned, were sawn asunder, were tempted, were
 slain with the sword: they wandered about in sheep-skins, in goat-skins,
 38 destitute, afflicted, tormented: (Of whom the world was not worthy) they
 wandered in deserts, and mountains, and dens, and caves of the earth.
 39 And all these having obtained a good testimony through faith, did not
 40 receive the promise, God having provided some better thing for us, that
 they might not be perfected without us.

XII. Wherefore, let us also, being encompassed with so great a cloud

quenched the violence of fire, as Shadrach, Meshech, and Abednego. To these examples, whence the nature of faith clearly appears, those more antient ones are subjoined, (by a transposition, and in an inverted order) which receive light from these. Jephthah, escaped the edge of the sword: Sampson out of weakness was made strong: Barak became valiant in fight; Gideon put to flight armies of the aliens. Faith animates to the most heroic enterprizes, both civil and military. Faith overcomes all impediments, effects the greatest things, attains to the very best, and inverts, by its miraculous power, the very course of nature.

V. 35. *Women*—Naturally weak, received their dead children; others were tortured—From those who acted great things, the apostle rises higher, to those who shewed the power of faith by suffering, not accepting deliverance—On sinful terms: that they might obtain a better resurrection—A higher reward, seeing the greater their sufferings, the greater would be their glory.

V. 36. *And others*—The apostle seems here to pass on to recent examples.

V. 37. *They were sawn asunder*—As, according to the tradition of the Jews, *Isaiah* was by *Manasseh*; *were tempted*—(Torments and death are mentioned alternately) every way; by threatnings, reproaches, tortures, the variety of which cannot be express: and again, by promises and allurements.

V. 38. *Of whom the world was not worthy*—It did not deserve so great a blessing: they wandered—Being driven out from men.

V. 39. *And all these*—Though they obtained a good testimony, ver. 2. yet did not receive the great promise, the heavenly inheritance.

V. 40. *God having provided some better thing for us*—Namely, everlasting glory, that they might not be perfected without us—That is, that we might all be perfected together in heaven.

V. 1. *Wherefore, being encompassed with a cloud*—A great multitude, tending upward with an holy swiftness, of witnesses—Of the power of faith; let us lay aside every weight—As all who run a race take care to do. Let us throw off whatever weighs us down, or damps the vigour of our soul, and the sin which

†† Judges iv. 14, &c. §§ Judges vii. 21. ||| 1 Kings xvii. 22. * 2 Kings. iv. 35.

of witnesses, lay aside every weight, and the sin which easily besetteth
 2 *us*, and run with patience the race that is set before us. Looking to
 Jesus, the author and finisher of *our* faith; who, for the joy that was
 set before him, endured the cross, despising the shame, and is set down
 3 at the right-hand of the throne of God. For, consider him that endured
 such contradiction from sinners against himself, lest ye be weary and faint
 4 in your minds. Ye have not resisted unto blood, striving against sin,
 5 And yet ye have forgotten the exhortation which speaketh to you as to
 sons, * My son, despise ~~not~~ thou the chastening of the Lord, nor faint
 6 when thou art rebuked of him. For, whom the Lord loveth, he chasteneth,
 7 and scourgeth every son whom he receiveth. If ye endure chastening,
 God dealeth with you as with sons; for what son is there whom his
 8 father chasteneth not? But if ye are without chastening, of which all are
 9 partakers, then are ye bastards, and not sons. Now if we have had
 fathers of our flesh, who corrected us, and we revered *them*: Shall
 we not much rather be in subjection to the Father of spirits, and live?
 10 For they, verily, for a few days chastened *us* as they thought good:

which easily besetteth us—As doth the sin of our constitution, the sin of our education, the sin of our profession.

V. 2. *Looking*—From all other things, to *Jesus*—As the wounded *Israelites* to the brazen serpent. Our crucified Lord was prefigured by the lifting up of this: our guilt, by the stings of the fiery serpents; and our faith, by their looking up to the miraculous remedy; *the author and finisher of our faith*—Who begins it in us, carries it on, and perfects it; *who, for the joy that was set before him*—Patiently and willingly endured the cross—With all the pains annexed thereto, and is set down—Where there is fulness of joy.

V. 3. *Consider*—Draw the comparison and think: the Lord bore all this; and shall his servants bear nothing? *Him that endureth such contradiction from sinners*—Such enmity and opposition of every kind, lest ye be weary—Dull and languid, and so actually faint in your course.

V. 4. *Unto blood*—Unto wounds and death.

V. 5. *And yet ye seem already to have forgotten the exhortation*—Wherein God speaketh to you with the utmost tenderness, *despise not thou the chastening of the Lord*—Do not slight or make little of it, do not impute any affliction to chance or second causes; but see and revere the hand of God in it: *neither faint when thou art rebuked of him*—But endure it patiently and fruitfully.

V. 6. *For* all springs from love. Therefore neither despise nor faint.

V. 7. *Whom his father chasteneth not*—When he offends.

V. 8. *Of which all sons are partakers*—More or less.

V. 9. *And we revered them*—We neither despised, nor fainted under their correction: *shall we not much rather*—Submit with reverence and meekness to the father of spirits, that we may live with him for ever?

V. 10. *For they verily for a few days*—How few are even all our days on earth! *chastened*

- 11 but he for our profit, that we may be partakers of his holiness. Now all chastening for the present is assuredly not joyous, but grievous; yet afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.
- 12 Wherefore † Lift up the hands that hang down, and the feeble knees;
- 13 And make straight paths for your feet, that the lame be not turned out of
- 14 the way, but rather healed. Follow peace with all men, and holiness,
- 15 without which no man shall see the Lord: Looking diligently, lest any one fall from the grace of God, lest any root of bitterness springing up
- 16 trouble you, and thereby many be defiled: Lest there be any fornicator or profane person, as Esau, who for one meal gave away his birth-right:
- 17 For ye know that afterward, even when he desired to inherit the blessing, he was rejected: for he found no place for repentance, though he sought it diligently with tears.

chastened us as they thought good—Though frequently they erred therein, by too much either of indulgence, or severity: *but he—Always, unquestionably, for our profit, that we may be partakers of his holiness*—That is, of himself and of his glorious image.

V. 11. *Now all chastening*—Whether from our earthly or heavenly father, *is for the present grievous, yet it yieldeth the peaceable fruit of righteousness*. Holiness and happiness, to them that are exercised thereby—That receive this exercise as from God, and improve it according to his will.

V. 12. *Wherefore lift up the hands*—Whether your own, or your brethren's, *that hang down*—Unable to continue the combat, *and the feeble knees*—Unable to continue on the race.

V. 13. *And make strait paths both for your own and for their feet*—Remove every hindrance, every offence: *that the lame*—They who are weak, scarce able to walk, *be not turned out of the way*—Of faith and holiness.

V. 14. *Follow peace with all men*—This

second branch of the exhortation concerns our neighbours, the third, God. *And holiness*—The not following after all holiness, is the direct way to fall into sin of every kind.

V. 15. *Looking diligently, lest any one*—If he do not lift up the hands that hang down, *fall from the grace of God: lest any root of bitterness*—Of envy, anger, suspicion, *springing up*, destroy the sweet peace: lest any, not following after holiness, fall into fornication or profaneness. In general, any corruption either in doctrine or practice, is a *root of bitterness*, and may pollute many.

V. 16. *Esau was profane*, for so slighting the blessing which went along with the birth-right.

V. 17. *He was rejected*—He could not obtain it: *for he found no place of repentance*—There was no room for any such repentance, as would regain what he had lost, *though he sought it*—The blessing of the birth-right, *diligently with tears*—He sought too late. Let us use the present time!

V. 18. For

† Isaiah xxxv. 3.

18 For, ye are not come to the mountain that could be touched, and the
 19 burning fire, and the thick cloud, and darkness, and tempest, And the
 sound of a trumpet, and the voice of words; which they that heard
 20 intreated, that no more might be spoken to them. For they could not
 bear that which was commanded, * If even a beast touch the mountain,
 21 let it be stoned. And so terrible was the appearance, *that Moses said,*
 22 I exceedingly fear and tremble. But ye are come to mount Sion, and to
 the city of the living God, the heavenly Jerusalem, and to an innumerable
 23 company, To the general assembly of angels, and to the church of the
 first-born, who are inrolled in heaven, and to God the judge of all, and to

V. 18. *For*—A strong reason this, why they ought the more to regard the whole exhortation drawn from the priesthood of *Christ*: because both salvation and vengeance are now nearer at hand; *ye are not come to the mountain that could be touched*—That was of an earthy, material nature.

V. 19. *The sound of a trumpet*—Formed without doubt by the ministry of angels, and preparatory, to *the words*, that is, the ten commandments, which were uttered with a loud voice. *Deut. v. 22.*

V. 20. *For they could not bear*—The terror which seized them, when they heard those words proclaimed, *if even a beast, &c.*

V. 21. *Even Moses*—Though admitted to so near an intercourse with God, who *spake to him as a man speaketh to his friend*. At other times he acted as a Mediator between God and the people. But while the ten words were pronounced, he stood as one of the hearers. *Exod. xix. 25. xx. 19.*

V. 22. *But ye*—Who believe in *Christ*, *are come*—The apostle does not here speak of their coming to the church militant, but of that glorious privilege of New Testament believers, their communion with the church triumphant. But this is far more apparent to the eyes of celestial spirits, than to ours, which are yet veiled. *St. Paul* here shews an excellent knowledge of the

heavenly oeconomy, worthy of him who had been caught up into the third heaven, *to mount Sion*—A spiritual mountain, *to the city of the living God, the heavenly Jerusalem*—All these glorious titles belong to the New Testament church, *and to an innumerable company*—Including all that are afterwards mentioned.

V. 23. *To the general assembly*—The word properly signifies a stated convention on some festival occasion: *And church*—The whole body of true believers, whether on earth or in paradise, *of the first-born*—The *first-born* of *Israel* were inrolled by *Moses*: but these are *inrolled in heaven*, as citizens there. It is observable, that in this beautiful gradation, these first-born are placed nearer to God than the angels: (See *James i. 18.*) *and to God the judge of all*—Propitious to you, adverse to your enemies: *And to the spirits*—The separate souls, of *just men*—It seems to mean, of New Testament believers. The number of these, being not yet large, is mentioned distinct from the *innumerable company of just men*—Whom their judge hath acquitted. These are now *made perfect* in a higher sense, than any who are still alive. Accordingly *St. Paul*, while yet on earth, denies that he was thus *made perfect*. *Phil. iii. 12.*

24 the spirits of just men made perfect, And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better
 25 things than *that of Abel*. See that ye refuse not him that speaketh: for, if they escaped not, who refused him that delivered the oracle on earth, much more *shall not we*, who turn away from him *that speaketh*
 26 from heaven: Whose voice then shook the earth: but now he has promised, saying,* Yet once more I will shake, not only the earth, but
 27 also the heaven. And this *word*, yet once more, sheweth the removal of the things which are shaken, as being made, that the things which are not
 28 shaken may remain. Therefore let us, receiving a kingdom which cannot be shaken, hold fast the grace, whereby we may serve God
 29 acceptably, with reverence and godly fear. For our God is a consuming fire.

V. 24. *To Jesus the Mediator*—Through whom they had been perfected, *and to the blood of sprinkling*—To all the virtue of his precious blood shed for you, whereby ye are sprinkled from an evil conscience. This blood of sprinkling was the foundation of our Lord's mediatorial office. Here the gradation is at the highest point. *Which speaketh better things than that of Abel*—Which cried for vengeance.

V. 25. *Refuse not*—By unbelief, *him that speaketh*—And whose speaking even now is a prelude to the final scene. The same voice which spake both by the law and in the gospel, when heard from heaven, will shake heaven and earth: *for if they escaped not*—His vengeance, *much more shall not we*—Those of us, who turn from him *that speaketh from heaven*—That is, who came from heaven to speak to us.

V. 26. *Whose voice then shook the earth*—When he spake from mount Sinai: *but now*—With regard to his next speaking, *he hath promised*—It is a joyful promise to the saints, though dreadful to the wicked, *yet once more I will shake, not only the earth, but also the heaven*—These words may refer in a

lower sense, to the dissolution of the Jewish church and state. But in their full sense they undoubtedly look much farther, even to the end of all things. This universal shaking began at the first coming of *Christ*. It will be consummated at his second coming.

V. 27. *The things which are shaken*—Namely, heaven and earth, *as being made*—And consequently liable to change: *that the things which are not shaken, may remain*—Even the new heavens and the new earth, Rev. xxi. 1.

V. 28. *Therefore let us, receiving*—By willing and joyful faith, *a kingdom*—More glorious than the present heaven and earth, *hold fast, the grace, whereby we may serve God*—In every thought, word, and work, *with reverence*—Literally, *with shame*—Arising from a deep consciousness of our own unworthiness, *and godly fear*—A tender, jealous fear of offending, arising from a sense of the gracious majesty of God.

V. 29. *For our God is a consuming fire*—In the strictness of his justice, and purity of his holiness.

V. 1. *Brotherly*

* Hag. ii. 6.

XIII. 1, 2 Let brotherly love continue. Forget not hospitality, for
 3 hereby † some have entertained angels unawares. Remember them
 that are in bonds, as being bound with them, *and* them that suffer
 4 adversity, as being yourselves also in the body. Marriage is honour-
 able in all men, and the bed undefiled: but whoremongers and adul-
 5 terers God will judge. *Let your* disposition *be* without covetousness:
be content with the things that are present; for he hath said, * No, I
 6 will not leave thee: verily I will not forsake thee. So that we may
 say, † The Lord is my helper; I will not fear what man can do unto
 7 me. Remember them that had the rule over you, who spake to you
 the word of God, whose faith follow, considering the end of their
 8 conversation. Jesus Christ *is* the same yesterday, and to-day, and for
 9 ever. Be not carried about with various and strange doctrines; for
it is good, that the heart be established with grace, not with meats,
 10 in which they that have walked have not been profited. We have
 an altar, whereof they have no right to eat who serve the tabernacle.

V. 1. *Brotherly love*—Is explained in the following verses.

V. 2. *Some—Abraham and Lot, have entertained angels unawares*—So may an unknown guest, even now, be of more worth than he appears, and may have angels attending him, though unseen.

V. 3. *Remember*—In your prayers, and by your help, *them that are in bonds, as being bound with them*—Seeing ye are members one of another, *and them that suffer, as being yourselves in one body*—And consequently liable to the same.

V. 4. *Marriage is honourable in, or for all sorts of men, clergy as well as laity: though the Romanists teach otherwise; and the bed undefiled*—Consistent with the highest purity: though many spiritual writers, so called, say it is only *licensed whoredom: but whoremongers and adulterers God will judge*—Though they frequently escape the sentence of men.

V. 5. *He—God, hath said*—To all believers, in saying it to *Jacob, Joshua, and Solomon.*

V. 7. *Remember them*—Who are now with God, *considering the happy end of their conversation* on earth.

V. 8. Men may die. But *Jesus Christ* (yea and his gospel) *is the same* from everlasting to everlasting.

V. 9. *Be not carried about with various doctrines*—Which differ from that one faith in our one unchangeable Lord: *strange*—To the ears and hearts of all that abide in him; *for it is good*—It is both honourable before God, and pleasant and profitable, *that the heart be established with grace*—Springing from faith in *Christ, not with meats*—Jewish ceremonies, which indeed can never stablish the heart.

V. 10. On the former part of this verse, the 15th and 16th depend; on the latter, the intermediate verses. *We have an altar*

—The

† Gen. xviii. 2. xix. 1. * Gen xxviii. 15. Jos. i. 5. 1 Chron. xxviii. 20.

† Psalm cxviii. 6.

11 For the bodies of those animals, whose blood is brought into the holy
 12 place by the high-priest for sin, are burnt without the camp. Wherefore
 Jesus also, that he might sanctify the people by his own blood, suffered
 13 without the gate. Let us then go forth to him without the camp, bearing
 14 his reproach. For we have here no continuing city; but we seek one to
 15 come. By him therefore let us offer the sacrifice of praise continually to
 16 God, that is, the fruit of *our* lips, giving thanks to his name. But to do
 good, and to distribute, forget not; for with such sacrifices God is well
 pleased.
 17 Obey them that have the rule over you, and submit yourselves; for
 they watch over your souls, as they that shall give account; that they
 may do this with joy, and not with groans: for that is unprofitable for
 18 you. Pray for us; for we trust we have a good conscience, desiring to
 19 behave ourselves well in all things. And I beseech you to do this, the
 more earnestly, that I may be restored to you the sooner.

—The cross of *Christ*, whereof they have no right to eat—To partake of the benefits which we receive therefrom, *who serve the tabernacle*—Who adhere to the *Mosaic law*.

V. 11. *For*—According to their own law, the sin-offerings were wholly consumed, and no Jew ever ate thereof. But *Christ* was a sin-offering: Therefore they cannot feed upon him as we do, who are free from the *Mosaic law*.

V. 12. *Wherefore Jesus also*—Exactly answering those typical sin-offerings, *suffered without the gate*—Of *Jerusalem*, which answered to the old camp of *Israel*; *that he might sanctify*—Reconcile and consecrate to God, *the people*—Who believe in him, *by his own blood*—Not those shadowy sacrifices, which are now of no farther use.

V. 13. *Let us then go forth without the camp*—Out of the Jewish dispensation, *bearing his reproach*—All manner of shame, obloquy, and contempt for his sake.

V. 14. *For we have here*—On earth, *no continuing city*—All things here are but for a moment; and *Jerusalem* itself was just then on the point of being destroyed.

V. 15. *The sacrifice*—The altar is mentioned, ver. 10. Now the sacrifices: 1. Praise, 2. Beneficence: with both of which God is well pleased.

V. 17. *Obey them that have the rule over you*—The word implies also, that *lead or guide* you: namely in truth and holiness: *and submit yourselves*—Give up (not your conscience or judgment, but) your own will, in all things purely indifferent; *For they watch over your souls*—With all zeal and diligence, they guard and caution you against all danger, *as they that must give account*—To the great shepherd, for every part of their behaviour toward you. How vigilant then ought every pastor to be? How careful of every soul committed to his charge? *That they may do this*—Watch over you *with joy, not with groans*—He is not a good shepherd, who does not either rejoice over them, or groan for them. The groans of other creatures are heard: How much more shall these come up in the ears of God? Whoever answers *this* character of a Christian pastor, may undoubtedly demand this obedience.

V. 20. *The*

20 Now the God of peace, who brought again from the dead the great
shepherd of the sheep, our Lord Jesus, by the blood of the everlasting
21 covenant, Make you perfect in every good work, to do his will, working
in you that which is well-pleasing in his sight through Christ Jesus; to
whom *be* glory for ever and ever. Amen.

22 I beseech you, brethren, suffer the word of exhortation, for I have
23 written a letter to you in few words. Know that *our* brother Timotheus
24 is set at liberty, with whom, if he come soon, I will see you. Salute all
them that have the rule over you, and all the saints. They of Italy
25 salute you. Grace *be* with you all.

V. 20. *The everlasting covenant*—The Christian covenant, which is not temporary, like the Jewish, but designed to remain for ever. By the application of that *blood*, by which this covenant was established, may he make you, in every respect, inwardly and outwardly holy!

V. 22. *Suffer the word of exhortation*—

Addressed to you in this letter, which tho' longer than my usual letters, is yet contained *in few words*—considering the copiousness of the subject.

V. 23. *If he come*—To me.

V. 25. *Grace be with you all*—St. Paul's usual benediction. God apply it to our hearts!

N O T E S

O N

The General Epistle of St. JAMES.

THIS is supposed to have been written by *James* the son of *Alpheus*, the brother, or kinsman of our Lord. It is called a *General* epistle, because written not to a particular person or church, but to all the converted *Israelites*. Herein the apostle re-proves that Antinomian spirit, which had even then infected many, who had perverted the glorious doctrine of justification by faith, into an occasion of licentiousness. He likewise comforts the true believers under their sufferings, and reminds them of the judgments that were approaching.

It

It has three parts:

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|---------------------------------------|----------|--------------------------------------|----------------|
| I. The inscription, | Ch. i. 1 | sons, | C. ii. 1—13 |
| II. The exhortation, | | and so faith universally | |
| 1. To patience, enduring | | with works : | 14—26 |
| outward, conquering in- | | b. Let the <i>speech</i> be modest : | |
| ward temptations | 2—15 | | C. iii. 1—12 |
| 2. Considering the goodness | | c. Let <i>anger</i> , with all the | |
| of God, | 16—18 | other passions be re- | |
| to be swift to <i>hear</i> , slow to | | strained, | 13—C. iv. 1—17 |
| <i>Speak</i> , slow to <i>wrath</i> . | | 3. To patience again : | |
| And these three are, | | a. Confirmed by the | |
| 1. Proposed : | 19—21 | coming of the judge, | |
| 2. Treated of at large | | in which draws near | |
| a. Let <i>Hearing</i> be joined | | The calamity of the wicked, | |
| with practice, | 22—26 | | C. v. 1—6 |
| particularly with bridling | | The deliverance of the | |
| the tongue, | 26 | righteous, | 7—12 |
| with mercy and purity, | 27 | b. Nourished by prayer, | 13—18 |
| without respect of per- | | III. The Conclusion. | 19, 20 |

St. J A M E S.

I. **J**AMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy, when ye fall into divers tempta-
 3 tions, Knowing that the trying of your faith worketh patience. But
 4 let patience have *its* perfect work, that ye may be perfect and entire,
 5 wanting nothing. If any of you want wisdom, let him ask of God,

V. 1. *A servant of Jesus Christ*—Whose name the apostle mentions but once more in the whole epistle, (c. ii. 1.) And not at all in his whole discourse, *Acts* xv. 14, &c. or c. xxi. 20—25. It might have seemed, if he mentioned him often, that he did it out of vanity, as being the brother of the Lord: *to the twelve tribes*—Of *Israel*; that is those of them that believe: *which are scattered abroad*—In various countries: ten of the tribes were scattered ever since the reign of *Hosea*. And great part of the rest were now dispersed through the Roman

empire. As was foretold, *Deut.* xxviii. 25, &c. xxx. 4. *Greeting*—That is, all blessings, temporal and eternal.

V. 2. *My brethren, count it all joy*—Which is the highest degree of patience, and contains all the rest: *when ye fall into divers temptations*—That is, trials.

V. 4. *Let patience have its perfect work*—Give it full scope, under whatever trials befall you: *that ye may be perfect and entire*—Adorned with every Christian grace: *and wanting nothing*—Which God requires in you.

V. 5. *If any want*—The connection between

who giveth to all men liberally and upbraideth not, and it shall be
 6 given him. But let him ask in faith, nothing doubting; for he that
 doubteth is like a wave of the sea, driven with the wind and tossed.
 7 For let not that man think that he shall receive any thing from the
 8 Lord. A double-minded man is unstable in all his ways. Let the
 9 brother of low degree rejoice in that he is exalted: But the rich, in that
 10 he is made low; because as the flower of the grass he shall pass away.
 11 For the sun arose with a scorching heat, and withered the grass, and the
 flower fell off, and the beauty of its form perished: so also shall the rich
 12 man fade away in his ways. Happy is the man that endureth tempta-
 tion: for when he hath been proved, he shall receive the crown of life,
 13 which the Lord hath promised to them that love him. Let no man

tween the first and following verses, both here and in the fourth chapter, will be easily discerned by him who reads them, while he is suffering wrongfully. He will then readily perceive, why the apostle mentions all those various affections of the mind. *Wisdom*—To understand, whence and why temptations come, and how they are to be improved. Patience is in every pious man already. Let him exercise this, and ask for wisdom. The sum of wisdom, both in the temptation of poverty and of riches, is described in the 9th and 10th verses: *who giveth to all*—That ask aright: *and upbraideth not*—Either with their past wickedness, or present unworthiness.

V. 6. *But let him ask in faith*—A firm confidence in God. St. James also both begins and ends with faith: (ch. v. 15.) The hindrances of which he removes in the middle part of his epistle. *He that doubteth is like a wave of the sea*—Yea, such are all who have not asked and obtained wisdom: *driven with the wind*—From without; and *tossed*—From within, by his own un-
 flableness.

V. 8. *A double-minded man*—Who has, as it were, two souls, whose heart is not simply given up to God; is *unstable*—Being with-

out the true wisdom, and perpetually disagrees both with himself and others, ch. iii. 16.

V. 9. *Let the brother*—St. James does not give this appellation to the rich: *of low degree*—Poor and tempted: *rejoice*—The most effectual remedy against double-mindedness: *in that he is exalted*—To be a child of God, and an heir of glory.

V. 10. *But the rich, in that he is made low*—Is humbled by a deep sense of his true condition: *because as the flower*—Beautiful, but transient: *he shall pass away*—Into eternity.

V. 11. *For the sun arose and withered the grass*—There is an unspeakable beauty and elegance, both in the comparison itself, and in the very manner of expressing it, intimating both the certainty and suddenness of the event. *So shall the rich fade away in his ways*—In the midst of his various pleasures and employments.

V. 12. *Happy is the man that endureth temptation*—Trials of various kinds: *he shall receive the crown*—That fadeth not away: *which the Lord hath promised to them that love him*—And his enduring proves his love. For it is love only that endureth all things.

V. 13. *But let no man who is tempted*—To
 fin,

who is tempted say, I am tempted of God : for God cannot be tempted
 14 with evil, neither tempteth he any man. But every man is tempted,
 15 when he is drawn away by his own desire, and enticed. Then desire
 having conceived, bringeth forth sin ; and sin, being perfected, bringeth
 forth death.

16 Do not err, my beloved brethren. Every good gift and every perfect
 17 gift is from above, descending from the Father of lights, with whom is
 18 no variableness, neither shadow of turning. Of his own will begat
 he us by the word of truth, that we might be a kind of first-fruits of his
 creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow

fin, say *I am tempted of God*—God thus tempteth no man.

V. 14. *Every man is tempted, when--*In the beginning of the temptation, *he is drawn away, drawn out of* God, his strong refuge, *by his own desire*—We are therefore to look for the cause of every sin, *in* (not out of) ourselves. Even the injections of the devil cannot hurt, before we make them *our own*. And every one has *desires* arising from his own constitution, tempers, habits and way of life : *and enticed*—In the progress of the temptation, catching at the bait : so the original word signifies.

V. 15. *Then desire having conceived*—By our own will joining therewith, *bringeth forth actual sin*—It doth not follow that the *desire* itself is not sin. He that begets a man is himself a man : *and sin being perfected*—Grown up to maturity, which it quickly does, *bringeth forth death*—Sin is born big with death.

V. 16. *Do not err*—It is a grievous error, to ascribe the evil and not the good, which we receive, to God.

V. 17. No evil but *every good gift*—Whatever tends to holiness, *and every perfect gift*—Whatever tends to glory, *descendeth from the Father of lights*—The appellation of *Father* is here used with peculiar propriety. It follows, *he begat us*. He is the Father

of all light, material or spiritual, in the kingdom of grace and of glory : *with whom is no variableness*—No change in his understanding, *or shadow of turning*—In his will. He infallibly discerns all good and evil, and invariably loves one and hates the other. There is in both the *Greek* words a metaphor taken from the stars, particularly proper where the *Father of lights* is mentioned. Both are applicable to any celestial body, which has a daily vicissitude of day and night, and sometimes longer days, sometimes longer nights. In God is nothing of this kind. He is mere light. If there is any such vicissitude, it is in ourselves, not in him.

V. 18. *Of his own will*—Most loving, most free, most pure, just opposite to our evil *desire*, (ver. 15.) *begat he us*—Who believe, *by the word of truth*—The true word, emphatically so termed : the gospel : *that we might be a kind of first fruits of his creatures*—Christians are the chief and most excellent of his visible creatures ; and sanctify the rest. Yet he says *a kind of*—For *Christ* alone is absolutely the *first-fruit*.

V. 19. *Let every man be swift to hear*—This is treated of from ver. 21. to the end of the next chapter : *slow to speak*—Which is treated of in the third chapter : *slow to wrath*—Neither murmuring at God, nor angry
 at

20 to speak, slow to wrath. For the wrath of man worketh not the right-
 21 teousness of God. Therefore laying aside all the filthiness and super-
 fluity of wickedness, receive with meekness the engrafted word, which
 22 is able to save your souls. But be ye doers of the word, and not hearers
 23 only, deceiving yourselves. For if any one be a hearer of the word, and
 not a doer, he is like a man beholding his natural face in a glass.
 24 For he beheld himself, and went away, and immediately forgot what
 25 manner of man he was. But he that looketh diligently into the perfect
 law, *the law* of liberty, and continueth *therein*, this man being not a
 forgetful hearer, but a doer of the work, this man shall be happy in his
 26 doing. If any one be ever so religious, and bridled not his tongue, but
 27 deceiveth his own heart, this man's religion is vain. Pure religion and
 undefiled before God, even the Father, is this, To visit the fatherless and
 widows in their affliction, *and* to keep himself unspotted from the world.

at his neighbour. This is treated of in the third, and throughout the fourth and fifth chapters.

V. 20. *The righteousness of God* here includes all duties prescribed by him and pleasing to him.

V. 21. *Therefore laying aside*—As a dirty garment *all the filthiness and superfluity of wickedness*—For, however specious or necessary it may appear to worldly wisdom, all wickedness is both vile, hateful, contemptible, and really *superfluous*. Every reasonable end may be effectually answered, without any kind or degree of it. Lay this, every known sin aside, or all your hearing is vain: *with meekness*—Constant evenness and serenity of mind, *receive*—Into your ears, your heart, your life: *the word*—Of the gospel; *ingrafted*—In believers, by regeneration, (ver. 18.) and by habit (*Heb. v. 14.*) *which is able to save your souls*—The hope of salvation nourishes meekness.

V. 23. *Beholding his face in the glass*—How exactly does the Scripture-glass shew a man the face of his soul!

V. 24. *He beheld himself and went away*—

To other business: *and forgot*—But such forgetting does not excuse.

V. 25. *But he that looketh diligently*—Not with a transient glance, but *bending down*, fixing his eyes, and searching all to the bottom, *into the perfect law*—Of love, as established by faith. St. James here guards us against misunderstanding what St. Paul says concerning the *yoke and bondage* of the law. He who keeps the law of love is free, (*John viii. 31, &c.*) He that does not, is not free, but a slave to sin, and a criminal before God, (ch. ii. 10.) *and continueth therein*—Not like him who *forgot* it and *went away*. *This man*—There is a peculiar force in the repetition of the word, *shall be happy*—Not barely in hearing, but *doing* the will of God.

V. 26. *If any one be ever so religious*—Exact in the outward offices of religion: *and bridled not his tongue*—From backbiting, tale-bearing, evil-speaking, he only *deceiveth his own heart*, if he fancies he has any true religion at all.

V. 27. The only true religion in the sight of God, *is this, to visit*—With counsel, comfort,

II. My brethren, hold not the faith of our Lord Jesus Christ, *the Lord* of
 2 glory, with respect of persons. For, if there come unto your assembly a
 man with gold rings, in fine apparel, and there come in also a poor man
 3 in dirty raiment, And ye look upon him that weareth the fine apparel,
 and say to him, Sit thou here in a good place, and say to the poor man,
 4 Stand thou there, or Sit thou here under my foot-stool, Ye distin-
 guish not in yourselves, but are become evil-reasoning judges. Hearken,
 5 my beloved brethren. Hath not God chosen the poor of this world,
 rich in faith, and heirs of the kingdom, which he hath promised to them
 6 that love him? But ye have disgraced the poor. Do not the rich
 7 oppress you and drag you to the judgment-seats? Do they not blas-
 8 pheme that worthy name by which ye are called? If ye fulfil the royal
 law (according to the Scripture) * Thou shalt love thy neighbour as
 9 thyself, ye do well. But if ye have respect of persons, ye commit sin,
 10 being convicted by the law † as transgressors. For whosoever shall keep

fort, and relief, *the fatherless and widows*—
 Those who need it most, *in their affliction*—
 In their most helpless and hopeless state:
and to keep himself unspotted from the world—
 From the maxims, tempers, and customs of
 it. But this cannot be done, till we have
 given our hearts to God, and love our
 neighbour as ourselves.

V. 1. *My brethren*—The equality of *Chris-
 tians* intimated by this name, is the ground
 of the admonition: *hold not the faith of our
 common Lord, the Lord of glory*—Of which
 glory all who believe in him partake: *with
 respect of persons*—That is, honour none,
 merely for being rich: despise none merely
 for being poor.

V. 2. *With gold rings*—Which were not
 then so common as now.

V. 3. *Ye look upon him*—With respect.

V. 4. *Ye distinguish not*—To which the
 most respect is due, to the poor or to the
 rich: *but are become evil-reasoning judges*—
 Ye reason ill, and so judge wrong. For
 fine apparel is no proof of worth in him that
 wears it.

V. 5. *Hearken*—As if he had said, stay,
 consider, ye that judge thus. Does not
 the presumption lie rather in favour of the
 poor man? *Hath not God chosen the poor*—
 That is, are not they, whom God hath
 chosen, generally speaking, poor *in this
 world*; who yet are *rich in faith, and heirs
 of the kingdom*—Consequently the most
 honourable of men? And those, whom God
 so highly honours, ought not ye to honour
 likewise?

V. 6. *Do not the rich often oppress you*—
 By open violence; often *drag you*—Under
 colour of law?

V. 7. *Do not they blaspheme that worthy name*
 —Of God and of *Christ*. The apostle speaks
 chiefly of rich Heathens. But are *Chris-
 tians*, so called, a whit behind them?

V. 8. *If ye fulfil the royal law*—The
 supreme law of the great king, which is love;
 and that to every man, poor as well as rich,
ye do well.

V. 9. *Being convicted*—By that very law.

V. 10. *Whosoever keepeth the whole law,*
except in one point, he is guilty of all—

Is

* Lev. xix. 18. † Exod. xxiii. 3.

11 the whole law, but offend in one point, is become guilty of all ; For he that said, Do not commit adultery, said also, do not commit murder. If then thou commit no adultery, yet if thou commit murder, thou art
 12 become a transgressor of the law. So speak ye, and so act, as they that
 13 shall be judged by the law of liberty. For judgment without mercy *shall be* to him that hath shewed no mercy : but mercy glorieth over judgment.

14 What doth it profit, my brethren, though a man say he hath faith,
 15 and have not works ? Can *that* faith save him ? If a brother or a sister
 16 be naked, and want daily food, And one of you say to them, Depart in peace ; be ye warmed and filled, but give them not the things needful
 17 for the body, what doth it profit ? So likewise faith, if it hath not works,

Is as liable to condemnation, as if he had offended in every point.

V. 11. *For it is the same authority which establishes every commandment.*

V. 12. *So speak and act*—In all things, as they that *shall be judged*—Without respect of persons, *by the law of liberty*—The gospel : the law of universal love, which alone is perfect freedom. For their transgressions of this, both in word and deed, the wicked shall be condemned. And *according to their works*—done in obedience to this, the righteous shall be rewarded.

V. 13. *Judgment without mercy shall be to him*—In that day, *who hath shewed no mercy*—To his poor brethren. But the *mercy* of God to believers, answering to that which they have shewn, will then *glory over judgment*.

V. 14. From ch. i. ver. 22. the apostle has been enforcing Christian practice. He now applies to those, who neglect this, under the pretence of faith. St. Paul had taught, that *a man is justified by faith without the works of the law*. This some began already to wrest, to their own destruction. Wherefore St. James purposely repeating (ver. 21, 23, 25.) the same phrases, testimonies and examples which St. Paul had used, (Rom. iv. 3. Heb. xi. 17, 31.) refutes,

not the doctrine of St. Paul, but the error of those who abused it. There is therefore no contradiction between the apostles : they both delivered the truth of God ; but in a different manner, as having to do with different kinds of men. On another occasion St. James himself pleaded the cause of faith (Acts xv. 13—21.) And St. Paul himself strenuously pleads for works, particularly in his latter epistles. This verse is a summary of what follows. *What profiteth it*, is enlarged on, ver. 15—17 ; *though a man say*, ver. 18, 19. *can that faith save him ?* ver. 20. It is not, *though he have faith ; but, though he say he hath faith*. Here therefore true, living faith is meant. But in other parts of the argument the apostle speaks of a dead, imaginary faith. He does not therefore teach, that true faith *can*, but that it *cannot* subsist without works. Nor does he oppose faith to works, but that empty name of faith, to real faith working by love. *Can that faith which is without works save him ?* No more than it can profit his neighbour.

V. 17. *So likewise that faith, which hath not works, is a mere dead, empty notion* : of no more profit to him that hath it, than the bidding the naked be clothed is to him.

V. 18. *But*

18 is dead in itself. But one will say, Thou hast faith, and I have works.

Shew me thy faith without thy works, and I will shew thee my faith by
19 my works. Thou believest there is one God: thou dost well: the devils
20 also believe and tremble. But art thou willing to know O empty man,
21 that the faith *which is* without works is dead? Was not Abraham our
father justified by works, when he had offered up Isaac his son upon the
22 altar? Thou seest that faith wrought together with his works, and by
23 works was faith made perfect. And the Scripture was fulfilled which
faith, * Abraham believed God, and it was imputed to him for righteous-

V. 18. *But one*—Who judges better, will say—To such a vain talker, *shew me*, if thou canst, *thy faith without works*.

V. 19. *Thou believest there is one God*—I allow this. But this proves only, that thou hast the same faith with the devils. Nay, they not only believe, but *tremble*—At the dreadful expectation of eternal torments. So far is that faith from either justifying or saving them that have it.

V. 20. *But art thou willing to know*—Indeed thou art not: thou wouldst fain be ignorant of it: *O empty man*—Empty of all goodness, *that the faith which is without works is dead?* And so is not properly faith, as a dead carcase is not a man.

V. 21. *Was not Abraham justified by works?* St. Paul says, he was *justified by faith*. Rom. iv. 2, &c. Yet St. James does not contradict him. For he does not speak of the same justification. St. Paul speaks of that which Abraham received many years before Isaac was born, Gen. xv. 6. St. James of that which he did not receive, till he had offered up Isaac on the altar. He was justified therefore in St. Paul's sense, that is, accounted righteous, by *faith* antecedent to his *works*. He was justified in St. James's sense, that is, made righteous, by *works* consequent to his *faith*. So that St. James's justification by *works*, is the fruit of St. Paul's justification by *faith*.

V. 22. *Thou seest that faith*—For by faith

Abraham offered him, (Heb. xi. 17.) wrought together with his works—Therefore faith has one energy and operation, works another. And the energy and operation of faith are before works, and together with them. Works do not give life to faith, but faith begets works, and then is perfected by them. *And by works was faith made perfect*—Here St. James fixes the sense wherein he uses the word *justified*: so that no shadow of contradiction remains, between his assertion and St. Paul's. Abraham returned from that sacrifice perfected in faith, and far higher in the favour of God. Faith hath not its being from works; for it is before them; but its perfection. That vigour of faith which begets works, is then excited and increased thereby; as the natural heat of the body begets motion, whereby itself is then excited and increased. (See 1 John iii. 22.)

V. 23. *And the Scripture*—Which was afterwards written, *was hereby eminently fulfilled, Abraham believed God, and it was imputed to him for righteousness*—This was twice fulfilled, when Abraham first believed, and when he offered up Isaac. St. Paul speaks of the former fulfilling, St. James of the latter. *And he was called the friend of God*—Both by his posterity, 2 Chron. xx. 7. and by God himself, Isaiah xli. 8. So pleasing to God were the works he wrought in faith.

V. 24. Ye

* Gen. xv. 6. 2 Chron. xx. 7.

24 nefs: and he was called the friend of God. Ye see then, that a man
 25 is justified by works, and not by faith only. In like manner was not
 Rahab the harlot also justified by works, having received the messengers,
 26 and sent them out another way? Therefore as the body without the
 spirit is dead, so the faith *which is* without works is dead also.

III. My brethren, be not many teachers, knowing that we shall receive
 2 greater condemnation. For in many things we all offend. If any one
 offend not in word, the same *is* a perfect man, able also to bridle the
 3 whole body. Behold we put bridles into the mouths of horses, that
 4 they may obey us, and we turn about their whole body. Behold also the
 ships, though they are so large, and driven by fierce winds, yet are turned
 5 about by a very small helm, whithersoever the steersman listeth. So the
 tongue also is a little member, yet boasteth great things. Behold how
 6 much matter a little fire kindleth. (And the tongue *is* a fire, a world of
 iniquity :) so is the tongue among the members, which defileth the whole
 body, and setteth on fire the course of nature, and is set on fire of hell.

V. 24. *Ye see then that a man is justified by works, and not by faith only*—St. Paul, on the other hand, declares, *a man is justified by faith, and not by works.* (Rom. iii. 28.) And yet there is no contradiction between the apostles: because, 1. They do not speak of the same faith; St. Paul speaking of *living* faith, St. James, here of *dead* faith. 2. They do not speak of the same works: St. Paul speaking of works antecedent to faith, St. James, of works subsequent to it.

V. 25. After *Abraham*, the father of the Jews, the apostle cites *Rahab*, a woman, and a sinner of the Gentiles; to shew that, in every nation and sex, true faith produces works, and is perfected by them; that is, by the grace of God working in the believer, while he is shewing his faith by his works.

V. 1. *Be not many teachers*—Let no more of you take this upon you, than God thrusts out: seeing it is so hard not to offend in speaking much: *knowing that we*

—That all who thrust themselves into the office: *shall receive greater condemnation*—For more offences. St. James here, as in several of the following verses, by a common figure of speech, includes himself, *We shall receive—we offend—we put bits—we curse*—None of which (as common sense shews) are to be interpreted either of him, or of the other apostles.

V. 2. *The same is able to bridle the whole body*—That is, the whole man. And doubtless some are able to do this, and so are in this sense *perfect*.

V. 3. *We*—That is, *men*.

V. 5. *Boasteth great things*—Hath great influence.

V. 6. *A world of iniquity*—Containing an immense quantity of all manner of wickedness: *it defileth*—As fire by its smoke: *the whole body*—The whole man: *and setteth on fire the course of nature*—All the passions, every wheel of his soul.

V. 7. *Every*

7 Every kind both of wild beasts and of birds, both of reptiles and things
8 in the sea, is tamed, and hath been tamed by mankind. But the tongue
9 can no man tame: *it is* an unruly evil, full of deadly poison. Therewith
blefs we God even the Father, and therewith curse we men, made after
10 the likeness of God. Out of the same mouth proceedeth blessing and
cursing. My brethren, these things ought not so to be. Doth a fountain
11 send out of the same opening sweet *water* and bitter? Can a fig-tree, my
12 brethren, bear olives, or a vine, figs? Neither *can* a fountain yield salt
water and fresh.

13 Who *is* a wise and knowing man among you? Let him shew by a good
14 conversation his works with meekness of wisdom. But if ye have bitter
zeal and strife in your hearts, do not glory and lie against the truth.
15 This is not the wisdom which descendeth from above, but *is* earthly,
16 animal, devilish; For where bitter zeal and strife *is*, there is unquietness
17 and every evil work. But the wisdom that is from above is first pure,
then peaceable, gentle, easy to be intreated, full of mercy and good fruits,
18 without partiality, and without dissimulation. And the fruit of righteousness
is sown in peace for them that make peace.

V. 7. *Every kind*—The expression perhaps is not to be taken strictly. *Reptiles*—That is, creeping things.

V. 8. *But no man can tame the tongue*—Of another; no, nor his own, without peculiar help from God.

V. 9. *Men made after the likeness of God*—Indeed we have now lost this likeness. Yet there remains from thence an indellible nobleness, which we ought to reverence both in ourselves and others.

V. 13. *Let him shew his wisdom*, as well as his faith, *by his works*; not by words only.

V. 14. *If ye have bitter zeal*—True Christian zeal is only the flame of love, even *in your hearts*—Though it went no farther: *do not lie against the truth*—As if such zeal could consist with heavenly wisdom.

V. 15. *This wisdom which is consistent with such zeal: is earthly*—Not heavenly, not from the father of lights; *animal*—Not spiritual; not from the spirit of God;

devilish—Not the gift of *Christ*, but such as Satan breathes into the soul.

V. 17. *But the wisdom from above is first pure*—From all that is earthly, natural, devilish; *then peaceable*—True peace attending purity, it is quiet, inoffensive; *gentle*—Soft, mild, yielding, not rigid: *easy to be intreated*—To be persuaded, or convinced, not stubborn, sour, or morose: *full of good fruits*—Both in the heart, and in the life, two of which are immediately specified: *without partiality*—Loving all, without respect of persons; embracing all good things, rejecting all evil: *and without dissimulation*—Frank, open.

V. 18. *And the principle productive of this righteousness, is sown*, like good seed, in the peace of a believer's mind, and brings forth a plentiful harvest of happiness, (which is the proper *fruit of righteousness*) *for them that make peace*—That labour to promote this pure and holy peace among all men.

V. 1. *From*

IV. From whence *come* wars and fightings among you? *Is it* not hence,
 2 from your pleasures that war in your members? Ye desire and have not,
 ye kill and envy, and cannot obtain: ye fight and war: yet ye have not,
 3 because ye ask not. Ye ask and receive not, because ye ask amiss, that
 4 ye may expend it on your pleasures. Ye adulterers and adulteresses,
 know ye not, that the friendship of the world is enmity against God?
 Whosoever therefore desireth to be a friend of the world, is an enemy of
 5 God. Do ye think, that the Scripture saith in vain, The Spirit that
 6 dwelleth in us lusteth against envy? But he giveth greater grace: there-
 fore it saith, * God resisteth the proud, but giveth grace to the humble.
 7 Submit yourselves, therefore to God: resist the devil, and he will flee
 8 from you. Draw nigh to God, and he will draw nigh unto you: cleanse

V. 1. *From whence come wars and fightings*
 --Quarrels and jars among you, quite opposite
 to this peace? *Is it not from your pleasures*
 --Your desires of earthly pleasures, which
 war--Against your souls, in your members?
 --Here is the first seat of the war. Hence
 proceeds the war of man with man, king
 with king, nation with nation.

V. 2. *Ye kill*—In your heart, for he that
 hateth his brother is a murderer. *Ye fight and*
 war—That is, furiously strive and contend.
Ye ask not—And no marvel. For a man
 full of evil desire, of envy or hatred, cannot
 pray.

V. 3. *But if ye do ask, ye receive not, be-
 cause ye ask amiss*—That is, from a wrong
 motive.

V. 4. *Ye adulterers and adulteresses*—Who
 have broken your faith with God, your
 rightful spouse: *know ye not that the friend-
 ship or love of the world*—The desire of the
 flesh, the desire of the eye, and the pride
 of life, or courting the favour of worldly
 men, is *enmity against God?*—*Whosoever*
desireth to be a friend of the world—Whosoever
 seeks either the happiness or favour of it,
 does thereby constitute himself an enemy of

God—And can he expect to obtain any
 thing of him?

V. 5. *Do ye think that the Scripture saith*
in vain—Without good ground. St. James
 seems to refer to many, not any one par-
 ticular Scripture. *The spirit of love that*
dwelleth in all believers lusteth against envy,
 (Gal. v. 17.) is directly opposite to all those
 unloving tempers, which necessarily flow
 from the friendship of the world.

V. 6. *But he giveth greater grace*—To all
 who shun those tempers; *therefore it*—The
 Scripture: *saith, God resisteth the proud*—
 And pride is the great root of all unkind
 affections.

V. 7. *Therefore by humbly submitting*
yourselves to God, resist the devil—The father
 of pride and envy.

V. 8. *Then draw nigh to God in prayer,*
and he will draw nigh unto you, will hear
 you; which that nothing may hinder,
cleanse your hands—Cease from doing evil,
and purify your hearts—From all spiritual
 adultery. Be no more *double-minded*, vainly
 endeavouring to serve both God and
 mammon.

6 C

V. 9. *Be*

* Prov. iii. 34.

9 *your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned into*
 10 *mourning, and your joy into heaviness. Humble yourselves before the Lord, and he will lift you up.*

11 *Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law. But if thou judgest the law, thou art not a doer of the law,*
 12 *but a judge. There is one law-giver that is able to save and to destroy: Who art thou that judgest another?*

13 *Come now, ye that say, To-day or to-morrow we will go to such a city,*
 14 *and continue there a year, and traffick, and get gain: Who know not what shall be on the morrow; for what is your life? It is a vapour that*
 15 *appeareth for a little time, and then vanisheth away: Instead of your*
 16 *saying, If the Lord will, we shall both live, and do this or that. But now*
 17 *ye glory in your boastings: all such glorying is evil. Therefore to him that knoweth to do good, and doth it not, to him it is sin.*

V. *Come now, ye rich, weep and howl for your miseries that are coming*
 2 *upon you. Your riches are corrupted, and your garments are become*

V. 9. *Be afflicted*—For your past unfaithfulness to God.

V. 11. *Speak not evil one of another*—This is a great hindrance of peace. O who is sufficiently aware of it? *He that speaketh evil of another*, does in effect, *speak evil of the law*, which so strongly prohibits it. *Thou art not a doer of the law, but a judge*—Of it, thou settest thyself above, and as it were condemnest it.

V. 12. *There is one law-giver that is able*—To execute the sentence he denounces. *But who art thou?*—A poor, weak, dying worm.

V. 13. *Come now, ye that say*—As peremptorily, as if your life were in your own hands.

V. 15. *Instead of your saying*—That is, whereas ye ought to say.

V. 17. *Therefore to him that knoweth to do good and doth it not*—That knows what is right, and does not practise it; to him it is

sin—His knowledge does not prevent, but increase his condemnation.

V. 1. *Come now, ye rich*—The apostle does not speak this so much for the sake of the rich themselves, as of the poor children of God, who were then groaning under their cruel oppression. *Weep and howl for your miseries which are coming upon you*—Quickly and unexpectedly. This was written not long before the siege of *Jerusalem*: during which, as well as after it, huge calamities came on the Jewish nation, not only in *Judea*, but through distant countries. And as these were an awful prelude of that wrath, which was to fall upon them in the world to come, so this may likewise refer to the final vengeance, which will then be executed on the impenitent.

V. 2. The *riches* of the ancients consisted much in large stores of corn, and of costly apparel.

V. 3. *The*

3 moth-eaten. Your gold and silver is cankered, and the canker of them will be a testimony against you, and will eat your flesh as fire: ye have
 4 laid up treasure in the last days. Behold the hire of your labourers who have reaped your fields, which is kept back by you, crieth: and the cries of them who have gathered in your harvest are entered into the
 5 ears of the Lord of sabaoth. Ye have lived delicately and luxuriously
 6 on earth: ye have cherished your hearts, as in a day of sacrifice. Ye
 7 have condemned, ye have killed the just: he doth not resist you. Be patient, therefore, brethren, till the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath patience
 8 for it, till he receives the former and latter rain. Be ye also patient,
 9 stablish your hearts: for the coming of the Lord is nigh. Murmur not one against another, brethren, lest ye be condemned; behold the judge
 10 standeth before the door. Take, my brethren, the prophets, who spoke in the name of the Lord, for an example, of suffering affliction, and
 11 patience. Behold, we count them happy that endured. Ye have heard

V. 3. *The canker of them*—Your perishing stores and moth-eaten garments, will be a testimony against you—Of your having buried those talents in the earth, instead of improving them according to your Lord's will: and will eat your flesh as fire—Will occasion you as great torment, as if fire were consuming your flesh. *Ye have laid up treasure in the last days*—When it is too late; when you have no time to enjoy them.

V. 4. *The hire of your labourers crieth*—Those sins chiefly cry to God, concerning which human laws are silent. Such are luxury, unchastity, and various kinds of injustice. The labourers themselves also cry to God, who is just coming to avenge their cause: *Of sabaoth*—Of hosts or armies.

V. 5. *Ye have cherished your hearts*—Have indulged yourselves to the uttermost, as in a day of sacrifice—Which were solemn feasts days among the Jews.

V. 6. *Ye have killed the just*—Many just men, in particular that just one, (Acts iii. 14.) They afterwards killed James, surnamed the Just, the writer of this epistle. *He doth not*

resist you—And therefore ye are secure. But the Lord cometh quickly, ver. 8.

V. 7. *The husbandman waiteth for the precious fruit*—Which will recompence his labour and patience: till he receives the former rain—Immediately after sowing, and the latter—Before the harvest.

V. 8. *Stablish your hearts*—In faith and patience; for the coming of the Lord—To destroy Jerusalem, is nigh—And so is his last coming to the eye of a believer.

V. 9. *Murmur not one against another*—Have patience also with each other. *The judge standeth before the door*—Hearing every word, marking every thought.

V. 10. *Take the prophets for an example*—Once persecuted like you, even for speaking in the name of the Lord—The very men that gloried in having prophets, yet could not bear their message. Nor did either their holiness, or their high commission screen them from suffering.

V. 11. *We count them happy that endured*—That suffered patiently. The more they once suffered, the greater is their present happiness.

of the patience of Job, and have seen the end of the Lord; for the Lord
 12 is full of compassion and of tender mercy. But above all things, my
 brethren, swear not, neither by heaven, nor by earth, nor by any other
 oath; but let your yea be yea, and your nay nay, lest ye fall under
 condemnation.

13 Is any among you afflicted? let him pray. Is any chearful? let him
 14 sing psalms. Is any among you sick? let him call for the elders of the
 church, and let them pray over him, having anointed him with oil in the
 15 name of the Lord; And the prayer of faith shall save the sick, and the
 Lord shall raise him up, and if he have committed sins, they shall be
 16 forgiven him. Confess your faults one to another, brethren, and pray
 one for another, that ye may be healed: the fervent prayer of a righteous
 17 man availeth much. Elijah was a man of like passions with us; and he
 prayed earnestly that it might not rain: and it rained not on the land for

pinels. *Ye have seen the end of the Lord—*
 The end which the Lord gave him.

V. 12. *Swear not*—However provoked. The Jews were notoriously guilty of common swearing, though not so much by God himself as by some of his creatures. The apostle here particularly forbids these oaths, as well as all swearing in common conversation. It is very observable how solemnly the apostle introduces this command: *above all things, swear not.* As if he had said, whatever you forget, do not forget this. This abundantly demonstrates the horrible iniquity of the crime. But he does not forbid the taking a solemn oath, before a magistrate. *Let your yea be yea, and your nay nay*—Use no higher asseverations in common discourse. And let your word stand firm. Whatever ye say, take care to make it good.

V. 14. *Having anointed him with oil*—This single, conspicuous gift, which Christ committed to his apostles, (*Mark vi. 13.*) remained in the church long after the other miraculous gifts were withdrawn. Indeed it seems to have been designed to remain

always, and St. James directs the elders, who were the most, if not the only gifted men, to administer it. This was the whole process of physic in the Christian church, till it was lost through unbelief. That novel invention among the Romanists, extreme unction, practised not for cure, but where life is despaired of, bears no manner of resemblance to this.

V. 15. *And the prayer offered in faith shall save the sick*—From his sickness, and if any sin be the occasion of his sickness, it shall be forgiven him.

V. 16. *Confess your faults*—Whether ye are sick or in health, *to one another*—He does not say to the elders: (This may, or may not be done; for it is no where commanded.) We may confess them to any who can pray in faith. He will then know how to pray for us, and be more stirred up so to do, *and pray one for another that ye may be healed*—Of all your spiritual diseases.

V. 17. *Elijah was a man of like passions*—Naturally as weak and sinful as we are: *and he prayed*—When idolatry covered the land.

V. 18. *He*

18 three years and six months. And he prayed again, and the heaven gave rain, and the land brought forth her fruit.

19 Brethren, if any one among you err from the truth, and one convert
20 him, Let him know, that he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins.

V. 18. *He prayed again*—When idolatry was abolished.

If any one err from the truth—Practically, by sin.

V. 19. As if he had said, I have now warned you of those sins, to which ye are most liable. And in all these respects watch not only over yourselves, but every one over his brother also. Labour in particular to recover those that are fallen.

V. 20. *He shall save a soul*—Of how much more value than the body? ver. 14. *and hide a multitude of sins*—Which shall no more, how many soever they are, be remembered to his condemnation.

N O T E S

O N

The First Epistle General of St. PETER.

THERE is a wonderful weightiness, and yet liveness, and sweetness in the epistles of St. Peter. His design in both is, to stir up the minds of those to whom he writes, by way of remembrance, (2 Pet. iii. 1. and to guard them, not only against error, but also, against doubting, ch. v. 12.) This he does by reminding them of that glorious grace, which God had vouchsafed them through the gospel, by which believers are inflamed to bring forth the fruits of faith, hope, love, and patience.

The parts of this epistle are three :

- | | | | |
|--|------------|--|-------|
| I. The inscription, | C. i. 1, 2 | 1. God hath regenerated us to a living hope, to an eternal inheritance, | 3—12 |
| II. The stirring up of them to whom he writes : | | Therefore hope to the end ; | 13 |
| 1. As born of God. Here he recites and interweaves alternately, both the benefits of God toward believers, and the duties of believers toward God. | | 2. As obedient children bring forth the fruit of faith to your heavenly father : | 14—21 |
| | | 3. Being purified by the spirit, love with a pure heart, 22—C. ii. 10 | 2. As |

2. As strangers in the world, *ab-*
stain from fleshly desires: 11
 And shew your faith by
 1. A good *conversation*, 12
 a. In particular
 Subjects, 13—17
 Servants, after the ex-
 ample of *Christ*, 18—25
 Wives, C. iii. 1—6
 Husbands: 7
 b. In general, all: 8—15
 2. A good *profession*,
a. By readiness to give an an-
 swer to every one, 15—22
b. By shunning evil company
 C. iv. 1—6
 (This part is enforced by
- what *Christ* both did and
 suffered, from his passion
 to his coming to judgment)
c. By the exercise of Christian
 virtues, and by a due use of
 miraculous gifts, 7—11
 3. As fellow-heirs of glory *sustain*
 adversity: let each do this,
 1. In general, as a Christian, 12—19
 2. In his own particular state,
 C. v. 1—11
 (The title *beloved* divides
 the second part from the
 first, C. ii. 11. and the third
 from the second, C. iv. 12.)
 III. The conclusion: 12—14

I. St. P E T E R.

I. **P**ETER an apostle of Jesus Christ to the sojourners scattered through
 2 Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect (according to
 the foreknowledge of God the Father) through sanctification of the spirit
 unto obedience, and sprinkling of the blood of Jesus Christ. Grace and
 peace be multiplied unto you.

V. 1. *To the sojourners*—Upon earth, the
Christians, chiefly those of *Jewish* extraction,
scattered—Long ago driven out of their
 own land (those scattered by the persecu-
 tion mentioned *Acts* viii. 1. were scattered
 only thro' *Judea* and *Samaria*, though after-
 wards some of them travelled to *Phenice*,
Cyprus, and *Antioch*) through *Pontus*, *Galatia*,
Cappadocia, *Asia* and *Bithynia*—He names
 these five provinces in the order wherein
 they occurred to him, writing from the
east. All these countries lie in the lesser
Asia. The *Asia* here distinguished from the
 other provinces, is that which was usually
 called *The Proconsular Asia*, being a *Roman*
 province.

V. 2. *According to the foreknowledge of*
God—Speaking after the manner of men,
 Strictly speaking there is no *foreknowledge*,

no more than *after-knowledge* with God:
 but all things are *known* to him as *present*,
 from eternity to eternity. This is there-
 fore no other than an instance of the
 divine condescension to our low capacities.
Elect—By the free love and almighty power
 of God taken out of, separated from the
 world. *Election*, in the Scripture sense, is
 God's doing any thing that our merit or
 power have no part in. The true predef-
 ination, or fore-appointment of God is,
 1. He that believeth shall be saved, from
 the guilt and power of sin. 2. He that en-
 dureth to the end, shall be saved eternally.
 3. They who receive the precious gift of
 faith, thereby become the sons of God:
 and being sons, they shall receive the spirit
 of holiness, to walk as *Christ* also walked.
 Throughout every part of this appoint-
 ment

3 Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath regenerated us to a living hope, by the
4 resurrection of Jesus Christ from the dead, To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you,

ment of God, *promise* and *duty* go hand in hand. All is free gift; and yet such is the gift, that the final issue depends on our future obedience to the heavenly call. But other predestination than this, either to life or death eternal, the Scripture knows not of. Moreover, it is, 1. Cruel respect of persons: an unjust regard of one, and an unjust disregard of another. It is a mere *creature partiality*, and not *infinite justice*: 2. It is not *plain* Scripture doctrine (if true:) but rather, inconsistent with the express written word, that speaks of God's universal offers of grace: his invitations, promises, threatnings, being all *general*. 3. We are bid to chuse life and reprehended for not doing it. 4. It is inconsistent with a state of probation in those that *must* be saved or *must* be lost. 5. It is of fatal consequence; all men being ready, on very slight grounds, to fancy *themselves* of the elect number. But the doctrine of predestination is entirely changed from what it formerly was. Now it implies neither faith, peace, nor purity. It is something that will do *without* them all. Faith is no longer, according to the modern predestinarian scheme, a divine *evidence of things not seen*, wrought in the soul by the immediate power of the Holy Ghost: not an *evidence* at all; but a *mere notion*. Neither is faith made any longer a means of holiness; but something that will do without it. *Christ* is no more a Saviour *from sin*; but a defence, a countenancer of it. He is no more a fountain of spiritual life in the soul of believers, but leaves his elect inwardly *dry*, and outwardly *unfruitful*; and is made little more than a refuge from the image of the heavenly: even from *sighteousness*,

peace, and joy in the Holy Ghost: *through sanctification of the spirit*—Through the renewing and purifying influences of his spirit on their souls: *unto obedience*—To engage and enable them to yield themselves up to all holy obedience, the foundation of all which is, the *sprinkling of the blood of Jesus Christ*—The atoning blood of *Christ*, which was typified by the sprinkling of the blood of sacrifices under the law; in allusion to which it is called *the blood of sprinkling*.

V. 3. *Blessed be the God and Father of our Lord Jesus Christ*—His Father, with respect to his divine nature, his God, with respect to his human; *who hath regenerated us to a living hope*—An hope which implies true spiritual life, which revives the heart, and makes the soul lively and vigorous; *by the resurrection of Christ*—Which is not only a pledge of ours, but a part of the purchase-price. It has also a close connexion with our rising from spiritual death, that as he liveth, so shall we live with him. He was acknowledged to be the *Christ*, but usually called *Jesus* till his resurrection: then he was also called *Christ*.

V. 4. *To an inheritance*—For if we are sons, then heirs; *incorruptible*—Not like earthly treasures, *undefiled*—Pure and holy, incapable of being itself defiled, or of being enjoyed by any polluted soul; *and that fadeth not away*—That never decays in its value, sweetness, or beauty, like all the enjoyments of this world, like the garlands of leaves or flowers, with which the antient conquerors were wont to be crowned; *reserved in heaven for you*—Who, by *patient continuance in well-doing, seek for glory, and honour, and immortality*.

V. 5. *Who*

5 Who are kept by the power of God through faith unto salvation, ready
 6 to be revealed in the last time. Wherein ye greatly rejoice, though now
 for a little while, (if need be) ye are in heaviness through manifold
 7 temptations: That the trial of your faith, *which is* much more precious
 than gold, (that perisheth, though it be tried with fire) may be found
 unto praise, and honour, and glory, at the revelation of Jesus Christ,
 8 Whom having not seen, ye love: in whom though ye see *him* not, yet
 believing, ye now rejoice with joy unspeakable and full of glory.
 9, 10 Receiving the end of your faith, the salvation of your souls. Of
 which salvation the prophets, who prophesied of the grace of God toward
 11 you, enquired and searched diligently, Searching what, and what manner
 of time the Spirit of Christ which was in them signified, when he testified
 before hand the sufferings of Christ and the glories that were to follow.
 12 To whom it was revealed, that not for themselves, but for us they

V. 5. *Who are kept*—The inheritance is reserved; the heirs are kept for it, by the power of God—Which worketh all in all, which guards us against all our enemies; through faith—Through which alone salvation is both received and retained; ready to be revealed—That Revelation is made in the last day. It was more and more ready to be revealed, ever since Christ came.

V. 6. *Wherein*—That is, in being so kept, ye even now greatly rejoice, though now for a little while—Such is our whole life, compared to eternity: if need be—(For it is not always needful) If God sees it to be the best means for your spiritual profit: ye are in heaviness—Or sorrow; but not in darkness: for they still retained both faith, (ver. 5.) hope and love: yea, at this very time were rejoicing with joy unspeakable, (ver. 8.)

V. 7. *That the trial of your faith*—That is, your faith which is tried, *which is much more precious than gold* (for gold, though it bear the fire, yet will perish with the world) may be found—Though it doth not yet appear; unto praise—From God himself; and honour—From men and angels: and glory—Assigned by the great judge.

V. 8. *Having not seen*—In the flesh.

V. 9. *Receiving*—Now already, salvation—From all sin into all holiness, which is the qualification for, the forerunner and pledge of eternal salvation.

V. 10. *Of which salvation*—So far beyond all that was experienced under the Jewish dispensation, the very prophets who prophesied long ago of the grace of God toward you—Of his abundant, overflowing grace to be bestowed on believers under the Christian dispensation, enquired—Were earnestly inquisitive, and searched diligently, (like miners searching after precious ore) after the meaning of the prophecies which they delivered.

V. 11. *Searching what time*—What particular period; and what manner of time—By what marks to be distinguished; the glories that were to follow—His sufferings: namely, the glory of his resurrection, ascension, exaltation, and the effusion of his spirit; the glory of the last judgment, and of his eternal kingdom: and also the glories of his grace, in the hearts and lives of Christians.

V. 12. *To whom*—So searching, it was revealed, that not for themselves, but for us they ministered

ministered the things which have been now declared to you by them that have preached the gospel to you, with the Holy Ghost sent down from
 13 heaven: which things angels desire to look into. Wherefore gird up the
 14 loins of your mind, be watchful and hope perfectly for the grace that
 15 shall be brought to you at the revelation of Jesus Christ. As obedient
 16 children, conform not yourselves to your former desires, in your ignorance; But as he who hath called you is holy, so be ye yourselves also
 17 holy in all manner of conversation: For it is written, * Be ye holy; for
 18 I am holy. And if ye call on the Father, who without respect of persons
 19 judgeth according to every man's work, pass the time of your sojourning
 20 in fear: Seeing ye know ye were not redeemed with corruptible things,
 21 as silver and gold, from your vain conversation delivered by tradition
 22 from your fathers, But with the precious blood of Christ, as of a lamb
 without blemish and without spot, Who verily was foreknown before the
 foundation of the world, but was manifested in the last times for you,
 Who through him believe in God, that raised him from the dead, and
 gave him glory, that your faith and hope might be in God.

ministered—They did not so much by those predictions serve themselves, or that generation, as they did us, who now enjoy what they saw afar off: *with the Holy Ghost sent down from heaven*—Confirmed by the inward, powerful testimony of the Holy Ghost, as well as the mighty effusion of his miraculous gifts; *which things angels desire to look into*—A beautiful gradation: prophets, righteous men, kings, desired to see and hear what Christ did and taught. What the Holy Ghost taught concerning Christ, the very angels long to know.

V. 13. *Wherefore*—Having such encouragement, *gird up the loins of your mind*—As persons in the eastern countries were wont in travelling or running, to gird up their long garments, so gather ye up all your thoughts and affections, and keep your mind always disincumbered and prepared to run the race which is set before you: *Be watchful*—As servants that wait for their

Lord: *and hope to the end*—Maintain a full expectation of all the grace—The blessings flowing from the free favour of God, *which shall be brought to you at the final revelation of Jesus Christ*: and which are now brought to you, *by the revelation of Christ* in you.

V. 14. *Your desires*—Which ye had while ye were ignorant of God.

V. 17. *Who judgeth according to every man's work*—According to the tenor of his life and conversation: *to pass the time of your sojourning*—Your short abode on earth, in—*humble, loving fear*—The proper companion and guard of hope.

V. 18. *Your vain conversation*—Your foolish, sinful way of life.

V. 19. *Without blemish*—In himself, *without spot*—From the world.

V. 21. *Who through him believe*—For all faith and hope proceed from the power of his resurrection; *in God*—that raised Jesus, *and gave him glory*—At his ascension: with-

6 D

out

* Lev. xi. 44.

22 -Having purified your souls by obeying the truth through the Spirit
 unto unfeigned love of the brethren, love one another with a pure heart
 23 fervently : Being born again, not by corruptible seed, but incorruptible,
 24 through the word of God which liveth and abideth for ever. For † all
 flesh is grass, and all the glory of it as the flower of grass : The grass is
 25 withered, and the flower is fallen off ; But the word of the Lord en-
 dureth for ever. And this is the word which is preached to you in the
 gospel.

II. Wherefore laying aside all wickedness, and all guile, and dissimulation,
 2 and envies, and all evil-speakings, As new-born babes, desire the sincere
 3 milk of the word, that ye may grow thereby : Since ye have tasted that
 4 the Lord is gracious : To whom coming, *as unto* a living stone, re-

out *Christ* we should only dread God : whereas through him we believe, hope and love.

V. 22. *Having purified your souls by obeying the truth through the spirit*—Who bestows upon you freely, both obedience and purity of heart and *unfeigned love of the brethren* : go on to still higher degrees of love ; love one another *fervently*—With the most strong and tender affection, and yet *with a pure heart*—Pure from any spot of unholy desire or inordinate passion.

V. 23. *Which liveth*—Is full of divine virtue, and *abideth the same for ever*.

V. 24. *All flesh*—Every human creature is transient and withering as *grass* : and *all the glory of it*—His wisdom, strength, wealth, righteousness ; *as the flower*—The most short lived part of it. *The grass*—That is man : *the flower*—That is, his glory, is *fallen off*—As it were, while we are speaking.

V. 1. *Wherefore laying aside*—As inconsistent with that pure love, *all dissimulation*—Which is the outward expression of guile in the heart.

V. 2. *Desire*—Always, as earnestly as new-born babes do, ch. i. 3. *the milk of the word*—That word of God which now

riches the soul as milk does the body, and which is *sincere*—Pure from all guile, so that none are deceived who cleave to it, *that ye may grow thereby*—In faith, love, holiness, unto the full stature of *Christ*.

V. 3. *Since ye have tasted*—Sweetly and experimentally known.

V. 4. *To whom coming*—By faith, *as unto a living stone*—Living from eternity, alive from the dead. There is a wonderful beauty and energy in these expressions, which describe *Christ* as a spiritual foundation, solid, firm, durable : and believers as a building erected upon it, in preference to that temple which the *Jews* accounted their highest glory. And St. Peter speaking of him thus, shews he did not judge himself, but *Christ* to be the rock on which the church was built : *rejected indeed by men*—Even at this day, not only by Jews, Turks, Heathens, Infidels ; but by all Christians, so called, who live in sin, or who hope to be saved by their own works : *but chosen of God*—From all eternity, to be the foundation of his church : *and precious*—In himself, in the sight of God, and in the eyes of all believers.

V. 5. *Ye*—

† Isaiah xl. 6, &c.

- 5 jected indeed by men, but chosen of God, *and* precious, Ye also as living stones are built up, a spiritual house, a holy priesthood, to offer up
 6 spiritual sacrifices, acceptable to God through Jesus Christ. Wherefore also it is contained in the Scripture, * Behold, I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be con-
 7 founded. Therefore to you who believe, *he is* precious; but as to them who believe not, † The stone which the builders rejected, is become the
 8 head of the corner, And a stone of stumbling, and a rock of offence, *to them* who stumble, not believing the word, whereunto also they were ap-
 9 pointed. But ye *are* a chosen race, a royal priesthood, a holy nation, a purchased people, that ye may shew forth the virtues of him who hath
 10 called you out of darkness into his marvellous light: Who in time past *were* not a people, but now *are* the people of God; who had not obtained mercy, but now have obtained mercy.
 11 Beloved, I beseech *you* as sojourners and pilgrims, abstain from fleshly

V. 5. Ye—Believers, *as living stones*—Alive to God through him, *are built up*—In union with each other, *a spiritual house*—Being spiritual yourselves, and a habitation of God through the spirit: *a holy priesthood*—Consecrated to God, and *holy as he is holy*: *to offer up*—Your souls and bodies, with all your thoughts, words, and actions, *as spiritual sacrifices to God*.

V. 6. *He that believeth, shall not be confounded*—In time or in eternity.

V. 7. *To them who believe, he is become the head of the corner*—The chief corner-stone, on which the whole building rests. Unbelievers too will at length find him such to their sorrow, Matt. xxi. 44.

V. 8. *Who stumble, whereunto also they were appointed*—They who believe not, *stumble*, and fall, and perish for ever: God having appointed from all eternity, *he that believeth not, shall be damned*.

V. 9. *But ye*—Who believe in Christ, are—in a higher sense than ever, the Jews were, *a chosen or elect race, a royal priesthood—Kings and priests unto God*, (Rev. i. 6.) As

princes, ye have power with God, and victory over sin, the world, and the devil: As priests, ye are consecrated to God, for offering spiritual sacrifices. Ye Christians are as one *holy nation*—Under Christ your king, *a purchased people*—Who are his peculiar property: *that ye may shew forth—the virtues*—The excellent glory, the mercy, wisdom, and power of him—Christ, *who hath called you out of the darkness*—Of ignorance, error, sin, and misery.

V. 10. *Who in time past were not a people*—(Much less the people of God) but scattered individuals of many nations. The former part of the verse particularly respects the Gentiles; the latter, the Jews.

V. 11. Here begins the exhortation drawn from the second motive. *Sojourners: pilgrims*—The first word properly means, those who are in a strange house; the second, those who are in a strange country. Ye *sojourn* in the body; ye are *pilgrims* in this world: *abstain from desires* of any thing in this house, or in this country.

V. 12. *Honest*—

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* Isaiah xxviii. 16.

† Psalm cxviii. 22.

12 desires, which war against the soul, Having your conversation honest
 13 amongst the Gentiles, that wherein they speak against you as evil-doers,
 14 they may, by your good works which they shall behold, glorify God in
 15 the day of visitation. Be subject to every ordinance of man for the
 16 Lord's sake, whether it be to the king as supreme, Or to governors, as
 17 sent by him, for the punishment of evil-doers, and the praise of them that
 18 do well. For so is the will of God, that by well-doing ye may put to
 19 silence the ignorance of foolish men: As free, yet not having your
 20 liberty for a cloak of wickedness, but as the servants of God. Honour
 21 all men, love the brotherhood, fear God, honour the king. Servants, be
 22 subject to *your* masters with all fear, not only to the good and gentle,
 23 but also to the froward. For this is thank-worthy, if a man for con-
 science toward God, endure grief, though he suffer wrongfully. For what
 glory is it, if when ye commit faults and are buffeted, ye take it patiently?
 But if when ye do well, and yet suffer, ye take it patiently, this is ac-
 ceptable with God. For even hereunto are ye called; for Christ also
 suffered for us, leaving you an example, that ye might follow his steps:
 22, 23 * Who did no sin, neither was guile found in his mouth: Who when

V. 12. *Honest*—Not barely unblamable, but virtuous in every respect. But our language sinks under the force, beauty, and copiousness of the original expressions: *that they by your good works which they shall behold*—See with their own eyes, *may glorify God*—By owning his grace in you, and following your example: *in the day of visitation*—The time when he shall give them fresh offers of his mercy.

V. 13. *Submit yourselves to every ordinance of man*—To every secular power. Instrumentally these are *ordained* by men; but originally all the power is from God.

V. 14. *Or to subordinate governors, or magistrates.*

V. 15. *The ignorance*—Of them who blame you, because they do not know you: a strong motive to pity them.

V. 16. *As free*—Yet obeying governors, for God's sake.

V. 17. *Honour all men*—As being made in the image of God, bought by his son, and designed for his kingdom: *honour the king*—Pay him all that regard both in affection and action which the laws of God and man require.

V. 18. *Servants*—Literally, *household servants*: with all fear of offending them or God: *not only to the good*—Tender, kind; and gentle—Mild, easily forgiving.

V. 19. *For conscience toward God*—From a pure desire of pleasing him: *grief*—Severe treatment.

V. 21. *Hereunto are ye*—Christians, called—To suffer wrongfully, *leaving you an example*—When he went to God, that ye might follow his steps—Of innocence and patience.

V. 22, 23. In all these instances the example of *Christ* is peculiarly adapted to the state of servants, who easily slide either into sin or guile, reviling their fellow-ser-
 vants,

he was reviled, reviled not again; when he suffered, he threatened not,
 24 but committed *himself* to him that judgeth righteously: Who himself
 bore our sins in his own body on the tree, that we being dead to sin,
 25 might live to righteousness; by whose stripes ye were healed. For ye
 were as sheep going astray, but are now returned to the Shepherd and
 Bishop of your souls.

III. In like manner, ye wives, be subject to your own husbands, that if
 any obey not the word, they also may, without the word, be won by
 2 the deportment of the wives. Beholding your chaste deportment *joined*
 3 with fear: Whose adorning let it not be the outward *adorning* of
 4 curling the hair, and of wearing gold, or of putting on apparel, But the
 hidden man of the heart, in the incorruptible *ornament* of a meek and
 5 quiet spirit, which in the sight of God is of great price. For thus the
 holy women also of old time, who trusted in God, adorned themselves,

vants, or *threatning* them, the natural result of anger without power. *He committeth himself to him that judgeth righteously*—The only solid ground of patience in affliction.

V. 24. *Who himself bore our sins*—That is, the punishment due to them, *in his afflicted, torn, dying body on the tree*—The cross, whereon chiefly slaves or servants were wont to suffer; *that we being dead to sin*—Wholly delivered both from the guilt and power of it: (indeed without an atonement first made for the guilt, we could never have been delivered from the power) *might live to righteousness*—Which is one only. The *sins* we had committed and he bore, were manifold.

V. 25. *The bishop*—The kind observer, inspector, or overseer of your souls.

V. 1. *If any*—He speaks tenderly: *won*—Gained over to Christ.

V. 2. *Joined with a loving fear* of displeasing them.

V. 3. Three things are here expressly forbidden, *curling the hair, wearing gold* (by way of ornament) and *putting on costly or gay apparel*. These therefore ought never

to be allowed, much less defended by Christians.

V. 4. *The hidden man of the heart*—Com-
 pleat inward holiness, which implies a *meek and quiet spirit*. A *meek spirit* gives no trouble willingly to any: a *quiet spirit* bears all wrongs without being troubled: *in the sight of God*—Who looks at the heart. All superfluity of dress contributes more to pride and anger than is generally supposed. The apostle seems to have his eye to this by substituting *meekness* and *quietness* in the room of the ornaments he forbids. “I do not regard these things;” it is often said by those whose hearts are wrapped up in them. But offer to take them away, and you touch the very idol of their soul. Some indeed only dress elegantly that they may be *looked on*: that is, they squander away their Lord’s talent, to gain applause: thus making sin to beget sin, and then plead one in excuse of the other.

V. 5. The adorning of those *holy women, who trusted in God*—And therefore did not act thus from servile fear, was, 1. Their *meek* subjection to their husbands, 2. Their *quiet*

6 being subject to their own husbands, As * Sarah obeyed Abraham, calling him lord, whose children ye are while ye do well, and are not
7 afraid with any amazement. In like manner, ye husbands, dwell according to knowledge with *the woman*, as the weaker vessel; giving them honour, as being also joint-heirs of the grace of life, that your prayers be not hindered.

8 Finally, *Be* ye all of one mind, sympathizing with each other, love
9 as brethren, *be* pitiful, *be* courteous: Not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are called
10 to this, to inherit a blessing. For † let him that desireth to love life, and to see good days, refrain his tongue from evil, and his lips that they
11 speak no guile; Let him turn from evil, and do good: let him seek peace
12 and pursue it. For the eyes of the Lord *are* over the righteous, and his ears *are open* to their prayer; but the face of the Lord *is* against them
13 that do evil. And who *is* he that will harm you, if ye be followers of

quiet spirit, not afraid or amazed, and 3. Their unblamable behaviour, *doing all things well*.

V. 6. *Whose children ye are*—In a spiritual as well as natural sense, and intitled to the same inheritance, *while ye discharge your conjugal duties*, not out of fear, but for conscience sake.

V. 7. *Dwell with the woman according to knowledge*—Knowing they are weak, and therefore to be used with all tenderness: yet do not despise them for this, but *give them honour*—Both in heart, in word, and in action, *as those who are called to be joint-heirs of that eternal life* which ye and they hope to receive by the free grace of God: *that your prayers be not hindered*—On the one part or the other. All sin hinders prayer, particularly anger. Any thing at which we are angry, is never more apt to come into our mind than when we are at prayer. And those who do not forgive, will find no forgiveness from God.

V. 8. *Finally*—This part of the epistle

reaches to ch. iv. 11. The apostle seems to have added the rest afterwards. *Sympathizing*—Rejoicing and sorrowing together: *love*—All believers, *as brethren, be pitiful*—Toward the afflicted; *be courteous*—To all men. Courtesy is, such a behaviour toward equals and-inferiors, as shews respect mixt with love.

V. 9. *Ye are called to inherit a blessing*—Therefore their railing cannot hurt you. And by *blessing* them you imitate God who blesses you.

V. 10. *For he that desireth to love life, and to see good days*—That would make life amiable and desirable.

V. 11. *Let him seek*—To live peaceably with all men, *and pursue it*—Even when it seems to flee from him.

V. 12. *The eyes of the Lord are over the righteous*—For good: anger appears in the whole face: love chiefly in the eyes.

V. 13. *Who is he that will harm you?*—None can.

V. 14. *But*

* Gen. xviii. 12. † Psalm xxxiv. 13, &c.

14 that which is good? But even if ye do suffer for righteousness sake,
 15 happy *are* ye; and fear ye not their fear, neither be ye troubled, But
 sanctify the Lord God in your hearts: and *be* always ready to give an
 answer to every one that asketh you a reason of the hope that is in
 16 you, with meekness and fear: Having a good conscience, that wherein
 they speak against you as evil-doers, they may be ashamed who falsely
 17 accuse your good conversation in Christ. For *it is* better, if the will of
 18 God be so, to suffer for well-doing than for evil-doing. For Christ also
 once suffered for sins, the just for the unjust, that he might bring us to
 God, being put to death in the flesh, but raised up to life by the spirit,
 19, 20 By which likewise he went and preached to the spirits in prison, Who
 were disobedient of old, when the long-suffering of God waited in the
 days of Noah, while the ark was preparing, wherein few, that is, eight
 21 persons were carried safely through the water: The antitype whereof,

V. 14. *But if ye should suffer*—This is no harm to you, but a good: *fear ye not their fear*—The very words of the Septuagint. *Isaiah viii. 12, 23.* Let not that fear be in you, which the wicked feel.

V. 15. *But sanctify the Lord God in your hearts*—Have a holy fear and a full trust in his wise providence: *the hope*—Of eternal life: *with meekness*—For anger would hurt your cause as well as your soul: *and fear*—A filial fear of offending God, and a jealousy over yourselves, lest ye speak amiss.

V. 16. *Having a good conscience*—So much the more beware of anger, to which the very consciousness of your innocence may betray you. Join with a good conscience, meekness and fear, and you obtain a complete victory: *your good conversation in Christ*—That is, which flows from faith in him.

V. 17. *It is infinitely better, if it be the will of God ye should suffer.* His permissive will appears from his providence.

V. 18. *For*—This is undoubtedly best, whereby we are most conformed to Christ. Now Christ suffered once—To suffer no more for sins—Not his own, but ours: *the just*

for the unjust—The word signifies, not only them who have wronged their neighbours, but those who have transgressed any of the commands of God; as the preceding word *just*, denotes a person who has fulfilled, not barely social duties, but all kind of righteousness; *that he might bring us to God*—Now to his gracious favour, hereafter to his blissful presence, by the same steps, of suffering and of glory: *being put to death in the flesh*—As man, but raised to life by the spirit—Both by his own divine power, and by the power of the Holy Ghost.

V. 19. *By which spirit he preached*—Thro' the ministry of Noah, to the spirits in prison—The unholy men before the flood; who were then reserved by the justice of God as in a prison, till he executed the sentence upon them all: and are now also reserved to the judgment of the great day.

V. 20. *When the long-suffering of God waited*—For a hundred and twenty years, all the time the ark was preparing: during which Noah warned them all, to flee from the wrath to come.

V. 21. *The antitype whereof*—The thing typified by the ark, even baptism, now saveth

baptism, now saveth us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus
 22 Christ, Who being gone into heaven, is on the right-hand of God, angels, and authorities, and powers being subjected to him.

IV. Seeing then Christ hath suffered for us in the flesh, arm yourselves also with the same mind: (for he that hath suffered in the flesh hath ceased
 2 from sin.) That ye may no longer live the rest of *your* time in the flesh,
 3 to the desire of men, but to the will of God. For the time of life that is past sufficeth to have wrought the will of the Gentiles, when ye walked in lasciviousness, evil desires, excess of wine, banquetings, revellings, and
 4 abominable idolatries. Wherein they think it strange, that ye run not
 5 with them to the same profusion of riot, by speaking evil of *you*, Who shall give account to him that is ready to judge the living and the dead.
 6 For to this end was the gospel preached to them that are dead also, that they might be judged according to men in the flesh, but live according
 7 to God in the spirit. But the end of all things is at hand; be ye

us—That is, through the water of baptism we are saved from the sin which overwhelms the world as a flood: *not* indeed the bare outward sign, but the inward grace: a divine consciousness, that both our persons and our actions are accepted, through him who died and rose again for us.

V. 22. *Angels, and authorities, and powers*—That is, all orders both of angels and men.

V. 1. *Arm yourselves with the same mind*—Which will be armour of proof against all your enemies: *for he that hath suffered in the flesh*—That hath so suffered as to be thereby made inwardly and truly conformable to the sufferings of Christ: *hath ceased from sin*—Is delivered from it.

V. 2. *That ye may no longer live in the flesh*—Even in this mortal body: *to the desires of men*—Either your own or those of others. These are various: but *the will of God* is one.

V. 3. *Revellings, banquetings*—Have these words any meaning now? They had,

seventeen hundred years ago. Then the former meant, *meetings to eat*, meetings, the direct end of which was, to please the taste; the latter, *meetings to drink*: both of which Christians then ranked with *abominable idolatries*.

V. 4. *The same*—As ye did once: *speaking evil of you*—As proud, singular, silly, wicked, and the like.

V. 5. *Who shall give account*—Of this as well as all their other ways, *to him who is ready*—So faith represents him now.

V. 6. *For to this end was the gospel preached*—Ever since it was given to Adam: *to them that are now dead*—In their several generations, *that they might be judged*—That though they were judged *in the flesh*, according to the manner of men—With rash, unrighteous judgment, *they might live according to the will and word of God, in the spirit*; the soul renewed after his image.

V. 7. *But the end of all things*—And so of their wrongs, and your sufferings, is at hand:

- 8 therefore sober, and watch unto prayer. And above all things, have fervent love to each other; for love covereth a multitude of sins.*
- 9 Use hospitality one to another without murmuring. As every one hath
- 10 received a gift, *so* minister it one to another, as good stewards of the
- 11 manifold grace of God. If any man speak, *let him speak* as the oracles of God: if any man minister, *let him minister* as of the ability which God supplieth, that God in all things may be glorified through Jesus Christ, whose is the glory and the might for ever and ever, Amen.
- 12 Beloved, wonder not at the burning which is among you, which is
- 13 for your trial, as if a strange thing befel you: But as ye partake of the sufferings of Christ, rejoice, that when his glory shall be revealed, ye may

*be ye therefore sober, and watch unto prayer—*Temperance helps watchfulness, and both of them help by prayer. Watch, that ye may pray, and pray that ye may watch.

V. 8. *Love covereth a multitude of sins—*Yea, love *covereth all things*. He that loves another, covers his faults, how many soever they be. He turns away his own eyes from them; and, as far as is possible, hides them from others. And he continually prays, that all the sinner's iniquities may be forgiven and his sins covered. Mean-time the God of love measures to him *with the same measure into his bosom*.

V. 9. *One to another—*Ye that are of different towns or countries, *without murmuring—*With all cheerfulness.

V. 10. *As every one hath received a gift—*Spiritual or temporal, ordinary or extraordinary (although the latter seems primarily intended:) *so minister it one to another—*Employ it for the common good: *as good stewards of the manifold grace of God—*The talents wherewith his free love has intrusted you.

V. 11. *If any man speak, let him—*In his whole conversation, public and private, *speak as the oracles of God—*Let all his words be according to this pattern, both as to matter and manner, more especially in

public. By this mark we may always know who are, so far, the true or false prophets. *The oracles of God* teach that men should *repent, believe, obey*. He that treats of *faith*, and leaves out *repentance*, or does not enjoin practical holiness to believers, does not speak as the oracles of God: he does not preach *Christ*, let him think as highly of himself as he will. *If any man minister—*Serve his brother in love, whether in spirituals or temporals, *let him minister as of the ability which God giveth—*That is, humbly and diligently, ascribing all his power to God, and using it with his might. *Whose is the glory—*Of his wisdom, which teaches us to speak, *and the might—*Which enables us to act.

V. 12. *Wonder not at the burning which is among you—*This is the literal meaning of the expression. It seems to include both martyrdom itself, which so frequently was by fire, and all the other sufferings joined with or previous to it; which are permitted by the wisdom of God *for your trial*. Be not surprized at this.

V. 13. *But as ye partake of the sufferings of Christ, (ver. 1.) while ye suffer for his sake, rejoice in hope of more abundant glory.* For the measure of glory answers the measure of suffering; and much more abundantly.

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V. 14. *If*

* Prov. x. 12.

14 likewise rejoice with exceeding great joy. If ye are reproached for the name of Christ, happy *are ye*; for the spirit of glory, and of God resteth upon you; on their part he is blasphemed, but on your part he is glorified. But let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters. Yet if *any* suffer as a Christian, let him not *be* ashamed; but let him glorify God on this behalf. 17 For the time *is come* for judgment to begin at the house of God: but if it begin at us, what *shall* the end *be* of them that obey not the gospel of 18 God? And if the * righteous scarcely be saved, where shall the ungodly 19 and the sinner appear? Wherefore let them also that suffer according to the will of God, commit their souls *to him* in well-doing, as unto a faithful Creator.

V. The elders that are among you, I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, and likewise a partaker of the glory

V. 14. *If ye are reproached for Christ*—Reproaches and cruel mockings were always one part of their sufferings: *the spirit of glory and of God resteth upon you*—The same spirit which was upon Christ, Luke iv. 18. He is here termed, *the spirit of glory*, conquering all reproach and shame, and *the spirit of God*, whose son, Jesus Christ is. *On their part he is blasphemed, but on your part he is glorified*—That is, while they are blaspheming Christ, you glorify him in the midst of your sufferings, ver. 16.

V. 15. *Let none of you deservedly suffer, as an evil-doer*—In any kind.

V. 16. *Let him glorify God*—Who giveth him the honour so to suffer, and so great a reward for suffering.

V. 17. *The time is come for judgment to begin at the house of God*—God first visits his church, and that both in justice and mercy: *What shall the end be of them that obey not the gospel?*—How terribly will he visit them? The judgments which are milder at the beginning, grow more and more severe. But good men, having already sustained their

part, are only spectators of the miseries of the wicked.

V. 18. *If the righteous scarcely be saved*—Escape with the utmost difficulty, *where shall the ungodly*—The man who knows not God, and the open *sinner appear*—In that day of vengeance? The salvation here primarily spoken of, is of a temporal nature. But we may apply the words to eternal things, and then they are still more awful.

V. 19. *Let them that suffer according to the will of God*—Both for a good cause, and in a right spirit, *commit to him their souls*—(Whatever becomes of the body) as a sacred depositum, *in well-doing*—Be this your care, to do and suffer well: he will take care of the rest: *as unto a faithful Creator*—In whose truth, love, and power, ye may safely trust.

V. 1. *I who am a fellow-elder*—So the first, though not the head, of the apostles ap-
positely and modestly styles himself: *and a witness of the sufferings of Christ*—Having seen him suffer, and now suffering for him.

V. 2. *Feed*

* Prov. xi. 31.

- 2 which shall be revealed, Feed the flock of God which is among you,
 overseeing it not by constraint, but willingly, not for filthy gain, but of a
 3 ready mind, Neither as lording over the heritage, but being examples
 4 to the flock. And when the chief Shepherd shall appear, ye shall
 5 receive the crown of glory that fadeth not away. In like manner, ye
 younger, be subject to the elder, yea, being all subject to each other,
 Be clothed with humility; * for God resisteth the proud, but giveth
 6 grace to the humble. Humble yourselves therefore under the mighty
 7 hand of God, that he may exalt you in due time: Casting all your care
 8 upon him; for he careth for you. Watch: be vigilant: for your ad-
 versary the devil, walketh about, as a roaring lion, seeking whom he
 9 may devour: Whom resist, stedfast in the faith, knowing that the same
 afflictions are accomplished in your brethren that are in the world.
 10 Now the God of all grace, who hath called us by Christ Jesus to his
 eternal glory, after ye have suffered awhile, himself shall perfect, stablish,

V. 2. *Feed the flock*—Both by doctrine and discipline, *not by constraint*--Unwillingly, as a burden, *not for filthy gain*—Which, if it be the motive of acting, is *filthy* beyond expression. O consider this, ye that leave one flock, and go to another, merely “because there is *more gain*, a large salary?” Is it not astonishing, that men “can see no harm in this?” That it is not only *practised*, but *avowed* all over the nation?

V. 3. *Neither as lording over the heritage*—Behaving in a haughty, domineering manner, as though ye had dominion over their conscience. The word translated *heritage*, is literally *the portions*. There is one flock, under the one chief Shepherd; but many *portions* of this, under many pastors; *but being examples to the flock*—This procures the most ready and free obedience.

V. 5. *Ye younger, be subject to the elder*—In years, and *be all*—Elder or younger, *subject to each other*—Let every one be ready upon all occasions to give up his own will. *Be clothed with humility*—*Bind it on* (so the word

signifies) so that no force may be able to tear it from you.

V. 6. *The hand of God*—Is in all troubles.

V. 7. *Casting all your care upon him*—In every want or pressure.

V. 8. But in the mean time *watch*. There is a close connexion between this, and the duly *casting our care* upon him. How deeply had St. Peter himself suffered for want of watching? *Be vigilant*—As if he had said, awake, and keep awake. Sleep no more: be this *your care*. *As a roaring lion*—Full of rage; *seeking*—With all subtilty likewise, *whom he may devour or swallow up*—Both soul and body.

V. 9. Be the more *stedfast*, as ye know the same kind of *afflictions are accomplished in*—That is, suffered by *your brethren*, till the measure allotted them is filled up.

V. 10. *Now the God of all grace*—By which alone the whole work is begun, continued and finished in your soul: *after ye have suffered awhile*—A very little while compared with eternity: *himself*—Ye have only to

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watch

* James iv. 6. Prov. iii. 34.

- 11 strengthen, settle you. To him *be* the glory and the might for ever and ever. Amen.
- 12 By Silvanus, a faithful brother, as I suppose, I have written briefly to you, exhorting and adding my testimony, that this is the true grace
- 13 of God wherein ye stand. The *church that is* at Babylon, elected to-
- 14 gether with *you*, saluteth you, and Mark, my son. Salute ye one another with a kiss of charity. Peace *be* with you all that are in Christ.

watch and resist the devil: the rest God will perform: *perfect*—That no defect may remain: *stablish*—That nothing may overthrow you: *strengthen*—That ye may conquer all adverse power: and *settle you*—As a house upon a rock. So the apostle, being converted, does now *strengthen his brethren*.

V. 12. *As I suppose*—As I judge, upon good grounds, though not by immediate inspiration, *I have written*—That is, sent my

letter by him, *adding my testimony*—To that which ye before heard from *Paul*, that this is the true gospel of the grace of God.

V. 13. *The church that is at Babylon*—Near which St. Peter probably was, when he wrote this epistle; *elected together with you*—Partaking of the same faith with you. *Mark*—It seems the evangelist, *my son*—Probably converted by St. Peter. And he had occasionally served him, *as a son in the gospel*.

N O T E S

O N

The Second Epistle General of St. P E T E R.

THE parts of this epistle, wrote not long before St. Peter's death, and the destruction of *Jerusalem*, with the same design as the former, are likewise three:

- | | | | |
|--|------------|--|-------------|
| I. The inscription: | C. i. 1, 2 | teachers, | C. ii. 1—22 |
| II. A farther stirring up of the minds of the believers, in which | | 3. He guards them against impostors, | |
| 1. He exhorts them, having received the precious gift, to give all diligence to grow in grace: | | 1. By confuting their error, C. iii. 1—9 | |
| 2. To this he incites them | 3—11 | 2. Describing the great day, adding suitable exhortations, | 10—14 |
| 1. From the firmness of true teachers, | 12—21 | III. The conclusion, in which he | |
| 2. From the wickedness of false | | 1. Declares his agreement with St. Paul, | 15, 16 |
| | | 2. Repeats the sum of the epistle, | 17, 18 |
| | | II. St. P E T E R. | |

II. St. P E T E R.

- I. **S**IMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of our God and Saviour Jesus Christ, Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord ;
 2 As his divine power hath given us all things that pertain to life and godliness, through the knowledge of him that hath called us by glory and
 3 virtue, Through which he hath given us precious and exceeding great promises; that by these, having escaped the corruption which is in the world through desire, ye may become partakers of the divine nature :
 4 For this very reason, giving all diligence, add to your faith courage, and

V. 1. *To them that have obtained*—Not by their own works, but by the free grace of God, *like precious faith with us*—The apostles. The faith of those who have not seen, being equally precious with that of those who saw our Lord in the flesh; *through the righteousness*—Both active and passive, of our God and Saviour—It is this alone by which the justice of God is satisfied, and for the sake of which he gives this precious faith.

V. 2. *Through the*—Divine, experimental knowledge of God and of Christ.

V. 3. *As his divine power has given us all things*—There is a wonderful cheerfulness in this exordium, which begins with the exhortation itself, *that pertain to life and godliness*—To the present, natural life, and to the continuance and increase of spiritual life, *through that divine knowledge of him*—Of Christ, who hath called us by—His own glorious power, to eternal *Glory*—As the end, by Christian *virtue*—Or *fortitude*, as the means.

V. 4. *Through which*—Glory and fortitude, he hath given us exceeding great—And inconceivably precious promises—Both the promises and the things promised, which follow in their due season, that, sustained and encouraged by the promises, we may obtain

all that he has promised: *that, having escaped the manifold corruption which is in the world*—From that fruitful fountain, *evil desire*: ye may become partakers of the divine nature—Being renewed in the image of God, and having communion with him, so as to dwell in God and God in you.

V. 5. *For this very reason*—Because God hath given you so great blessings, *giving all diligence*—It is a very uncommon word, which we render *giving*. It literally signifies, *bringing in by the by*, or *over and above*: implying, that God works the work; yet not unless we are diligent. Our diligence is to follow the gift of God, and is followed by an increase of all his gifts; *add to*—And in all the other gifts of God. Super-add the latter, without losing the former. The Greek word properly means *lead up*, as in a dance, one of these after the other, in a beautiful order. *Your faith, that evidence of things not seen*, termed before *the knowledge of God and of Christ*—The root of all Christian graces; *courage*—Whereby ye may conquer all enemies and difficulties, and execute whatever faith dictates. In this most beautiful connexion, each preceding grace leads to the following: each following, tempers and perfects the preceding. They are

6 to courage knowledge, And to knowledge temperance, and to temperance
 7 patience, and to patience godliness, And to godliness brotherly kindness,
 8 and to brotherly kindness love. For these being in you, and abounding,
 make *you* neither slothful nor unfruitful in the knowledge of our Lord
 9 Jesus Christ. But he that wanteth these is blind, not able to see afar off,

are set down in the order of nature, rather than the order of time. For though every grace bears a relation to every other, yet here they are so nicely ranged, that those which have the closest dependence on each other, are placed together; *and to your courage knowledge*—Wisdom, teaching how to exercise it on all occasions.

V. 6. *And to your knowledge temperance, and to your temperance patience*—Bear and forbear; sustain and abstain. Deny yourself and take up your cross daily. The more knowledge you have, the more renounce your own will; indulge yourself the less. *Knowledge puffeth up*, and the great boasters of knowledge (the *Gnostics*) were those that turned the grace of God into wantonness. But see that your knowledge be attended with temperance. Christian temperance, implies the voluntary abstaining from all pleasure which does not lead to God. It extends to all things inward and outward: the due government of every thought, as well as affection. *It is using the world*, so to use all outward, and so to restrain all inward things, that they may become a means of what is spiritual; a scaling ladder to ascend to what is above. Intemperance is to *abuse* the world. He that uses any thing below, looking no higher, and getting no farther, is intemperate. He that uses the creature only so as to attain to more of the Creator, is alone temperate, and walks as *Christ* himself walked. *And to patience, godliness*—Its proper support: a continual sense of God's presence and providence, and a filial fear of and confidence in him. Otherwise your patience may be pride, surliness, stoicism; but not Christianity.

V. 7. *And to godliness, brotherly kindness*—No fullness, sternness, moroseness: *four godliness*, so called, is of the devil. Of Christian godliness it may always be said,

“Mild, sweet, serene, and tender is her mood,
 Nor grave with sternness, nor with lightness free;
 Against example resolutely good,
 Fervent in zeal, and warm in charity.”

And to brotherly kindness love—The pure and perfect love of God and of all mankind. The apostle here makes an advance upon the preceding article, *brotherly kindness*, which seems only to relate to the love of Christians toward one another.

V. 8. *For these being really in you*—Added to your faith, *and abounding*—Increasing more and more, otherwise we fall short, *make you neither slothful nor unfruitful*—Do not suffer you to be faint in your mind, or without fruit in your lives. If there is less faithfulness, less care and watchfulness, since we were pardoned, than there was before, and less diligence, less outward obedience, than when we were seeking remission of sin, we are both *slothful and unfruitful in the knowledge of Christ*—That is, in the faith, which then cannot work by love.

V. 9. *But he that wanteth these*—That does not add them to his faith, *is blind*—The eyes of his understanding are again closed. He cannot see God, or his pardoning love. He has lost the evidence of things not seen: *not able to see afar off*—Literally pur-blind. He has lost sight of the precious promises; perfect love and heaven are equally out of his sight. Nay, he cannot now see what himself once enjoyed; *having as it were forgot*

- 10 having forgotten the purification from his former sins. Wherefore, brethren, be the more diligent to make your calling and election firm;
 11 for if ye do these things, ye shall never fall. For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord
 12 and Saviour Jesus Christ. Wherefore I will not neglect always to remind you of these things, though ye know them, and are established in the
 13 present truth; Yea, I think it right, so long as I am in this tabernacle, to
 14 stir you up by reminding you: Knowing that shortly I must put off my
 15 tabernacle, even as our Lord Jesus Christ shewed me. But I will endeavour, that ye may be able after my decease, to have these things always in remembrance.
 16 For we have not followed cunningly-devised fables, while we made known to you the power and coming of our Lord Jesus Christ, but were

forgot the purification from his former sins—Scarce knowing what he himself then felt, when his sins were forgiven.

V. 10. *Wherefore*—Considering the miserable state of these apostates, *brethren*—St. Peter no where uses this appellation in either of his epistles, but in this important exhortation, *be the more diligent*—By courage, knowledge, temperance, &c. *to make your calling and election firm*—God hath called you by his word and his spirit; he hath elected you, separated you from the world, through sanctification of the spirit. O cast not away these inestimable benefits! *If ye are thus diligent to make your election firm, ye shall never finally fall.*

V. 11. *For if ye do so, an entrance shall be ministered to you abundantly into the everlasting kingdom*—Ye shall go in full triumph to glory.

V. 12. *Wherefore*—Since everlasting destruction attends your sloth, everlasting glory your diligence, *I will not neglect always to remind you of these things*—Therefore he wrote another, so soon after the former epistle, *though ye are established in the present truth*—That truth which I am now declaring.

V. 13. *In this tabernacle*—Or tent. How short is our abode in the body! How easily does a believer pass out of it!

V. 14. *Even as the Lord Jesus shewed me*—In the manner which he foretold, John xxi. 18, &c. It is not improbable, He had also shewed him, that the time was now drawing nigh.

V. 15. *That ye may be able*—By having this epistle among you.

V. 16. *These things are worthy to be always had in remembrance. For they are not cunningly-devised fables*—Like those common among the heathens; *while we made known to you the power and coming*—That is, the powerful coming of Christ in glory. But if what they advanced of Christ was not true, if it was of their own invention, then to impose such a lie on the world, as it was in the very nature of things, above all human power to defend, and to do this at the expense of life and all things, only to enrage the whole world, Jews and Gentiles, against them, was no cunning, but was the greatest folly that men could have been guilty of; *but were eye-witnesses of his majesty*—At his transfiguration, which was a specimen of his glory at the last day.

V. 17. *For*

17 eye-witnesses of his Majesty; For he received honour and glory from
 God the Father, when there came such a voice to him from the excellent
 18 glory,* This is my beloved Son, in whom I delight. And we being with
 19 him in the holy mountain, heard this voice coming from heaven. And
 we have the word of prophecy more confirmed, to which ye do well
 that ye take heed, as to a lamp that shone in a dark place, till the day
 20 should dawn, and the morning-star arise in your hearts: Knowing this
 21 before, that no Scripture prophecy is of private interpretation. For
 prophecy came not of old by the will of man, but the holy men of God
 spake, being moved by the Holy Ghost.

II. But there were false prophets also among the people, as there shall
 likewise be false teachers among you, who will privately bring in de-
 structive heresies, even denying the Lord that bought them, and bring

V. 17. *For he received divine honour and inexpressible glory*—Shining from heaven, above the brightness of the sun, *when there came such a voice from the excellent glory*—That is, from God the Father.

V. 18. *And we*—Peter, James and John. St. John was still alive: *being with him in the mount*—Made so by that glorious manifestation, as mount Horeb was of old. *Exod. iii. 4, 5.*

V. 19. *And we*—St. Peter here speaks in the name of all Christians, *have the word of prophecy*—The words of Moses, Isaiah, and all the prophets, are one and the same word, every way consistent with itself. St. Peter does not cite any particular passage, but speaks of their entire testimony, *more confirmed*—By that display of his glorious majesty; *to which word ye do well that ye take heed, as to a lamp which shone in a dark place*—Wherein there was neither light, nor window. Such antiently was the whole world, except that little spot where this lamp shone, *till the day should dawn*—Till the full light of the gospel should break through the darkness: as is the difference between the light of a lamp and that of the day, such is

that between the light of the Old Testament and of the New, *and the morning-star*—Jesus Christ, (*Rev. xxii. 16.*) *arise in your hearts*—Be revealed in you.

V. 20. Ye do well, *as knowing this, that no Scripture prophecy is of private interpretation.* It is not any man's own word. It is God, not the prophet himself, who thereby interprets things till then unknown.

V. 21. *For prophecy came not of old by the will of man*—Of any mere man whatever, *but the holy men of God*—Devoted to him, and set apart by him for that purpose, *spake, and wrote, being moved*—Literally carried. They were purely passive therein.

V. 1. *But there were false prophets also*—As well as true, *among the people*—Of Israel. Those that spake even the truth, when God had not sent them; and also those that were truly sent of him, and yet corrupted or softened their message, were *false prophets, as there shall be false*—As well as true teachers among you, *who will privately bring in*—Into the church, *destructive heresies*—They first, by denying the Lord, introduced *destructive heresies*, that is, divisions; and then
 were

* Matt. xvii. 5.

2 upon themselves swift destruction. And many will follow their pernicious
 3 ways, by means of whom the way of truth will be evil spoken of. And
 through covetousness will they with feigned speeches make merchandise
 of you, whose judgment now of a long time lingereth not, and their
 4 destruction slumbereth not. For if God spared not the angels that sinned,
 but having cast *them* down to hell, delivered them into chains of darkness,
 5 to be reserved unto judgment, And spared not the old world, (but he
 preserved Noah, the eighth *person*, a Preacher of righteousness) bringing
 6 a flood on the world of the ungodly; And condemned the cities of
 Sodom and Gomorrah to destruction, turning *them* into ashes, setting
 7 them *as* an example to them that should afterwards live ungodly: And
 delivered righteous Lot, grieved with the filthy behaviour of the wicked:
 8 (For that righteous man dwelling among them, by seeing and hearing
 tormented his righteous soul from day to day with *their* unlawful deeds.)
 9 The Lord knoweth how to deliver the godly out of temptation, and to
 10 reserve the unrighteous to the day of judgment to be punished. But
 chiefly them that walk after the flesh in the lust of uncleanness and despise
 government. Daring, self-willed; they are not afraid to rail at dignities:

were given up to a reprobate mind, even to deny the Lord that bought them. Either the heresies are the effect of denying the Lord, or the denying the Lord was the consequence of the heresies, *even denying*—Both by their doctrine and their works, *the Lord that bought them*—With his own blood. Yet these very men perish everlastingly. Therefore *Christ bought* even them that perish.

V. 2. *The way of truth will be evil spoken of*—By those who blend all, false and true Christians together.

V. 3. *They will make merchandise of you*—Only use you to gain by you, as merchants do their wares. *Whose judgments now of a long time lingereth not*—Was long ago determined, and will be executed speedily. All sinners are adjudged to destruction; and God's punishing some, proves he will punish the rest.

V. 4. *Cast them down to hell*—The bottom-

less pit, a place of unknown misery; *delivered them*—Like condemned criminals to safe custody, as if bound with the strongest chains, in a dungeon of darkness to be reserved unto the judgment of the Great Day: though still those chains do not hinder their often walking up and down, seeking whom they may devour.

V. 5. *And spared not the old*—The antediluvian world (but he preserved Noah the eighth person—That is Noah, and seven others, a Preacher, as well as practiser of righteousness) bringing a flood on the world of the ungodly—Whose numbers stood them in no stead.

V. 9. It plainly appears from these instances, that *the Lord knoweth*—Hath both wisdom and power, and will, to deliver the godly out of all temptations, and to punish the ungodly.

V. 10. *Chiefly them that walk after the flesh*—Corrupt nature, particularly in the lust of uncleanness, and despise governments—The authority

11 Whereas angels, who are greater in strength and power, bring not a
 12 railing accusation against them before the Lord. But these men, as
 natural brute beasts born to be taken and destroyed, speaking evil of the
 13 things they understand not, shall perish in their own corruption, Re-
 ceiving the reward of unrighteousness. They count it pleasure to riot in
 the day-time; spots and blemishes, sporting themselves with their own
 14 deceivings, while they feast with you, Having eyes full of adultery, and
 that cease not from sin; ensnaring unstable souls, having a heart ex-
 15 ercised with covetousness, accursed children: Who have forsaken the
 right way and are gone astray, following the way of Balaam, *the son* of
 16 Bosor, who loved the reward of unrighteousness. But he had a rebuke
 for his iniquity: the dumb beast, speaking with man's voice, forbade the
 17 madness of the prophet. These are fountains without water, clouds
 driven by a tempest, to whom the blackness of darkness is reserved for
 18 ever. For by speaking swelling *words* of vanity, they ensnare in the
 desires of the flesh, in wantonness, those that were entirely escaped from
 19 them that live in error. While they promise them liberty, themselves
 are the slaves of corruption: for by whom a man is overcome, by him he
 20 is also brought into slavery. For if after they have escaped the pollutions

authority of their governors; dignities—
 Persons in authority.

V. 11. *Whereas angels*—When they appear
before the Lord (Job i. 6. ii. 1.) to give an ac-
 count of what they have seen and done on
 the earth.

V. 12. *Savage as brute beasts*, several of
 which in the present disordered state of the
 world, seem *born to be taken and destroyed*.

V. 13. *They count it pleasure to riot in the
 day-time*—They glory in doing it in the face
 of the sun. They are *spots* in themselves,
blemishes to any church, *sporting themselves
 with their own deceivings*—Making a jest of
 those whom they deceive, and even jesting,
 while they are deceiving their own souls.

V. 15. *The way of Balaam, the son of Bosor*
 —(So the Chaldeans pronounced what the
 Jews termed *Beor*) namely the way of
 covetousness; *who loved*—Earnestly desired,
 though he did not dare to take the reward of

unrighteousness—The money which Balak
 would have given him, for cursing Israel.

V. 16. *The beast*—Though naturally dumb.

V. 17. *Fountains and clouds* promise water;
 so do these promise, but do not perform.

V. 18. *They ensnare in the desires of the flesh*
 —Allowing them to gratify some unholy
 desire, *those who were before entirely escaped*
 from the spirit, custom and company of *them
 that live in error*—In sin.

V. 19. *While they promise them liberty*—From
 needless restraints and scruples, from the
 bondage of the law, *themselves are slaves of
 corruption*—Even sin, the vilest of all
 bondage.

V. 20. *For if after they*—Who are thus
 ensnared, *have escaped the pollutions of the
 world*—The sins which pollute all who know
 not God, *through the knowledge of Christ*—
 That is, through faith in him. (c. i. 3.) *they
 are again intangled therein, and overcome, their
 lost*

of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein and overcome, their last state is worse
 21 than the first. For it had been better for them, not to have known the way of righteousness, than having known *it*, to turn from the holy com-
 22 mandment delivered to them. But it has befallen *them*, according to the true proverb, The * dog is turned to his own vomit, and the sow that was washed, to her wallowing in the mire.

III. This second epistle, beloved, I now write to you, in *both* which I stir
 2 up your pure minds by way of remembrance. That ye may be mindful of the words which were spoken before by the holy prophets, and of the
 3 commandment of us, the apostles of the Lord and Saviour: Knowing this first, that there will come scoffers in the last days, walking after their
 4 own desires, And saying, Where is the promise of his coming? For ever since the fathers fell asleep, all things continue as *they were* from the be-
 5 ginning of the creation. For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of

last state is worse than the first—More inexcusable and causing a greater damnation.

V. 21. *The commandment*—The whole law of God, *once* not only delivered to their ears, but written in their hearts.

V. 22. *The dog, the sow*—Such are all men in the sight of God before they receive his grace, and after they have made shipwreck of the faith.

V. 2. *Be the more mindful thereof, because ye know scoffers will come first*—Before the Lord comes, *walking after their own evil desires*—Here is the origin of the error, the root of libertinism. Do we not see this eminently fulfilled?

V. 4. *Saying, where is the promise of his coming*—To judgment? (They who do not even deign to name him) we see no sign of any such thing. *For ever since the fathers—Our first ancestors, fell asleep, all things—Heaven, water, earth, continue as they were*

from the beginning of the creation—Without any such material change, as might make us believe they will ever end.

V. 5. *For this they are willingly ignorant of*—They do not care to know or consider, *that by the almighty word of God*—Which bounds the duration of all things, so that it cannot be either longer or shorter; *of old*—Before the flood, *the aerial heavens were, and the earth*—Not as it is now, but *standing out of the water, and in the water*—Perhaps the interior globe of the earth was fixt in the midst of the great deep, the abyfs of water; the shell or exterior globe, *standing out of the water*, covering the great deep. This or some other great and manifest difference between the original and present constitution of the terraqueous globe, seems then to have been so generally known, that St. Peter charges their ignorance of it totally upon their wilfulness.

6 the water, and in the water, Through which the world that then was, being
 7 overflowed with water, perished. But the heavens and the earth that are
 now, are by his word treasured up, reserved unto fire, at the day of judg-
 8 ment and destruction of ungodly men. † But, beloved, be not ye ignorant
 of this one thing, that one day is with the Lord as a thousand years, and
 9 a thousand years as one day. The Lord is not slow concerning his pro-
 mise, (though some count it slowness) but is long-suffering for your sake,
 not willing that any should perish, but that all should come to repentance.
 10 But the day of the Lord will come as a thief, in which the heavens shall
 pass away with a great noise, the elements shall melt with fervent heat,

V. 6. *Through which*—Heaven and earth, the windows of heaven being opened, and the fountains of the great deep broken up, *the world that then was*—The whole antediluvian race, *being overflowed with water, perished*—And the heavens and the earth themselves, though they did not perish, yet underwent a great change. So little ground have these scoffers for saying, that *all things continue as they were from the creation*.

V. 7. *But the heavens and the earth that are now*—Since the flood, *are reserved unto fire, at the day* wherein God will judge the world, and punish the ungodly with everlasting destruction.

V. 8. *But be ye not ignorant*—Whatever they are, *of this one thing*—Which casts much light on the point in hand, *that one day is with the Lord as a thousand years, and a thousand years as one day*. Moses had said, (*Psalms xc. 4.*) *a thousand years in thy sight are as one day*, which St. Peter applies, with regard to the last day; so as to denote both his eternity, whereby he exceeds all measure of time in his essence and in his operation: his knowledge, to which all things past or to come are present every moment: his power, which needs no long delay, in order to bring its work to perfection: and his long-suffering, which excludes all impatience of expectation, and desire of making haste. *One day is with the Lord*

as a thousand years—That is, in one day, in a moment, he can do the work of a thousand years. Therefore he *is not slow*: he is always equally ready to fulfil his promise: *and a thousand years are as one day*—That is, no delay is long to God. A thousand years are as one day to the eternal God. Therefore *he is long-suffering*; he gives us space for repentance, without any inconvenience to himself. In a word, with God time passes neither slower, nor swifter, than is suitable to him and his œconomy. Nor can there be any reason, why it should be necessary for him, either to delay or hasten the end of all things. How can we comprehend this? If we could comprehend it, St. Peter needed not to have added, *with the Lord*.

V. 9. *The Lord is not slow*—As if the time fixt for it were past, *concerning his promise*—Which shall surely be fulfilled in its season: *but is long-suffering towards us*—Children of men, *not willing that any*—Soul which he hath made *should perish*.

V. 10. *But the day of the Lord will come as a thief*—Suddenly, unexpectedly, *in which the heavens shall pass away with a great noise*—Surprisingly express'd by the very sound of the original word, *the elements shall melt with fervent heat*—The elements seem to mean, the sun, moon, and stars: not the four, commonly so called; for air and water cannot

† Psalm xc. 4.

11 and the earth, and the works that are therein, shall be burnt up. Seeing then that all these things are dissolved, what manner of persons ought ye
 12 to be in all holy conversation and godliness. Looking for and hastning on *the* coming of the day of God, wherein the heavens being on fire shall be
 13 dissolved, and the elements shall melt with fervent heat? Nevertheless we look for new heavens and a new earth, according to his * promise,
 14 wherein dwelleth righteousness. Wherefore, beloved, seeing ye look for these things, labour to be found of him in peace, without spot and blame-
 15 less. And account the long-suffering of the Lord *is* salvation, as our beloved brother Paul also, according to the wisdom given him, † hath

not melt, and the earth is mentioned immediately after, *the earth and all the works*—Whether of nature or art, *that are therein shall be burnt up*—And has not God already abundantly provided for this? 1. By the stores of subterranean fire, which are so frequently bursting out at *Ætna, Vesuvius, Hecla*, and many other burning mountains: 2. By the *ethereal* (vulgarly called *electrical*) fire, diffused through the whole globe; which if the secret chain that now binds it up, were loosed, would immediately dissolve the whole frame of nature: 3. By comets, one of which if it touch the earth in its course toward the sun, must needs strike it into that abyss of fire. If in its return from the sun, when it is heated (as a great man computes) two thousand times hotter than a red-hot cannon ball, it must destroy all vegetables and animals, long before their contact, and soon after *burn it up*.

V. 11. *Seeing then that all these things are dissolved*—To the eye of faith it appears as done already. *All these things* mentioned before: all that are included in that Scriptural expression, *The heavens and the earth*, that is, the universe. On the fourth day God *made the stars*, (Gen. i. 16.) which will be dissolved together with the earth. They are deceived therefore who restrain either the history of the creation, or this description of the destruction of the world, to the

earth and lower heavens, imagining the stars to be more ancient than the earth and to survive it. Both the dissolution and renovation are ascribed, not to the *one heaven* which surrounds the earth, but to the *heavens* in general (ver. 10, 13.) without any restriction or limitation. *What persons ought ye to be, in all holy conversation*—With men, and godliness—Toward your Creator?

V. 12. *Hastning on*—As it were, by your earnest desires and fervent prayers, *the coming of the day of God*—Many myriads of days he grants to men: one, the last, is the day of God himself.

V. 13. *We look for new heavens and a new earth*—Raised as it were, out of the ashes of the old: (We look for an entire new state of things) *wherein dwelleth righteousness*—Only righteous spirits. How great a mystery!

V. 14. *Labour*—That whenever he cometh, *ye may be found in peace*—May meet him without terror, being sprinkled with his blood, and sanctified by his spirit, so as to be *without spot and blameless*.

V. 15. *And account the long-suffering of our Lord salvation*—Not only designed to lead men to repentance, but actually conducing thereto; a precious means of saving many more souls; *as our beloved brother Paul also hath written to you*—This refers not only to the single sentence preceding, but to all that

* Isaiah lxx. 17. lxxvi. 22. † Rom. ii. 4.

16 written to you : As also in all his epistles, speaking therein of these things, in which are some things hard to be understood, which the unlearned and unstable wrest, as *they do* also the other Scriptures, to their own destruction.

17 Ye therefore, beloved, knowing *these things* before, beware, lest ye also being led away by the error of the wicked, fall from your own steadfastness : But grow in grace, and in the knowledge of our Lord and Saviour

that went before. St. Paul had written to the same effect concerning the end of the world, in several parts of his epistles, and particularly in the epistle to the *Hebrews*.

V. 16. *As also in all his epistles*—St. Peter wrote this a little before his own and St. Paul's martyrdom. St. Paul therefore had now written all his epistles ; and even from this expression we may learn that St. Peter had read them all, perhaps sent to him by St. Paul himself. Nor was he at all disgusted by what St. Paul had written concerning him, in the epistle to the *Galatians* : *speaking of these things*—Namely, of the coming of our Lord, delayed through his long-suffering, and of the circumstances preceding and accompanying it : *which things the unlearned*—They who are not taught of God : *and the unstable*—Wavering double-minded, unsettled men, *wrest*—As though Christ would not come : *as they do also the other Scriptures*—Therefore St. Paul's writings were now part of the Scriptures : *to their own destruction*—But that some use the Scriptures ill, is no reason why others should not use them at all.

V. 18. *But grow in grace*—That is, in every Christian temper. There may be, for a time, grace without growth ; as there may be natural life without growth. But such sickly life, of soul or body, will end in death, and every day draw nigher to it. Health is the means of both natural and spiritual growth. If the remaining evil of our fallen nature be not daily mortified, it will, like an evil humour in the body, destroy the whole man. But if ye thro' the

Spirit do mortify the deeds of the body (only so far as we do this) *ye shall live* the life of faith, holiness, and happiness. The end and design of grace being purchased and bestowed on us, is to destroy the image of the earthy, and restore us to that of the heavenly. And so far as it does this, it truly profits us ; and also makes way for more of the heavenly gift, that we may at last be filled with all the fulness of God. The strength and well-being of a Christian depends on what his soul feeds on, as the health of the body depends on whatever we make our daily food. If we feed on what is according to our nature, we grow : if not, we pine away and die. The soul is of the nature of God, and nothing but what is according to his holiness can agree with it. Sin, of every kind, starves the soul and makes it consume away. Let us not try to invert the order of God in his new creation : we shall only deceive ourselves. It is easy to forsake the will of God and follow our own ; but this will bring leanness into the soul. It is easy to satisfy ourselves without being possessed of the holiness and happiness of the gospel. It is easy to call these *frames* and *feelings*, and then to oppose *faith* to one and *Christ* to the other. Frames (allowing the expression) are no other than *heavenly tempers, the mind that was in Christ* : feelings are the *divine consolations* of the Holy Ghost, shed abroad in the heart of him that truly believes. And wherever faith is, and wherever Christ is, there are these blessed *frames* and *feelings*. If they are not in us, it is a sure sign that tho' the *wilderness* became a *pool*, the

Jesus Christ : To him *be* the glory both now and to the day of eternity !
Amen.

the pool is become a wilderness again : *and from that sense, which the apostle had felt in the knowledge of Christ*—That is, in faith, in his soul throughout this whole chapter. the root of all : *to him be the glory to the day* Eternity is a day without night, without of eternity—An expression naturally flowing interruption, without end.

N O T E S

O N

The First Epistle of St. J O H N.

THE great similitude, or rather sameness both of spirit and expression, which runs through St. *John's* gospel, and all his epistles, is a clear evidence of their being written by the same person. In this epistle he speaks not to any particular church, but to all the Christians of that age, and in them to the whole Christian church in all succeeding ages.

Some have apprehended, that it is not easy to discern the scope and method of this epistle. But if we examine it with simplicity, these may readily be discovered. St. *John* in this letter, or rather tract (for he was present with part of those to whom he wrote) has this apparent aim, to confirm the happy and holy communion of the faithful with God and *Christ*, by describing the marks of that blessed state.

The parts of it are three :

- | | |
|-----------------------|-------------|
| I. The preface | C. i. 1—4 |
| II. The tract itself, | 5—C. v. —12 |
| III, The conclusion, | 13—21 |

In the preface he shews the authority of his own preaching and writing, and expressly points out (ver. 3.) the design of his present writing. To the preface exactly answers the conclusion, more largely and explaining the same design, and recapitulating those marks, by *we know* thrice repeated (ch. v. 18, 19, 20.)

The tract itself has two parts, treating,

- | | |
|--------------------------|-----------------------------|
| I. Severally, | 2. Of communion with the |
| 1. Of communion with the | son |
| father | C. ii. 1—12 |
| C. i. 5—10 | With a distinct application |

to fathers, young men,
and little children,
Whereto is annex, an ex-
hortation to *abide* in him,

28—C. iii. 1—24

That the fruit of his *mani-
festation* in the flesh, may
extend to his *manifestation*
in glory.

3. Of the confirmation and
fruit of this abiding thro'

13—27 II. *the spirit,*
Conjointly,

Of the testimony of the
father, and *son*, and *spirit*:
on which faith in *Christ*,
the being born of God,
love to God and his chil-
dren, the keeping his
commandments, and vic-
tory over the world are
founded,

C. iv. 1—21

C. v. 1—12

The parts frequently begin and end alike. Sometimes there is an allusion in a pre-
ceding part, and a recapitulation in the subsequent. Each part treats of a benefit
from God, and the duty of the faithful derived therefrom by the most natural inferences.

I. St. J O H N.

I. **T**HAT which was from the beginning, which we have heard, which
we have seen with our eyes, which we have beheld, and our hands
2 have handled of, the word of life: (For the life was manifested, and
we saw *it*, and testify and declare to you the eternal life which was
3 with the Father, and was manifested to us:) That which we have seen
and heard declare we to you, that ye also may have fellowship with us;

V. 1. *That which was*—Here means, he
which was the word himself; afterwards
it means, that which they had heard from
him: *which was*—Namely, with the father
(v. 2.) before he was manifested: *from the
beginning*—This phrase is sometimes used
in a limited sense. But here it properly
means from eternity, being equivalent with
in the beginning, John i. 1. *that which we*—
The apostles, *have not only heard*, but *seen
with our eyes*, *which we have beheld*—Atten-
tively considered on various occasions: *of
the word of life*—He is termed *the word*, John
i. 1. *the life*, John i. 4. as he is the living
word of God, who with the father and the
spirit, is the fountain of life to all creatures,
particularly of spiritual and eternal life.

V. 2. *For the life*—The living word, *was
manifested*—In the flesh, to our very senses:
and we testify and declare—We testify by de-
claring, by preaching and writing, (ver. 3,
4.) Preaching lays the foundation, (ver. 5—
10.) Writing builds thereon: *to you*—Who
have not seen: *the eternal life*—Which
always was, and afterward *appeared to us*.
This is mentioned in the beginning of the
epistle. In the end of it is mentioned the
same *eternal life*, which we shall always enjoy.

V. 3. *That which we have seen, and heard*
—Of him and from him, *declare we to you*
—For this end, *that ye also may have fellow-
ship with us*—May enjoy the same fellowship
which we enjoy: *and truly our fellowship*—
Whereby he is in us and we in him: *is with
the*

and truly our fellowship *is* with the Father, and with his Son, Jesus Christ :

4 And these things write we to you, that your joy may be full.

5 And this is the message which we have heard of him and declare
6 to you, that God is light, and in him is no darkness at all. If we say
we have fellowship with him, and walk in darkness, we lie and do not
7 the truth. But if we walk in the light as he is in the light, we have
fellowship one with another, and the blood of Jesus Christ his Son
8 cleanseth us from all sin. If we say, we have no sin, we deceive our-
9 selves, and the truth is not in us. If we confess our sins, he is faithful,
and just to forgive us our sins, and to cleanse us from all unrighteousness.
10 If we say, we have not sinned, we make him a liar, and his word is not in us.

the father, and with the son—Of the Holy Ghost he speaks afterwards.

V. 4. *That your joy may be full*—So our Lord also, (*John* xv. 11. xvi. 22.) There is a joy of hope, a joy of faith, and a joy of love. Here the joy of faith is directly intended. It is a concise expression: *your joy*—That is, your faith and the joy arising from it: but it likewise implies the joy of hope and love.

V. 5. *And this is the sum of the message which we have heard from him*—The Son of God: *that God is light*—The light of wisdom, love, holiness, glory. What light is to the natural eye, that God is to the spiritual eye: *and in him is no darkness at all*—No contrary principle. He is pure, unmixed light.

V. 6. *If we say*—Either with our tongue, or in our heart, if we endeavour to persuade either ourselves or others, *we have fellowship with him*—While we walk, either inwardly or outwardly, *in darkness*—In sin of any kind; *we do not the truth*—Our actions prove, that the truth is not in us.

V. 7. *But if we walk in the light*—In all holiness, *as God is* (a deeper word than *walk*, and more worthy of God) *in the light*—Then we may truly say, *we have fellowship one with another*—We who have seen, and you who have not seen, do alike enjoy that

fellowship with God: the imitation of God being the only sure proof of our having fellowship with him. *And the blood of Jesus Christ his Son*—With the grace purchased thereby: *cleanseth us from all sin*—Both original and actual, taking away all the guilt and all the power.

V. 8. *If we say*—Any child of man, before his blood has cleansed us; *we have no sin*—To be cleansed from, instead of *confessing our sins*, ver. 9. *the truth is not in us*—Neither in our mouth nor in our heart.

V. 9. *But if, with a penitent and believing heart, we confess our sins, he is faithful*—Because he had promised this blessing, by the unanimous voice of all his prophets. *Just*—Surely then he will punish: no, for this very reason he will pardon. This may seem strange; but upon the evangelical principle of atonement and redemption, it is undoubtedly true. Because, when the debt is paid, or the purchase made, it is the part of equity to cancel the bond, and consign over the purchased possession: *both to forgive us our sins*—To take away all the guilt of them, *and to cleanse us from all unrighteousness*—To purify our souls from every kind, and every degree of it.

V. 10. Yet still we are to retain, even to our lives end, a deep sense of our past sins. Still *if we say, we have not sinned, we make him*

II. My beloved children, I write these things to you, that ye may not sin.

But if any one sin, we have an advocate with the Father, Jesus Christ the righteous, And he is the propitiation for our sins; and not for ours only, but also for *the sins* of the whole world. And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, verily in him the love of God is perfected: hereby we know that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked. Beloved, I write not a new commandment to you, but the old commandment, which ye have had from the beginning; the old commandment is the word which

him a liar—Who saith, all have sinned: and his word is not in us—We do not receive it; we give it no place in our hearts.

V. 1. *My beloved children*—So the apostle frequently addresses the whole body of Christians. It is a term of tenderness and endearment, used by our Lord himself to his disciples. (*John xiii. 23.*) And perhaps many to whom St. John now wrote, were converted by his ministry. It is a different word from that which is translated *little children*, in several parts of the epistle, to distinguish it from which, it is here rendered *beloved children*. *I write these things to you, that ye may not sin*—Thus he guards them before-hand against abusing the doctrine of reconciliation. All the words, institutions, and judgments of God are levelled against sin, either that it may not be committed, or that it may be abolished. *But if any one sin*—Let him not lie in sin, despairing of help: *we have an advocate*—We have for our advocate, not a mean person, but him, of whom it was said, *this is my beloved Son*: not a guilty person, who stands in need of pardon for himself; but *Jesus Christ the righteous*; not a mere petitioner, who relies purely upon liberality, but one that has merited, fully merited, whatever he asks.

V. 2. *And he is the propitiation*—The

atoning sacrifice, by which the wrath of God is appeased: *for our sins*—Who believe: and not for ours only, but also for *the sins of the whole world*—Just as wide as sin extends, the propitiation extends also.

V. 3. *And hereby we know that we truly and savingly know him*—As he is the advocate, the righteous, the propitiation: *if we keep his commandments*—Particularly those of faith and love.

V. 5. *But whoso keepeth his word*—His commandments, *verily in him the love of God*—Reconciled to us through Christ, is perfected—Is perfectly known: *hereby*—By our keeping his word, *we know that we are in him*—So is the tree known by its fruits. To know him, to be in him, to abide in him, are nearly synonymous terms: only with a gradation: knowledge, communion, constancy.

V. 6. *He that saith, he abideth in him*—Which implies a durable state, a constant, lasting knowledge of, and communion with him: *ought himself*—Otherwise they are vain words, *so to walk, even as he walked*—In the world. *As he*, are words that frequently occur in this epistle. Believers having their hearts full of him, easily supply his name.

V. 7. When I speak of *keeping his word*, I write not a new commandment—I do not speak of any new one; but the old commandment,

8 ye have heard from the beginning. Again, I do write a new commandment to you, which is true in him and in you : for the darkness is past
9 away, and the true light now shineth. He that saith, he is in the light,
10 and hateth his brother, is in darkness until now. He that loveth his brother, abideth in the light, and there is no occasion of stumbling in
11 him : But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because darkness hath
12 blinded his eyes. I have written to you, beloved children, because your
13 sins are forgiven you for his name sake. I write to you, fathers, because ye have known him that is from the beginning. I write to you, young

ment, which ye had—Even from your forefathers.

V. 8. *Again, I do write a new commandment to you*—Namely, with regard to loving one another. A commandment, which though it also was given long ago, yet is truly new in him, and in you—It was exemplified in him, and is now fulfilled by you, in such a manner as it never was before. For there is no comparison between the state of the Old Testament-believers, and that which ye now enjoy : *the darkness of that dispensation is past away ; and Christ the true light now shineth* in your hearts.

V. 9. *He that saith, he is in the light*—In Christ, united to him, and hateth his brother—(The very name shews the love due to him) *is in darkness until now*—Void of Christ, and of all true light.

V. 10. *He that loveth his brother*—For Christ's sake, *abideth in the light*—Of God, and there is no occasion of stumbling in him—Whereas he that hates his brother, is an occasion of stumbling to himself. He stumbles against all things within and without : while he that loves his brother, has a free, disincumbered journey.

V. 11. *He that hateth his brother*—And he must hate, if he does not love him ; there is no medium ; *is in darkness*—In sin, perplexity, intanglement. He walketh in darkness and knoweth not, that he is in the high road to hell.

V. 12. *I have written to you, beloved children*—Thus St. John bespeaks all to whom he writes. But from the 13th to the 27th verse he divides them particularly into fathers, young men, and little children : *because your sins are forgiven you*—As if he had said, this is the sum of what I have now written. He then proceeds to other things, which are built upon this foundation.

V. 13. The address to spiritual fathers, young men, and little children, is first proposed in this verse, wherein he says, *I write to you, fathers : I write to you young men : I write to you little children* : and then enlarged upon, in doing which he says, *I have written to you, fathers*, ver. 14. *I have written to you, young men*, ver. 14—17. *I have written to you, little children*, ver. 18—27. Having finished his address to each, he returns to all together, whom he again terms (as ver. 12.) *beloved children*. *Fathers, ye have known him that is from the beginning*—Ye have known the eternal God, in a manner wherein no other, even true believers, know him. *Young men, ye have overcome the wicked one*—In many battles, by the power of faith. *Little children, ye have known the Father*—As your father, (though ye have not yet overcome) by the spirit witnessing with your spirit, that ye are the children of God.

men, because ye have overcome the wicked one. I write to you, little
 14 children, because ye have known the Father. I have written to you,
 fathers, because ye have known him that is from the beginning. I have
 written to you, young men, because ye are strong, and the word of God
 15 abideth in you, and ye have overcome the wicked one. Love not the
 world, neither the things that are in the world: if any one love the
 16 world, the love of the Father is not in him. For all that is in the world,
 the desire of the flesh, and the desire of the eye, and the pride of life,
 17 is not of the Father, but is of the world. And the world passeth away,
 and the desire thereof; but he that doth the will of God abideth for ever.
 18 Little children, it is the last time: and as ye have heard that Antichrist
 cometh, *so* even now there are many Antichrists, whereby we know that
 19 it is the last time. They went out from us, but they were not of us:
 for if they had been of us, they would have continued with us: but

V. 14. *I have written to you, fathers*—As if he had said, observe well what I but now wrote. He speaks very briefly and modestly to these, who needed not much to be said to them, as having that deep acquaintance with God, which comprises all necessary knowledge. *Young men, ye are strong*—In faith, and the word of God abideth in you—Deeply rooted in your hearts, whereby ye have often foiled your great adversary.

V. 15. To you all, whether fathers, young men, or little children, I say, *love not the world*—Pursue your victory, by overcoming the world. *If any man love the world*—Seek happiness in visible things, he does not love God.

V. 16. *The desire of the flesh*—Of the pleasure of the outward senses, whether of the taste, smell, or touch: *the desire of the eye*—Of the pleasures of imagination (to which the eye chiefly is subservient;) of that internal sense, whereby we relish whatever is grand, new, or beautiful: *the pride of life*—All that pomp in clothes, houses, furniture, equipage, manner of living, which generally procure honour from the bulk of mankind, and so gratify pride and vanity. It there-

fore directly includes the desire of praise, and remotely, covetousness. All these desires are not from God, but from the prince of this world.

V. 17. *The world passeth away and the desire thereof*—That is, all that can gratify those desires passeth away with it: *but he that doth the will of God*—That loves God, not the world, *abideth*—In the enjoyment of what he loves, *for ever*.

V. 18. *Little children, it is the last time*—The last dispensation of grace, that which is to continue to the end of time, is begun: *Ye have heard that Antichrist cometh*—Under the term *Antichrist*, or the *spirit of Antichrist*, he includes all false teachers, and enemies to the truth, yea, whatever doctrines or men are contrary to *Christ*. It seems to have been long after this, that the name of Antichrist was appropriated to that grand adversary of *Christ*, the man of sin, (2 Thess. ii. 3.) *Antichrist*, in St. John's sense, that is Antichristianism, has been spreading from this time till now; and will do so, till that great adversary arises, and is destroyed by *Christ's* coming.

V. 19. *They were not of us*—When they went:

they went out, that they might be made manifest, that they were not all
 20 of us. But ye have an anointing from the Holy One, and know all things.
 21 I have not written to you, because ye know not the truth: but because
 ye know it, and that no lie is of the truth. Who is that liar, but he that
 22 denieth that Jesus is the Christ? He is Antichrist who denieth the Father
 23 and the Son. Whosoever denieth the Son, he hath not the Father:
 24 he that acknowledgeth the Son, hath the Father also. Therefore let that
 abide in you which ye heard from the beginning: if that which ye heard
 from the beginning abide in you, ye also shall abide in the Son and in
 25 the Father. And this is the promise which he hath promised us, eternal
 26 life. These things have I written to you, concerning them that seduce
 27 you. But the anointing which ye have received of him, abideth in you,
 and ye need not that any should teach you, save as the same anointing
 teacheth you of all things, and is true, and is no lie; and as it hath taught
 you, ye shall abide in him.

went: their hearts were before departed from God, otherwise *they would have continued with us: but they went out, that they might be made manifest*—That is, this was made manifest, by their going out.

V. 20. *But ye have an anointing*—A *chrism*: perhaps so termed in opposition to the name of Antichrist, an inward teaching from the Holy Ghost, whereby ye know all things—Necessary for your preservation from these seducers, and for your eternal salvation. St. John here but just touches upon the Holy Ghost, of whom he speaks more largely, ch. iii. 24. iv. 13. v. 6.

V. 21. *I have written*—Namely, ver. 13. *to you, because ye know the truth*—That is, to confirm you in the knowledge ye have already. *Ye know that no lie is of the truth*—That all the doctrines of these Antichrists are irreconcilable to it.

V. 22. *Who is that liar*—Who is guilty of that lying, but he who denies that truth which is the sum of all Christianity: That *Jesus is the Christ*; that he is the Son of God; that he came in the flesh, is one un-

divided truth; and he that denies any part of this, in effect denies the whole. *He is an Antichrist*—And the spirit of Antichrist, who in denying the Son denies the Father also.

V. 23. *Whosoever denieth the eternal Son of God, he hath not communion with the Father, but he that truly and unbelievingly acknowledgeth the Son, hath communion with the Father also.*

V. 24. *If that*—Truth, concerning the Father and the Son, *which ye have heard from the beginning, abide*—Fixt and rooted in you, ye also shall abide in that happy communion with the Son and the Father.

V. 25. *He*—The Son, *hath promised us*—If we abide in him.

V. 26. *These things*—From ver. 21. *I have written to you*—St. John, according to his custom, begins and ends with the same form, and having finished a kind of parenthesis (ver. 20—26.) continues ver. 27, what he said in the 20th verse. *Concerning them that would seduce you.*

V. 27. *Ye need not that any should teach you,*

28 And now, beloved children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.
 29 Since ye know, that he is righteous, ye know that every one who practiseth righteousness, is born of him.

III. Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God; therefore the world knoweth us not, because it knoweth not him. Beloved, now are we the children of God, and it doth not yet appear what we shall be: but we know, when he shall appear, we shall be like him, for we shall see him as he is.
 3 And every one that hath this hope in him, purifieth himself, even as he is
 4 pure. Whosoever committeth sin, transgresseth also the law; for sin is
 5 the transgression of the law. And ye know that he was manifested, to
 6 take away our sins, and in him is no sin. Whosoever abideth in him,

you, save as that anointing teacheth you—Which is always the same, always consistent with itself. But this does not exclude our need of being taught by them who partake of the same anointing: of all things—Which it is necessary for you to know: and is no lie—Like that which Antichrist teaches. Ye shall abide in him—This is added, both by way of comfort and exhortation. The whole discourse, from ver. 18. to this, is peculiarly adapted to little children.

V. 28. *And now, beloved children—*Having finished his address to each, he now returns to all in general: *abide in him, that we—*A modest expression: *may not be ashamed before him at his coming—*O how will ye, Jews, Socinians, nominal Christians, be ashamed in that day.

V. 29. *Every one—*And none else, *who practiseth righteousness—*From a believing, loving heart, *is born of him—*For all his children are like himself.

V. 1. *That we should be called—*That is, *should be the children of God. Therefore the world knoweth us not—*They know not what to make of us. We are a mystery to them.

V. 2. *It doth not yet appear—*Even to

ourselves, *what we shall be—*It is something ineffable, which will raise the children of God to be in a manner as God himself. *But we know—*In general, that *when he—*The Son of God, *shall appear, we shall be like him—*The glory of God penetrating our inmost substance, *for we shall see him as he is—*Manifestly, without a veil. And that sight will transform us into the same likeness.

V. 3. *And every one that hath this hope in him—*In God.

V. 4. *Whosoever committeth sin—*Thereby transgresseth the holy, just and good law of God, and so sets his authority at nought: for this is implied in the very nature of sin.

V. 5. *And ye know, that he—*Christ, *was manifested—*That he came into the world for this very purpose, *to take away our sins—*To destroy them all, root and branch, and leave none remaining. *And in him is no sin—*So that he could not suffer on his own account, but to make us as himself.

V. 6. *Whosoever abideth in communion with him—*By loving faith, *sinneth not—*While he so abideth: *whosoever sinneth certainly seeth him not—*The loving eye of his soul is not then fixed upon God: *neither doth*

finneth not; whosoever sinneth, seeth him not, neither knoweth him.
 7 Beloved children, let no one deceive you. He that practiseth righteous-
 8 ness is righteous, even as he is righteous. He that committeth sin is of
 the devil; for the devil sinneth from the beginning: to this end the Son
 9 of God was manifested, to destroy the works of the devil. Whosoever is
 born of God doth not commit sin; for his seed abideth in him, and he
 10 cannot sin, because he is born of God. Hereby the children of God are
 manifested and the children of the devil: whosoever practiseth not
 11 righteousness is not of God; neither he that loveth not his brother. For
 this is the message which ye have heard from the beginning, that we love
 12 one another. Not as Cain, *who was of the wicked one*, and slew his
 13 brother. And wherefore slew he him? Because his own works were
 evil, and his brother's righteous. Marvel not, my brethren, if the world
 14 hate you. We know, that we are passed from death to life, because we
 love the brethren: he that loveth not his brother, abideth in death.
 15 Whosoever hateth his brother, is a murderer, and ye know no mur-

doth he then experimentally know him—
 Whatever he did in time past.

V. 7. *Let no one deceive you*—Let none persuade you, that any man is righteous, but *he that uniformly practises righteousness*: he alone is righteous—After the example of his Lord.

V. 8. *He that committeth sin is a child of the devil; for the devil sinneth from the beginning*—That is, was the first sinner in the universe, and has continued to sin ever since. *The Son of God was manifested to destroy the works of the devil*—All sin. And will he not perform this in all that trust in him?

V. 9. *Whosoever is born of God*—By living faith, whereby God is continually breathing spiritual life into his soul, and his soul is continually breathing out love and prayer to God, *doth not commit sin*. For the divine seed—Of loving faith, *abideth in him*: and—So long as it doth, *he cannot sin, because he is born of God*—Is inwardly and universally changed.

V. 10. *Neither he that loveth not his brother*

—Here is the transition from the general proposition to one particular.

V. 12. *Who was of the wicked one*—Who shewed he was a child of the devil, by killing his brother. *And wherefore slew he him?* For any fault? No, but just the reverse: for his goodness.

V. 13. *Marvel not, if the world hate you*—For the same cause.

V. 14. *We know*—As if he had said, we ourselves could not love our brethren, unless we were *passed from spiritual death to life*, that is, born of God. *He that loveth not his brother abideth in death*—That is, is not born of God. And he that is not born of God, cannot love his brother.

V. 15. *He, I say, abideth in spiritual death, is void of the life of God*. For *whosoever hateth his brother*—And there is no medium between loving and hating him, is—In God's account, *a murderer*: every degree of hatred being a degree of the same temper, which moved Cain to murder his brother—*And no murderer hath eternal life abiding*

16 therer hath eternal life abiding in him. Hereby we know the love of God,
 because he laid down his life for us; and we ought to lay down our lives
 17 for the brethren. But whoso hath this world's good, and seeth his brother
 have need, and shutteth up his bowels of compassion from him, how
 18 dwelleth the love of God in him? My beloved children, let us love, not
 19 in word, neither in tongue, but in deed and in truth. And hereby we know
 20 that we are of the truth, and shall assure our hearts before him. For
 if our heart condemn us, God is greater than our heart, and knoweth all,
 21 things. Beloved, if our heart condemn us not, *then* have we confidence
 22 toward God. And whatsoever we ask, we receive of him, because we
 keep his commandments, and do those things that are pleasing in his sight.

abiding in him. But every loving believer hath. For love is the beginning of eternal life. It is the same, in substance, with glory.

V. 16. The word God is not in the original. It was omitted by the apostle just as the particular name is omitted by Mary, when she says to the gardener, *Sir, if thou hast borne him hence:* and by the church, when she says, *let him kiss me with the kisses of his mouth,* (Sol. Song i. 1.) in both which places there is a language, a very emphatical language, even in silence. It declares how totally the thoughts were possessed by the blessed and glorious subject. It expresses also the superlative dignity and amiableness of the person meant; as though *he, and he alone,* was, or deserved to be, both known and admired by all. *Because he laid down his life*—Not merely for sinners, but for us in particular. From this truth believed, from this blessing enjoyed, the love of our brethren takes its rise, which may very justly be admitted as an evidence that our faith is no delusion.

V. 17. *But whoso hath this world's good*—worldly substance, far less valuable than life, *and seeth his brother have need*—(The very sight of want knocks at the door of the spectator's heart) *and shutteth up*—Whether asked or not, *his bowels of compassion from him, how dwelleth the love of*

God in him?—Certainly not at all, however he may talk (ver. 18.) of loving God.

V. 18. *Not in word*—Only, *but in deed*—In action: *not in tongue*—By empty professions, *but in truth.*

V. 19. *And hereby we know*—We have a farther proof, by this real, operative love, *that we are of the truth*—That we have true faith, that we are true children of God, *and shall assure our hearts before him*—Shall enjoy the assurance of his favour, and the testimony of a good conscience toward God. The heart, in St. John's language, is the conscience. The word, *conscience* is not found in his writings.

V. 20. *For if*—We have not this testimony, if in any thing *our heart*—Our own conscience, *condemn us*—Much more does God, who *is greater than our heart*—An infinitely holier and a more impartial judge, *and knoweth all things*—So that there is no hope of hiding it from him.

V. 21. *If our heart condemn us not*—If our conscience duly enlightened by the word and spirit of God, and comparing all our thoughts, words and works with that word, pronounce, that they agree therewith, *then have we confidence toward God*—Not only our consciousness of his favour continues and increases, but we have a full persuasion, that *whatsoever we ask, we shall receive of him.*

V. 23. *And*

23 And this is his commandment, that we should believe on the name of his
 Son Jesus Christ, and love one another, as he hath given us command-
 24 ment. And he that keepeth his commandments, abideth in Him, and He
 in him: and hereby we know that he abideth in us, by the Spirit which
 he hath given us.

IV. Beloved, believe not every spirit, but try the spirits, whether they
 are of God, because many false prophets are gone out into the world.
 2 Hereby ye know the Spirit of God: every spirit which confesseth Jesus
 3 Christ, who is come in the flesh, is of God. And every spirit which
 confesseth not Jesus Christ, who is come in the flesh, is not of God;
 and this is that *spirit* of Antichrist, whereof ye have heard that it cometh;
 4 and now already it is in the world. Ye are of God, beloved children,
 and have overcome them; because greater is he that is in you, than he
 5 that is in the world. They are of the world: therefore speak they of the
 6 world, and the world heareth them. We are of God; he that knoweth
 God, heareth us; he that is not of God, heareth not us: hereby know

V. 23. *And this is his commandment*—All his commandments in one word, *that we should believe and love*—In the manner and degree which he hath taught. This is the greatest and most important command that ever issued from the throne of glory. If this be neglected, no other can be kept: If this be observed, all others are easy.

V. 24. *And he that keepeth his commandments*—That thus believes and loves, *abideth in him and God in him*. And hereby we know that he abideth in us, by the spirit which he hath given us—Which witnesses with our spirits that we are his children, and brings forth his fruits of peace, love, holiness. This is the transition to the treating of the holy spirit, which immediately follows.

V. 1. *Believe not every spirit*—Whereby any teacher is actuated: *but try the spirits*—By the rule which follows. We are to try all spirits by the written word: *to the law and to the testimony!* If any man speak not

according to these, the spirit which actuates him is not of God.

V. 2. *Every spirit*—Or teacher *which confesseth*—Both with heart and voice, *Jesus Christ who is come in the flesh, is of God*—This his coming pre-supposes, contains, and draws after it the whole doctrine of Christ.

V. 3. *Ye have heard*—From our Lord, and us, *that it cometh*.

V. 4. *Ye have overcome* the seducers, *because greater is the spirit of Christ that is in you*, than the spirit of Antichrist that is in the world.

V. 5. *They*—Those false prophets, *are of the world*—Of the number of those that know not God: *therefore speak they of the world*—From the same principle, wisdom, spirit, and of consequence *the world heareth them*—With approbation.

V. 6. *We*—Apostles, *are of God*—Immediately taught, and sent by him. *Hereby we know*—From what is said, ver. 2—6.

V. 7. *Let*

7 we the spirit of truth, and the spirit of error. Beloved, let us love one another; for love is of God, and every one that loveth is born of God, 8 and knoweth God. He that loveth not, knoweth not God; for God is 9 love. Hereby was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through 10 him. Herein is love; not that we loved God, but that he loved us, and 11 sent his Son, a propitiation for our sins. Beloved, if God so loved us, 12 we ought also to love one another. No man hath seen God at any time.

If we love one another, God abideth in us, and his love is perfected in 13 us. Hereby we know that we abide in him, and he in us, because he 14 hath given us of his Spirit. And we have seen and testify, that the 15 Father sent the Son to be the Saviour of the world. Whosoever shall confess, that Jesus is the Son of God, God abideth in him, and he in God. 16 And we know and believe the love that God hath to us. God is love, 17 and he that abideth in love, abideth in God, and God in him. Hereby is our love made perfect, that we may have boldness in the day of 18 judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear, because fear hath torment. He

V. 7. *Let us love one another*—From the doctrine he has just been defending, he draws this exhortation. It is by the spirit, that the love of God is shed abroad in our hearts. *Every one that truly loveth God and his neighbour, is born of God.*

V. 8. *God is love*—This little sentence brought St. John more sweetness, even in the time he was writing it, than the whole world can bring. God is often styled holy, righteous, wise; but not holiness, righteousness or wisdom in the abstract: as he is said to be love; intimating that this is his darling, his reigning attribute; the attribute that sheds an amiable glory on all his other perfections.

V. 12. *If we love one another, God abideth in us*—This is treated of ver. 13—16. and *his love is perfected*—Has its full effect, in us—This is treated of ver. 17—19.

V. 14. *And in consequence of this, we have seen and testify, that the Father sent the*

Son—These are the foundation and the criteria of our abiding in God and God in us, the communion of the spirit, and the confession of the Son.

V. 15. *Whosoever shall*—From a principle of loving faith, openly *confesses*—In the face of all opposition and danger, *that Jesus is the Son of God, God abideth in him.*

V. 16. *And we know and believe*—By the same spirit, *the love that God hath to us.*

V. 17. *Hereby*—That is, by this communion with God, *is our love made perfect, that we may*—That is, so that we shall have *boldness in the day of judgment*—When all the stout-hearted shall tremble; *because as he—Christ, is—All love, so are we—Who are Fathers in Christ, even in this world.*

V. 18. *There is no fear in love*—No slavish fear can be where love reigns; *but perfect, adult love casteth out slavish fear; because such fear hath torment, and so is inconsistent with the happiness of love.* A natural man has

19 that feareth is not made perfect in love. We love him, because he first
 20 loved us. If any man say, I love God, and hateth his brother, he is a
 liar; for he that loveth not his brother, whom he hath seen, how can
 21 he love God, whom he hath not seen? And this commandment have we
 from him, that he who loveth God, love his brother also.

V. Whosoever believeth that Jesus is the Christ, is born of God; and
 every one who loveth him that begat, loveth him also that is begotten
 2 of him. Hereby we know that we love the children of God, when we
 3 love God, and keep his commandments. For this is the love of God,
 that we keep his commandments; and his commandments are not
 4 grievous. For whatsoever is born of God overcometh the world; and
 5 this is the victory that overcometh the world, *even our faith*. Who is he
 that overcometh the world, but he that believeth that Jesus is the Son of

has neither fear, nor love; one that is awakened, fear without love; a babe in *Christ*, love and fear; a father in *Christ*, love without fear.

V. 19. *We love him, because he first loved us*—This is the sum of all religion, the genuine model of Christianity. None can say more: why should any one say less? or less intelligibly?

V. 20. *Whom he hath seen*—Who is daily presented to his senses, to raise his esteem, and move his kindness or compassion toward him.

V. 21. *And this commandment we have from him*—Both God and *Christ*, that he who loveth God, love his brother—Every one, whatever his opinions or mode of worship be, purely because he is the child, and bears the image of God. Bigotry is properly the want of this pure and universal love. A bigot only loves those who embrace his opinions and receives his way of worship; and he loves them for that, and not for *Christ's* sake.

V. 1. The scope and sum of this whole paragraph, appears from the conclusion of it: (ver. 13.) *These things have I written to*

you who believe, that ye may know that ye who believe have eternal life. So faith is the first and last point with St. John also. Every one who loveth God that begat, loveth him also that is begotten of him—Hath a natural affection to all his brethren.

V. 2. *Hereby we know*—This is a plain proof, that we love the children of God—As his children.

V. 3. *For this is the love of God*—The only sure proof of it, that we keep his commandments: and his commandments are not grievous—To any that are born of God.

V. 4. *For whatsoever*—This expression implies the most unlimited universality, is born of God, overcometh the world—Conquers whatever it can lay in the way, either to allure or fright the children of God from keeping his commandments. And this is the victory—The grand means of overcoming, *even our faith*—Seeing all things are possible to him that believeth.

V. 5. *Who is he that overcometh the world?*—That is superior to all worldly care, desire, fear? Every believer, and none else. The seventh verse (usually so reckoned) is a brief recapitulation of all which has been

6 God? This is he that came by water and blood; *even* Jesus Christ: not by the water only, but by the water and the blood: and it is the Spirit who
 7 testifieth; because the Spirit is truth. For there are three that testify on earth, the Spirit, and the water, and the blood, and these three agree in
 8 one. And there are three that testify in heaven, the Father, the Word,

been. before advanced concerning the Father, the Son, and the Spirit. It is cited, in conjunction with the 6th and eighth, by *Tertullian*, *Cyprian*, and an uninterrupted train of fathers. And indeed what the sun is in the world, what the heart is in a man, what the needle is in the mariner's compass, this verse is in the epistle. By this the sixth, eighth, and ninth verses are indissolubly connected: as will be evident, beyond all contradiction, when they are accurately considered.

V. 6. *This is he*—St. John here shews the immoveable foundation of that faith that *Jesus* is the Son of God; not only the testimony of man, but the firm, indubitable testimony of God, *who came*—Jesus is he of whom it was promised that he should come: and who accordingly *is come*. And this the Spirit, and the water, and the blood testify: *Even Jesus*—Who coming by water and blood, is by this very thing demonstrated to be the *Christ*: *not by the water only*—Wherein he was baptized; *but by the water and the blood*—Which he shed when he had finished the work his Father had given him to do. He not only undertook at his baptism *to fulfill all righteousness*, but on the cross accomplished what he had undertaken: In token whereof, when all was finished, *blood and water* came out of his side. *And it is the Spirit who likewise testifieth*—Of *Jesus Christ* named by *Moses* and all the prophets, by *John the Baptist*, by all the apostles, and in all the writings of the New Testament. And against his testimony there can be no exception, *because the Spirit is truth*—The very God of truth.

V. 7. What *Bengelius* has advanced both

concerning the transposition of these two verses, and the authority of the controverted verse, partly in his *Gnomon*, and partly in his *Apparatus Criticus*, will abundantly satisfy any impartial person. *For there are three that testify*—Literally, *testifying* or *bearing witness*—The participle is put for the noun *witness*, to intimate, that the act of testifying, and the effect of it are continually present. Properly, persons only can testify: and that *three* are described *testifying on earth*, as if they were persons, is elegantly subservient to the *three persons testifying in heaven, the Spirit*—In the word, confirmed by miracles, *the water*—Of baptism, wherein we are dedicated to the Son, (with the Father and Spirit) typifying his spotless purity, and the inward purifying of our nature, *and the blood*—Represented in the Lord's supper, and applied to the consciences of believers. *And these three*—*Harmoniously agree in one*—In bearing the same testimony, that *Jesus Christ* is the divine, the compleat, the only Saviour of the world.

V. 8. *And there are three that testify in heaven*—The testimony of the Spirit, the water and the blood, is by an eminent gradation corroborated by three, who give a still greater testimony, *the Father*—Who clearly testified of the Son, both at his baptism, and at his transfiguration, the *Word*—Who testified of himself, on many occasions, while he was on earth: and again, with still greater solemnity, after his ascension into heaven: (*Rev. i. 5. xix. 13.*) *And the Spirit*—Whose testimony was added, chiefly after his glorification, (*ch. ii. 27. John xv. 16. Acts v. 32. Rom. viii. 16.*) *And these three*

9 and the Holy Ghost, and these three are one. If we receive the testimony of men, the testimony of God is greater; and this is the testimony of 10 God, which he hath testified of his Son. He that believeth on the Son of God, hath the testimony in himself. He that believeth not God, hath made him a liar, because he believeth not the testimony which he hath 11 testified of his Son. And this is the testimony, that God hath given us 12 eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

are one—Even as those two, *the Father and the Son are one*, (*John x. 30.*) Nothing can separate the Spirit from the Father and the Son. If he were not one with the Father and the Son, the apostle ought to have said, *the Father and the word (who are one) and the spirit are two*. But this is contrary to the whole tenor of revelation. It remains that these three are one. They are one in essence, in knowledge, in will, and in their testimony.

It is observable, the three in the one verse are opposed not conjointly, but severally to the three in the other: as if he had said, not only the Spirit testifies, but also the Father; (*John v. 37.*) Not only the water, but also the word: (*John iii. 11. x. 41.*) Not only the blood, but also the Holy Ghost; (*John xv. 26, &c.*) It must now appear to every reasonable man, how absolutely necessary the eighth verse is. St. John could not think of the testimony of the spirit, and water, and blood, and subjoin *the testimony of God is greater*, without thinking also of the testimony of the Son and Holy Ghost, yea and mentioning it in so solemn an enumeration. Nor can any possible reason be devised, why without *three testifying in heaven*—he should enumerate three, and no more *who testify on earth*—The testimony of all is given *on earth*, not *in heaven*, but they who testify are part on earth, part in heaven; the witnesses who are on earth testify chiefly concerning his abode on earth, though not excluding his state of exaltation. The witnesses who are

in heaven testify chiefly concerning his glory at God's right hand, though not excluding his state of humiliation.

The seventh verse therefore, with the sixth, contains a recapitulation of the whole oeconomy of *Christ*, from his baptism to Pentecost: the eighth, the sum of the divine oeconomy, from the time of his exaltation.

Hence it farther appears, that this position of the seventh and eighth verses, which places those who testify *on earth*, before those who testify *in heaven*, is abundantly preferable to the other, and affords a gradation admirably suited to the subject.

V. 9. *If we receive the testimony of men*—As we do continually, and must do in a thousand instances, *the testimony of God is greater*—Of higher authority and much more worthy to be received: namely, *this very testimony*, which God the Father, together with the word and the spirit, hath testified of the Son, as the Saviour of the world.

V. 10. *He that believeth on the Son of God, hath the testimony*—The clear evidence of this, *in himself*: *he that believeth not God*, in this, *hath made him a liar*, because he supposes that to be false which God has expressly testified.

V. 11. *And this is the sum of that testimony*, that God hath given us a title to, and the real beginning of, *eternal life*; and that this is purchased by, and treasured up in, his Son, who has all the springs and the fulness of it in himself, to communicate to his body the church, first in grace, and then in glory.

V. 12. It plainly follows, *he that hath the Son*—

13 These things have I written to you who believe on the name of the Son of God, that ye may know, that ye who believe on the name of the
 14 Son of God, have eternal life. And this is the confidence which we have in him, that if we ask any thing according to his will, he heareth us.
 15 And if we know that he heareth us, whatsoever we ask, we know that we
 16 have the petitions which we have asked of him. If any one see his brother sin a sin which is not unto death, let him ask, and he will give him
 17 life for them that sin not unto death. There is a sin unto death. I do
 18 not say that he shall pray for that. All unrighteousness is sin: but there
 19 is a sin not unto death. We know that whosoever is born of God, sinneth not; but he that is born of God keepeth himself, and the wicked one toucheth him not. We know, that we are of God, and the whole world

Son—Living and reigning in him by faith, hath this life: he that hath not the Son of God hath not this life—Hath no part or lot therein. In the former clause the apostle says simply *the Son*; because believers know him: in the latter: *the Son of God*, that unbelievers may know how great a blessing they fall short of.

V. 13. *These things have I written*—In the introduction (ch. i. 4.) he said, *I write*; now in the close, *I have written*; that ye may know—With a fuller and stronger assurance, that ye have eternal life.

V. 14. *And we*—Who believe, have this farther confidence in him, that he heareth—That is, favourably regards, whatever prayer we offer in faith, according to his revealed will.

V. 15. *We have*—Faith anticipates the blessings, the petitions which we asked of him—Even before the event. And when the event comes, we know it comes in answer to our prayers.

V. 16. This extends to things of the greatest importance. *If any one sees his brother*—That is, any man, *sin a sin which is not unto death*—That is, any sin, but total apostasy from both the power and form of godliness, let him ask, and God will give him life—Pardon and spiritual life, for that sinner. *There is a sin unto death*; I do not

say, that he shall pray for that—That is let him not pray for it. *A sin unto death* may likewise mean, one which God has determined to punish with death.

V. 17. All deviation from perfect holiness is sin: but all sin is not unpardonable.

V. 18. Yet this gives us no encouragement to sin. On the contrary, it is an indisputable truth, *he that is born of God*—That sees and loves God, *sinneth not*—So long as that loving faith abides in him. He neither speaks nor does any thing which God hath forbidden. *He keepeth himself*—Watching unto prayer: and—While he does this, *the wicked one toucheth him not*—So as to hurt him.

V. 19. *We know that we are children of God*—By the witness and the fruit of his spirit: (ch. iii. 24.) *But the whole world*—All who have not his spirit, not only is touched by him, but by idolatry, fraud, violence, lasciviousness, impiety, all manner of wickedness: *lieth in the wicked one*—Void of life, void of sense. In this short expression the horrible state of the world is painted in the most lively colours: A comment on which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men.

V. 20. *And*

20 lieth in the wicked one. But we know that the Son of God is come; and he hath given us an understanding that we may know the true one; and we are in the true one, *even* in his Son Jesus Christ: this is the true God
21 and eternal life. Beloved children, keep yourselves from idols.

V. 20. *And we know*—By all these infallible proofs, *that the Son of God is come*—Into the world. *And he hath given us a spiritual understanding, that we may know him, the true one, the faithful and true witness: and we are the true one*—As branches in the vine, even in *Jesus Christ*, the eternal Son of God. *This Jesus is the only living and true God*, together with the Father and the Spirit, and the original fountain of

eternal life. So the beginning and the end of the epistle agree.

V. 21. *Keep yourselves from idols*—From all worship of false gods, from all worship of images or of any creature, and from every inward idol; from loving, desiring, fearing any thing more than God. Seek all help and defence from evil, all happiness in the true God alone.

N O T E S

O N

The Second Epistle of St. J O H N.

The parts of this epistle (written to some Christian matron and her religious children) are three:

- | | | | |
|---------------------------------|----------|-------------------------|-------------|
| I. The inscription, | ver. 1—3 | in true faith and love, | ver. 3—11 |
| II. An exhortation to persevere | | III. The conclusion, | ver. 12, 13 |

II. St. J O H N.

- I. **T**HE elder unto the elect Kuria and her children, whom I love in the truth, and not I only, but likewise all who know the

V. 1. *The elder*—An appellation suited to a familiar letter, but upon a weighty subject, *to the elect*—That is Christian. *Kuria* is undoubtedly a proper name, both

here and in ver. 5. For it was not then usual to apply the title of *lady* to any but the Roman empress, neither would such a manner of speaking have been suitable

to

2 truth, For the truth's sake, which abideth in us, and shall be with us
 3 for ever. Grace be with you, mercy, and peace from God the Father,
 and from Jesus Christ, the Son of the Father, in truth and love.
 4 I rejoiced greatly that I found of thy children walking in the truth,
 5 as we received commandment from the Father. And now I beseech
 thee, Kuria, (not as writing a new commandment to thee, but that which
 6 we had from the beginning) that we may love one another. And this
 is love, that we walk after his commandments. This is the commandment
 7 as ye have heard from the beginning, that ye may walk in it. For many
 seducers are entered into the world, who confess not Jesus Christ that
 8 came in the flesh. This is the seducer and the antichrist. Look to your-
 selves, that we lose not the things we have wrought, but receive a full
 9 reward. Whosoever transgresseth and abideth in the doctrine of Christ,
 hath not God: he that abideth in the doctrine of Christ, he hath both
 10 the Father and the Son. If any come to you, and bring not this doctrine,

to the simplicity and dignity of the apostle:
whom—Both her and her children, I love in the truth—With unfeigned and holy love.

V. 2. *For the truth's sake, which abideth in us—As a living principle of faith and holiness.*

V. 3. *Grace takes away guilt: mercy, misery: peace implies the abiding in grace and mercy. It includes the testimony of God's spirit, both that we are his children, and that all our ways are acceptable to him. This is the very foretaste of heaven itself, where it is perfected: in truth and love—Or, faith and love, as St. Paul speaks. Faith and Truth are here synonymous terms.*

V. 4. *I found of thy children—Probably in their aunt's house, (ver. 13.) walking in the truth—In faith and love.*

V. 5. *That which we had from the beginning—Of our Lord's ministry. Indeed it was in some sense from the beginning of the world: that we may love one another—More abundantly.*

V. 6. *And this is the proof of true love, universal obedience, built on the love of*

God; *This—Love, is the great commandment which ye have heard from the beginning of our preaching.*

V. 7. *Carefully keep what ye have heard from the beginning, for many seducers are entered into the world, who confess not Jesus Christ that came in the flesh—Who disbelieve either his prophetic, or priestly, or kingly office. Whosoever does this is the seducer—From God, and the antichrist—Fighting against Christ.*

V. 8. *That we lose not the things which we have wrought—Which every apostate does; but receive a full reward—Having fully employed all our talents, to the glory of him that gave them. Here again the apostle modestly transfers it to himself.*

V. 9. *Receive this as a certain rule. Whosoever transgresseth—Any law of God, hath not God—For his Father and his God. He that abideth in the doctrine of Christ—Believing and obeying it, he hath both the Father and the Son—For his God.*

V. 10. *If any come to you—Either as a teacher or a brother, and bring not this doctrine—That is, advance any thing contrary*

11 receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write to you, I was not minded to write with paper and ink : but I trust to come to you and speak face to face,
13 that our joy may be full. The children of thy elect sister salute thee.

to it, receive him not into your house—As either a teacher or a brother; neither bid him God speed—Give him no encouragement therein.

V. 11. For he that biddeth him God speed—That gives him any encouragement, is accessary to his evil deeds.

V. 12. Having many things to write, I was not minded to write now—Only of these; which were then peculiarly needful.

V. 13. The children of thy elect, or Christian sister—Absent, if not dead, when the apostle wrote this.

N O T E S

O N

The Third Epistle of St. J O H N.

The third epistle has likewise three parts :

- | | | | |
|-----------------------------------|------|-------------------------|-------|
| I. The inscription, | 1, 2 | and a recommendation of | |
| II. The commendation of Caius, | 3—8 | Demetrius | 12 |
| with a caution against Diotréphes | 9—11 | III. The conclusion, | 13—15 |

III. St. J O H N.

1 THE elder unto the beloved Caius, whom I truly love. Beloved, I
2 pray, that in every respect thou mayest prosper and be in health, as thy soul prospereth.

3 For I rejoiced greatly when the brethren came, and testified of the
4 truth that is in thee, as thou walkest in the truth. I have no greater

V. 1. Caius was probably that Caius of Corinth, whom St. Paul mentions Rom. xvi. 23. If so, either he was removed from Achaia into Asia, or St. John sent this letter to Corinth.

V. 3. For—I know thou usest all thy talents to his glory : the truth that is in thee—The true faith and love.

V. 4. I have no greater joy than this—Such is the spirit of every true Christian pastor :

5 joy than this, to hear that my children walk in the truth. Beloved,
 thou dost faithfully whatsoever thou dost to the brethren and to strangers,
 6 who have testified of thy love before the church; Whom if thou send
 7 forward on their journey after a godly sort, thou shalt do well. For
 8 they went forth for his sake, taking nothing of the Gentiles. We ought
 therefore to receive such, that we may be fellow-helpers to the truth.
 9 I wrote to the church; but Diotrephes, who loveth to have the pre-
 10 eminence among them, receiveth us not. Wherefore if I come, I will
 remember his wicked deeds which he doth, prating against us with
 malicious words: and not content therewith, neither doth he himself
 receive the brethren, and forbiddeth them that would, and casteth them
 11 out of the church. Beloved, follow not that which is evil, but that which
 is good. He that is a doer of good, is of God; he that is a doer of evil,
 12 hath not seen God. Demetrius hath a good testimony from all men, and
 from the truth itself: yea, we also bear testimony, and ye know that our
 testimony is true.
 13 I had many things to write; but I will not write to thee with ink and
 14 pen. But I trust to see thee shortly, and we shall speak face to face.
 Peace be to thee. Our friends salute thee. Salute the friends by name.

to hear that my children walk in the truth—Caius probably was converted by St. Paul. Therefore when St. John speaks of him, with other believers, as his children, it may be considered as the tender stile of paternal love, whoever were the instruments of their conversion. And his using this appellation, when writing under the character of the elder, has its peculiar beauty.

V. 5. *Faithfully*—Uprightly and sincerely.

V. 6. *Who have testified of thy love before the church*—The congregation with whom I now reside: *whom if thou send forward on their journey*—Supplied with what is needful: *thou shalt do well*—How tenderly does the apostle enjoin this?

V. 7. *They went forth*—To preach the gospel.

V. 8. *To receive*—With all kindness, the truth—Which they preach.

V. 9. *I wrote to the church*—Probably that to which they came: *but Diotrephes*—Perhaps the pastor of it: *who loveth to have the*

pre-eminence among them—To govern all things according to his own will: *receiveth us not*—Neither them nor me. So did the mystery of iniquity already work!

V. 10. *He prated against us*—Both them and me, and thereby endeavouring to excuse himself.

V. 11. *Follow not that which is evil*—In Diotrephes, but that which is good—In Demetrius. *He hath not seen God*—Is a stranger to him.

V. 12. *And from the truth itself*—That is, what they testify is the very truth. *Yea, we also bear testimony*—I and they that are with me.

V. 14. *Salute the friends by name*—That is, in the same manner as if I had named them one by one. The word *friend* does not often occur in the New Testament, being swallowed up in the more endearing one of *brother*.

NOTES

N O T E S

O N

The General Epistle of St. *J U D E*.

This epistle has three parts:

I. The inscription,	1, 2	saries,	4—16
II. The treatise, in which		3. Warns the believers,	17—19
1. He exhorts them to con-		1. Confirms them,	20, 21
tend for the faith,	3	5. Instructs them in their duty	
2. Describes the punishment		to others,	22, 23
and the manner of its adver-		III. The conclusion,	24, 25

This epistle greatly resembles the second of St. *Peter*, which St. *Jude* seems to have had in view while he wrote. That was written but a very little before his death; and hence we may gather that St. *Jude* lived some time after it, and saw that grievous declension in the church, which St. *Peter* had foretold. But he passes over some things mentioned by St. *Peter*, repeats some, in different expressions, and with a different view, and adds others; clearly evidencing thereby the wisdom of God which rested upon him. Thus St. *Peter* cites and confirms St. *Paul*'s writings, and is himself cited and confirmed by St. *Jude*.

St. *J U D E*.

1 *J U D E*, a servant of Jesus Christ, and brother of James, to them that are beloved of God the Father, and preserved through

V. 1. *Jude*, a servant of Jesus Christ—The highest glory which any, either angel or man, can aspire to. The word *servant*, under the old covenant, was adapted to the spirit of fear and bondage that cleave to that dispensation. But when the time appointed of the Father was come, for the sending of his Son to redeem them that were under the law, the word *servant* (used by

the apostles concerning themselves and all the children of God) signified one that having the spirit of adoption is made free by the Son of God. His being a *servant* is the fruit and perfection of his being a son. And whenever the throne of God and of the Lamb shall be in the *New Jerusalem*, then will it be indeed that his servants shall serve him, Rev. xxii. The brother of James—St.

- 2 Jesus Christ, and called, Mercy unto you, and peace, and love be multiplied.
- 3 Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write to you and exhort you, to contend earnestly for the faith which was once delivered to the saints.
- 4 For there are certain men crept in unawares, who were of old described before, with regard to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and
- 5 Lord, Jesus Christ. I am therefore willing to remind you, you who once knew this, that the Lord, having saved the people out of the
- 6 land of Egypt, afterwards destroyed them that believed not. And the
 * Angels, who kept not their first dignity, but left their own habitation, he hath reserved in everlasting chains under darkness to the judgment of

James was the more eminent, usually styled, the brother of the Lord: to them that are beloved—The conclusion, ver. 21. exactly answers the introduction: and preserved through Jesus Christ—So both the spring and the accomplishment of salvation are pointed out. This is premised, lest any of them should be discouraged, by the terrible things which are afterwards mentioned: and called—To receive the whole blessing of God, in time and eternity.

V. 3. When I gave all diligence to write to you of the common salvation—Designed for all, and enjoyed by all believers. Here the design of the epistle is expressed; the end of which exactly answers the beginning: it was needful to exhort you to contend earnestly—Yet humbly, meekly, and lovingly; otherwise your contention will only hurt your cause, if not destroy your soul: for the faith—All the fundamental truth, once delivered—By God, to remain unvaried for ever.

V. 4. There are certain men crept in, who were of old described before—Even as early as Enoch; of whom it was foretold, that by their wilful sins they would incur this con-

demnation: turning the grace of God—Revealed in the gospel: into lasciviousness—Into an occasion of more abandoned wickedness.

V. 5. He afterwards destroyed—The far greater part of that very people, whom he had once saved—Let none therefore presume upon past mercies, as if he was now out of danger.

V. 6. And the angels, who kept not their first dignity—Once assigned them under the Son of God, but voluntarily left their own habitation—Then properly their own, by the free gift of God: he reserved—Delivered to be kept: in everlasting chains under darkness—O how unlike their own habitation! When these fallen angels came out of the hands of God they were holy (else God made that which was evil) and being holy, they were beloved of God: (else he hated the image of his own spotless purity.) But now he loves them no more; they are doomed to endless destruction: (for if he loved them still, he would love what is sinful) and both his former love, and his present righteous and eternal displeasure towards the same work of his own hands, are because he changeth not: because

7 the great day. Even as Sodom and Gomorrah, and the cities about them, which in the same manner with these gave themselves over to fornication, and went after strange flesh, are set forth for an example, suffering the 8 vengeance of eternal fire. In like manner these dreamers also defile the 9 flesh, † despise authority, rail at dignities. Yet Michael the archangel, when contending with the devil, he disputed concerning the body of Moses, durst not bring against him a railing accusation, but said, The 10 Lord rebuke thee. But these rail at all things which they know not : and all the things which they know naturally, as the brute beasts, in 11 these they are defiled. Woe to them ; for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainfaying of Korah.

because he invariably loveth righteousness, and hateth iniquity.

V. 7. *The cities who gave themselves over to fornication*—The word here means, *unnatural lusts*: are set forth as an example, suffering the vengeance of eternal fire—That is, the vengeance which they suffered is an example or a type of eternal fire.

V. 8. *In like manner these dreamers*—Sleeping and dreaming all their lives, *despise authority*—Those that are invested with it by Christ, and made by him the overseers of his flock : *rail at dignities*—The apostle does not seem to speak of *worldly dignities*. These they had in admiration for the sake of gain ; (ver. 16.) but those holy men, who for the doctrine, purity of their lives, the soundness of their doctrine, and the greatness of their labours in the work of the ministry, were truly honourable before God and all good men ; and who were grossly vilified by those who turned the grace of God into lasciviousness. Probably they were the impure followers of Simon Magus, the same with the Gnostics and Nicolaitans, Rev. ii. 15.

V. 9. *Yet Michael*—It does not appear, whether St. Jude learned this by any revelation, or from antient tradition. It suffices, that these things were not only true, but

acknowledged as such by them to whom he wrote : *the archangel*—This word occurs, but once more in the sacred writings, 1 *Theff.* iv. 16. So that whether there be one archangel only, or more, it is not possible for us to determine : *when he disputed with the devil*—At what time we know not : *concerning the body of Moses*—Possibly the devil would have discovered the place where it was buried, which God for wise reasons had concealed : *durst not bring even against him a railing accusation*—Though so far beneath him in every respect : *but simply said*, (so great was his modesty !) *the Lord rebuke thee*—I leave thee to the judge of all.

V. 10. *But these*—Without all shame : *rail at the things of God, which they know not*—Neither can know, having no spiritual senses : *and the natural things which they know*—By their natural senses, they abuse into occasions of sin.

V. 11. *Woe unto them*—Of all the apostles St. Jude alone, and that in this single place denounces a woe. St. Peter, to the same effect, pronounces them *curfed children* : *for they have gone in the way of Cain*—The murderer, and ran greedily (literally, *have been poured out*, like a torrent without banks) *after the error of Balaam*—The covetous false

- 12 These are spots in your feasts of love, while they banquet with you, feeding themselves without fear: clouds without water, driven about of winds; trees without leaves, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, for whom is reserved the blackness of darkness for ever. And of these also, Enoch the seventh from Adam, prophesied, saying, Behold the Lord cometh with ten thousands of his holy ones, To execute judgment upon all, and to convict all the ungodly of all their ungodly deeds, which they have impiously committed, and of all the grievous things which ungodly sinners have spoken against him.
- 16 These are murmurers, complainers, walking after their own desires, and their mouth speaketh great swelling things, having men's persons in admiration for the sake of gain. But ye, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ.

false prophet: *and perished in the gainsaying of Korah*—Vengeance has overtaken them as it did Korah, rising up against those whom God had sent.

V. 12. *These are spots*—Blemishes, in your feasts of love—Antiently observed in all the churches, feeding themselves without fear—Without any fear of God, or jealousy over themselves, twice dead—In sin, first by nature, and afterwards by apostasy, plucked up by the roots—And so incapable of ever reviving.

V. 13. *Wandering stars*—Literally, planets—Which shine for a time, but have no light in themselves, and will be soon cast into utter darkness. Thus the apostle illustrates their desperate wickedness, by comparisons drawn from the air, earth, sea, and heavens.

V. 14. *And of these also*—As well as the antediluvian sinners, Enoch—So early was the prophecy referred to ver. 4. *the seventh from Adam*—There were only five of the fathers between Adam and Enoch. (1 Chron. i. 1.) The first coming of Christ was revealed to Adam: his second glorious coming to Enoch; and the seventh from Adam fore-

told the things which will conclude the seventh age of the world. St. Jude might know this either from some antient book, or tradition, or immediate revelation. Behold! As if it were already done, the Lord cometh!

V. 15. *To execute judgment*—Enoch herein looked beyond the flood, upon all—Sinners in general, and to convict all the ungodly—In particular, of all the grievous things which ungodly sinners (a sinner is bad; but the ungodly who sin without fear, are worse) have spoken against him, (ver. 8, 10.) though they might not think, all those speeches were against him.

V. 16. *These are murmurers*—Against men, complainers—(Literally, complainers of their fate) against God, walking, with regard to themselves, after their own foolish and mischievous desires, having men's persons in admiration for the sake of gain—Admiring and commending them only for what they can get.

V. 17. *By the apostles*—He does not exempt himself from the number of apostles. For in the next verse he says, they told you, not us.

V. 19. *These*

18 For they told you, in the last time there will be mockers, walking after their own ungodly desires.

19 These are they who separate themselves, sensual, not having the spirit. But ye, beloved, building yourselves up in your most holy faith, praying through the Holy Spirit, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And some, that are wavering, convince; Some save, snatching *them* out of the fire; On others have compassion with fear, hating even the garment spotted by the flesh.

24 Now to him *who* is able to keep them from falling, and to present *them* faultless in the presence of his glory with exceeding joy, To the only God, our Saviour, be glory, and majesty, might and authority, both now and to all ages. Amen.

V. 19. *These are they who separate themselves, sensual, not having the spirit*—Having natural senses and understanding only, not the spirit of God: otherwise they could not separate. For that it is a sin, and a very heinous one, to separate from the church, is out of all question. But then it should be observed, 1. That by *the church* is meant, a body of living Christians, who are an habitation of God through the spirit: 2. That by *separating* is understood, renouncing all religious intercourse with them; no longer joining with them in solemn prayer, or the other public offices of religion: and 3. That we have no more authority from Scripture, to call even this, *schism*, than to call it *murder*.

V. 20. *But ye, beloved*—Not separating, but *building yourselves up in your most holy faith*—Than which none can be more holy in itself, or more conducive to the most refined and exalted holiness: *praying through the Holy Spirit*—Who alone is able to build you up, as he alone laid the foundation. In this and the following verse St. Jude mentions the Father, Son, and Spirit, together with faith, love, and hope.

V. 21. By these means, through his grace,

keep yourselves in the love of God, and in the confident expectation of that eternal life, which is purchased for you, and conferred upon you, through the mere mercy of our Lord Jesus Christ.

V. 22. Mean time watch over others, as well as yourselves, and give them such help, as their various needs require. For instance, 1. *Some, that are wavering in judgment, staggered by others or by their own evil reasoning, endeavour more deeply to convince of the whole truth as it is in Jesus.* 2. *Some snatch, with a swift and strong hand, out of the fire of sin and temptation.* 3. *On others shew compassion in a milder and gentler way; though still with a jealous fear, lest yourselves be infected with the disease you endeavour to cure.* See therefore, that while ye love the sinners, ye retain the utmost abhorrence of their sins, and of any the least degree of, or approach to them.

V. 24. *Now to him who alone is able to keep them from falling*—Into any of these errors or sins, *and to present them faultless in the presence of his glory*—That is, in his own presence, when he shall be revealed in all his glory.

NOTES

O N

The REVELATION of JESUS CHRIST.

IT is scarce possible for any that either love or fear God, not to feel their hearts extremely affected, in seriously reading either the beginning, or the latter part of the *Revelation*. These, it is evident, we cannot consider too much: but the intermediate parts I did not study at all for many years: as utterly despairing of understanding them, after the fruitless attempts of so many wise and good men. And perhaps I should have lived and died in this sentiment, had I not seen the works of the great *Bengelius*. But these revived my hopes of understanding even the prophecies of this book: at least many of them in some good degree; for perhaps some will not be opened but in eternity. Let us however bless God for the measure of light we may enjoy, and improve it to his glory.

The following notes are mostly those of that excellent man; a few of which are taken from his *Gnomon Novi Testamenti*, but far more from his *Ekklarte Offenbarung*, which is a full and regular comment on the *Revelation*. Every part of this I do not undertake to defend. But none should condemn him, without reading his proofs at large. It did not suit my design to insert these: they are above the capacity of ordinary readers. Nor had I room to insert the entire translation of a book which contains near twelve hundred pages.

All I can do is, partly to translate, partly abridge the most necessary of his observations; allowing myself the liberty to alter some of them, and to add a few notes where he is not full. His text, it may be observed, I have taken almost throughout, which I apprehend he has abundantly defended both in the *Gnomon* itself, and in his *Apparatus* and *Crisis in Apocalypsin*.

Yet I by no means pretend to understand, or explain all that is contained in this mysterious book. I only offer what help I can to the serious enquirer, and shall rejoice if any be moved thereby, more carefully to read and more deeply to consider the words of this prophecy. Blessed is he that does this with a single eye. His labour shall not be in vain.

The REVELATION.

I. **T**HE Revelation of Jesus Christ, which God gave unto him, to shew his servants the things which must shortly come to pass;

V. 1. *The Revelation*—Properly so called; or unveiled. No prophecy in the Old Testament has this title: it was reserved for

2 and he sent and signified *them* by his angel to his servant John. Who hath testified the word of God and the testimony of Jesus Christ, what-

for this alone in the New. It is as it were a manifesto, wherein the heir of all things declares, that all power is given him in heaven and earth, and that he will in the end gloriously exercise that power, maugre all the opposition of all his enemies. *Of Jesus Christ*—Not, of *John the divine*, a title added in latter ages. Certain it is, that appellation, *the divine*, was not brought into the church, much less was it affixt to *John* the apostle, till long after the apostolick age. It was *St. John* indeed who wrote this book; but the author of it is *Jesus Christ*. Which God gave unto him—According to his holy, glorified humanity, as the great prophet of the church. God gave the Revelation to *Jesus Christ*, *Jesus Christ* made it known to his servants. *To shew*—This word recurs, ch. xxii. 6. And in many places the parts of this book refer to each other. Indeed the whole structure of it breathes the art of God, comprizing in the most finished compendium, things to come, many, various; near, intermediate, remote; the greatest, the least; terrible, comfortable; old, new; long, short; and these interwoven together, opposite, composite; relative to each other at a small, at a great distance; and therefore sometimes as it were disappearing, broken off, suspended, and afterwards unexpectedly and most seasonably appearing again. In all its parts it has an admirable variety, with the most exact harmony, beautifully illustrated by those very digressions which seem to interrupt it. In this manner does it display the manifold wisdom of God shining in the œconomy of the church through so many ages. *His servant*—Much is comprehended in this appellation. It is a great thing to be a servant of *Jesus Christ*. This book is dedicated particularly to the servants of *Christ* in the seven churches in *Asia*;

but not exclusive of all his other servants, in all nations and ages. It is one single Revelation, and yet sufficient for them all, from the time it was written to the end of the world. Serve thou the Lord *Jesus Christ* in truth. So shalt thou learn his secret in this book. Yea, and thou shalt feel in thy heart, whether this book be divine or not. *The things which must shortly come to pass*—The things contained in this prophecy did begin to be accomplished shortly after it was given; and the whole might be said to come to pass shortly, in the same sense as *St. Peter* says, *The end of all things is at hand*; and our Lord himself, *Behold, I come quickly*. There is in this book a rich treasure of all the doctrines pertaining to faith and holiness. But these are also delivered in other parts of holy writ; so that the Revelation need not to have been given for the sake of these. The peculiar design of this is, *To shew the things which must come to pass*. And this we are especially to have before our eyes, whenever we read or hear it.

It is said afterward, *Write what thou seest*; and again, *Write what thou hast seen, and what is, and what shall be hereafter*: but here where the scope of the book is shewn, it is only said, *the things which must come to pass*. Accordingly the *shewing things to come*, is the great point in view throughout the whole. And *St. John* writes *what he has seen*, and *what is*, only as it has an influence on, or gives light to, *what shall be*. And he—*Jesus Christ, sent and signified them, shewed them by signs or emblems* (so the Greek word properly means) *by his angel*—Peculiarly called in the sequel, *The angel of God*, and particularly mentioned, ch. xvii. 1. xxi. 9. xxiii. 6, 16. *To his servant John*—A title given to no other single person throughout the book.

V. 2. *Who hath testified*—In the following book, the word of God—Given directly by God,

3 foever things he saw. Happy is he that readeth, and they that hear the words of *this* prophecy, and keep the things which are written therein: for the time *is* near.

God; and the testimony of *Jesus*—Which he hath left us, as the faithful and true witness, *whatsoever things he saw*—In such a manner as was a full confirmation of the divine original of this book.

V. 3. *Happy is he that readeth, and they that hear the words of this prophecy*—Some have miserably handled this book. Hence others are afraid to touch it. And while they desire to know all things else, reject only the knowledge of those which God hath shewn. They enquire after any thing rather than this: as if it were written, *Happy is he that doth not read this prophecy*. Nay, but *happy is he that readeth, and they that hear and keep the words thereof*: especially at this time, when so considerable a part of them is on the point of being fulfilled.

Nor are helps wanting whereby any sincere and diligent enquirer may understand what he reads therein. The book itself is written in the most accurate manner possible: it distinguishes the several things whereof it treats by seven epistles, seven seals, seven trumpets, seven phials; each of which sevens is divided into four and three. Many things the book itself explains, as the seven stars; the seven candlesticks; the Lamb, his seven horns and seven eyes; the incense; the dragon; the heads and horns of the beast; the fine linen; the testimony of *Jesus*. And much light arises from comparing it with the antient prophecies, and the predictions in the other books of the New Testament.

In this book our Lord has comprized what was wanting in those prophecies, touching the time which followed his ascension, and the end of the *Jewish* polity. Accordingly it reaches from the old *Jerusalem* to the new, reducing all things into one

sum in the exactest order, and with a near resemblance to the antient prophets. The introduction and conclusion agree with *Daniel*; the description of the man-child and the promises to *Sion* with *Isaiah*; the judgment of *Babylon*, with *Jeremiah*: again, the determination of times with *Daniel*; the architecture of the holy city, with *Ezekiel*; the emblems of the horses, candlesticks, &c. with *Zechariah*. Many things largely described by the prophets are here summarily repeated; and frequently in the same words. To them we may then usefully have recourse. Yet the *Revelation* suffices for the explaining itself, even if we do not yet understand those prophecies: yea, it casts much light upon them. Frequently likewise, where there is a resemblance between them, there is a difference also; the *Revelation* as it were taking a stock from one of the old prophets, and inserting a new graft into it. Thus *Zechariah* speaks of two olive-trees. And so does *St. John*; but with a different meaning. *Daniel* has a beast with ten horns. So has *St. John*; but not with quite the same signification. And here the difference of words, emblems, things, times ought studiously to be observed.

Our Lord foretold many things before his passion; but not all things: for it was not yet seasonable. Many things likewise his spirit foretold in the writings of the apostles, so far as the necessities of those times required, now he comprizes them all in one short book: therein presupposing all the other prophecies, and at the same time, explaining, continuing, and perfecting them in one thread. It is right therefore to compare them: but not to measure the fulness of these by the scantiness of those preceding.

Christ,

4 John to the seven churches which are in Asia; Grace be unto you,
and peace from him who is, and who was, and who cometh, and
5 from the seven spirits that are before his throne, And from Jesus

Christ, when on earth foretold what would come to pass in a short time; adding a brief description of the last things. Here he foretells the intermediate things; so that both put together, constitute one compleat chain of prophecy. This book is therefore not only the sum, and the key of all the prophecies which preceded, but likewise a supplement to all; the seals being closed before. Of consequence it contains many particulars, not revealed in any other part of Scripture. They have therefore little gratitude to God for such a revelation, reserved for the exaltation of *Christ*, who boldly reject whatever they find here, which was not revealed, or not so clearly in other parts of Scripture. *He that readeth and they that hear*—St. John probably sent this book by a single person into *Asia*, who read it in the churches, while many heard. But this likewise in a secondary sense refers to all that shall duly read or hear it in all ages, *The words of this prophecy*—It is a revelation with regard to *Christ* who gives it, a prophecy with regard to *John* who delivers it to the churches. *And keep the things which are written therein*—In such a manner as the nature of them requires; namely, with repentance, faith, patience, prayer, obedience, watchfulness, constancy. It behoves every Christian, at all opportunities to read what is written in the oracles of God: and to read this precious book in particular, frequently, reverently, and attentively. *For the time of its beginning to be accomplished, is near*—Even when St. John wrote. How much nearer to us is even the full accomplishment of this weighty prophecy?

V. 4. *John*—The dedication of this book is contained in the 4th, 5th, and 6th verses: but the whole revelation is a kind of letter.

To the seven churches which are in Asia—That part of the lesser *Asia*, which was then a Roman province. There had been several other churches planted here: but it seems these were now the most eminent. And it was among these that St. John had laboured most during his abode in *Asia*. In these cities there were many Jews. Such of them as believed in each were joined with the Gentile believers in one church. *Grace be unto you and peace*—The favour of God with all temporal and eternal blessings, *From him who is, and who was, and who cometh, or who is to come*—A wonderful translation of the great name *Jehovah*: he was of old, he is now; he cometh; that is, will be for ever. *And from the seven spirits which are before his throne*—*Christ* is he who hath the seven spirits of God. The seven lamps which burn before the throne are the seven spirits of God. The lamb hath seven horns and seven eyes, which are the seven spirits of God. Seven was a sacred number in the Jewish church. But it did not always imply a precise number. It sometimes is to be taken figuratively, to denote compleatness or perfection. By these seven spirits, not seven created angels, but the Holy Ghost is to be understood: the angels are never termed spirits in this book: and when all the angels stand up, while the four living creatures and the four and twenty elders worship him that sitteth on the throne and the Lamb, the seven spirits neither stand up nor worship. To these seven spirits of God, the seven churches, to whom the spirit speaks so many things, are subordinate: as are also their angels, yea, and the seven angels which stand before God. He is called the seven spirits, not with regard to his essence, which is one, but with regard to his manifold operations.

V. 5. *And from Jesus Christ, the faithful witness,*

Christ, the faithful witness, the first-begotten from the dead, and
 6 the prince of the kings of the earth: To him that loveth us, and hath washed us from our sins with his own blood, and hath made us kings and priests unto his God and Father, to him be the glory and the might for ever.

7 Behold he cometh with clouds, and every eye shall see him, and they who have pierced him: and all the tribes of the earth shall wail because

witness, the first-begotten from the dead, and the prince of the kings of the earth—Three glorious appellations are here given him, and in their proper order. He was the *faithful witness* of the whole will of God before his death, and in death, and remains such in glory. He rose from the dead, as the *first fruits of them that slept*: and now hath all power both in heaven and earth. He is here stiled a *prince*. But by and by he bears his title of *king*; yea, *King of kings, and Lord of lords*. This phrase, *the kings of the earth* signifies their power and multitude, and also the nature of their kingdom. It became the divine majesty to call them *kings* with a limitation; especially in this manifesto from his heavenly kingdom. For no creature, much less a sinful man, can bear the title of *king* in an absolute sense before the eyes of God.

V. 6. *To him that loveth us, and*—Out of that free, abundant love, *hath washed us from*—The guilt and power of, *our sins with his own blood*; and *hath made us kings*—Partakers of his present, and heirs of his eternal kingdom, *and priests unto his God and Father*—To whom we continually offer ourselves a holy living sacrifice: *to him be the glory*—For his love and redemption: *and the might*—Whereby he governs all things.

V. 7. *Behold*—In this and the next verse is the proposition, and the summary of the whole book. *He cometh*—Jesus Christ. Throughout this book, whenever it is said, *he cometh*, it means his glorious coming.

The preparation for this began at the destruction of *Jerusalem*, and more particularly, at the time of writing this book, and goes on, without any interruption, till that grand event is accomplished. Therefore it is never said in this book, *He will come, but he cometh*. And yet it is not said, *he cometh again*. For when he came before it was not like himself, but in the form of a *servant*. But his appearing in glory is properly his coming, namely in a manner worthy of the Son of God. *And every eye*—Of the Jews in particular, *shall see him*—But with what different emotions, according as they had received or rejected him! *And they who have pierced him*—They above all, who pierced his hands or feet, or side. Thomas saw the print of these wounds, even after his resurrection. And the same undoubtedly will be seen by all, when he cometh in the clouds of heaven. *And all the tribes of the earth*—The word *tribes* in the *revelation* always means the *Israelites*; but where another word, such as *nations* or *people*, is joined with it, it implies likewise (as here) all the rest of mankind. *Shall wail because of him*—For terror and pain, if they did not wail before by true repentance. *Yea. Amen*—This refers to *every eye shall see him*. He that cometh, saith *Yea*; He that testifies it, *Amen*. The word translated *Yea*, is *Greek*, *Amen*, is *Hebrew*; for what is here spoken respects both Jew and Gentile.

V. 8. *I am*

8 of him. Yea. Amen. I am the Alpha and the Omega, saith the Lord God, who is, and who was, and who cometh, the Almighty.

9 I John, your brother and companion in the affliction, and in the kingdom, and patience of Jesus, was in the island Patmos, for the
10 word of God, and for the testimony of Jesus. I was in the Spirit on the Lord's day, and heard behind me a great voice as of a

V. 8. *I am the Alpha and the Omega, saith the Lord God*—Alpha is the first, Omega the last letter in the Greek alphabet. Let his enemies boast and rage ever so much in the intermediate time, yet the Lord God is both the Alpha or beginning, and the Omega or end of all things. God is the beginning, as he is the author and creator of all things, and as he proposes, declares, and promises so great things. He is the end, as he brings all the things which are here revealed to a compleat and glorious conclusion. Again, *the beginning and end of a thing*, is in Scripture stiled the whole thing. Therefore God is the Alpha and the Omega, the beginning and the end, that is, one, who is all things, and always the same.

V. 9. *I John*—The instruction and preparation of the apostle for the work are described from the 9th to the 20th verse: *your brother*—In the common faith: *and companion in the affliction*—For the same persecution which carried them to Patmos, drove them into Asia. This book peculiarly belongs to those who are under the cross. It was given to a banished man: and men in affliction, understand and relish it most. Accordingly it was little esteemed by the Asiatic church, after the time of Constantine; but highly valued by all the African churches; as it has been since by all the persecuted children of God. *In the affliction, and kingdom, and patience of Jesus*—The kingdom stands in the midst. It is chiefly under various afflictions, that faith obtains its part in the kingdom. And whosoever is a partaker of this kingdom, is not afraid to

suffer for Jesus, 2 Tim. ii. 12. *I was in the island Patmos*—In the reign of Domitian and of Nerva. And there he saw and wrote all that follows. It was a place peculiarly proper for these visions. He had over against him at a small distance Asia and the seven churches; going on eastward, Jerusalem and the land of Canaan, and beyond this, Antioch, yea the whole continent of Asia. To the west, he had Rome, Italy and all Europe, swimming as it were in the sea: to the south, Alexandria and the Nile with its outlets, Egypt and all Africa: and to the north, what was afterwards called Constantinople, on the Straits between Europe and Asia. So he had all the three parts of the world which were then known, with all Christendom as it were before his eyes; a large theatre, for all the various scenes which were to pass before him. As if this island had been made principally for this end, to serve as an observatory for the apostle. For preaching the word of God he was banished thither, and for the testimony of Jesus; for testifying that he is the Christ.

V. 10. *I was in the spirit*—That is, in a trance, a prophetic vision: so overwhelmed with the power and filled with the light of the holy spirit, as to be insensible of outward things, and wholly taken up with spiritual and divine. What follows is one single connected vision, which St. John saw in one day: and therefore he that would understand it, should carry his thought straight on through the whole without interruption. The other prophetic books are collections of distinct prophecies, given upon various occasions. But here is

one

11 trumpet, Saying, what thou seest, write in a book and send to the seven churches, to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, 12 and to Sardis, and to Philadelphia, and to Laodicea. And I turned to 13 see the voice that spake with me; and being turned, I saw seven golden candlesticks, And in the midst of the candlesticks *one*, like a Son of man, clothed with a garment down to the foot, and girt about at the breast

one single treatise, whereof all the parts exactly depend on each other. Chap. iv. 1. is connected with chap. i. 19. And what is delivered in the 4th chapter, goes on directly to the 22d. *On the Lord's day*—On this our Lord rose from the dead. On this the antients believed he will come to judgment. It was therefore with the utmost propriety, that St. John on this day both saw and described his coming. *And I heard behind me*—St. John had his face to the east: our Lord likewise in this appearance looked eastward toward Asia, whither the apostle was to write: *a great voice as of a trumpet*—Which was peculiarly proper to proclaim the coming of the great King, and his victory over all his enemies.

V. 11. *Saying, what thou seest*—And hearest. He both saw and heard. This command extends to the whole book. All the books of the New Testament were written by the will of God; but none were so expressly commanded to be written; *in a book*—So all the revelation is but one book: nor did the letter to the angel of each church, belong to him or his church only, but the whole book was sent to them all: *to the churches*—Hereafter named; and through them, to all churches, in all ages and nations. *To Ephesus*—Mr. Thomas Smith, who in the year 1671, travelled through all these cities, observes, that from Ephesus to Smyrna is forty-six English miles, from Smyrna to Pergamos, sixty-four, from Pergamos to Thyatira forty-eight, from Thyatira to Sardis thirty-three, from Sardis to Philadelphia twenty-seven, from Philadelphia to Laodicea about forty-two miles.

V. 12, 13. *And I turned to see the voice*—That is, to see him, whose voice it was, and being turned I saw—It seems the vision presented itself gradually. First he heard a voice, and upon looking behind he saw the golden candlesticks, and then, in the midst of the candlesticks, which were placed in a circle, he saw *one like a son of man*. That is, in a human form. As a man likewise our Lord doubtless appears in heaven: though not exactly in this symbolical manner, wherein he presents himself as the head of his church. He next observed that our Lord was clothed with a garment down to the foot, and girt with a golden girdle—Such the Jewish high-priests wore. But both of them are here marks of royal dignity likewise, girt about at the breast—He that is on a journey girds his loins. Girding the breast was an emblem of solemn rest. It seems that the apostle having seen all this, looked up to behold the face of our Lord; but was beat back by the appearance of his flaming eyes, which occasioned his more particularly observing his feet. Receiving strength to raise his eyes again, he saw the stars in his right-hand, and the sword coming out of his mouth: but upon beholding the brightness of his glorious countenance (which probably was much increased since the first glance the apostle had of it) he fell at his feet as dead. During the time that St. John was discovering these several particulars, our Lord seems to have been speaking. And doubtless even his voice, at the very first, bespoke the God: though not so insupportably as his glorious appearance.

V. 14. *His*

14 with a golden girdle. His head and hair *were* white as white wool, as
 15 snow, and his eyes as a flame of fire, And his feet like fine brags, as if
 they burned in a furnace, and his voice as the voice of many waters.
 16 And he had in his right-hand seven stars, and out of his mouth went a
 sharp two-edged sword; and his countenance was as the sun shineth
 17 in his strength. And when I saw him, I fell at his feet as dead: and
 he laid his right-hand upon me, saying, Fear not, I am the First and the
 18 Last, And he that liveth and was dead, and behold I am alive for ever—

V. 14. *His head and his hair*—That is, the hair of his head, not his whole head, *were white as wool*—Like the Ancient of Days, represented in *Daniel's* vision (ch. vii. 9.) Wool is commonly supposed to be an emblem of eternity, as *snow*—Betokening his spotless purity. *And his eyes as a flame of fire*—Piercing through all things; a token of his omniscience.

V. 15. *And his feet like fine brags*—Denoting his stability and strength, as if they burned in a furnace—As if having been melted and refined, they were still red hot, and his voice—To the comfort of his friends, and the terror of his enemies, as the voice of many waters—Roaring loud, and bearing down all before them.

V. 16. *And he had in his right-hand seven stars*—In token of his favour and powerful protection. *And out of his mouth went a sharp two-edged sword*—Signifying his justice and righteous anger, continually pointed against his enemies as a sword, sharp, to stab, two-edged, to hew. *And his countenance was as the sun shineth in his strength*—Without any mist or cloud.

V. 17. *And I fell at his feet as dead*—Human nature not being able to sustain so glorious an appearance. Thus was he prepared (like *Daniel* of old, whom he peculiarly resembles) for receiving so weighty a prophecy. A great sinking of nature usually precedes a large communication of heavenly things. St. *John* before our Lord suffered, was so intimate with him,

as to lean on his breast, to lie in his bosom. Yet now, near seventy years after, the aged apostle is by one glance struck to the ground. What a glory must this be? Ye sinners, be afraid! Cleanse your hands. Purify your hearts! Ye saints, be humble. Prepare. Rejoice! But rejoice unto him with reverence. An increase of reverence towards this awful majesty can be no prejudice to your faith. Let all petulancy, with all vain curiosity, be far away, while you are thinking or reading of these things. *And he laid his right-hand upon me*—The same wherein he held the seven stars. What did St. *John* then feel in himself? *Saying, fear not*—His look terrifies, his speech strengthens. He does not call *John* by his name (as the angels did *Zechariah* and others) but speaks as his well-known Master. What follows is also spoken to strengthen and encourage him. *I am*—When in his state of humiliation he spoke of his glory, he frequently spoke in the third person: (as *Matt.* xxvi. 64.) But he now speaks of his own glory, without any veil, in plain and direct terms. *The First and the Last*—That is, the one, eternal God, who is from everlasting to everlasting. *Isaiah* xli. 4.

V. 18. *And he that liveth*—Another peculiar title of God, and *I have the keys of death and of hades*—That is, the invisible world: In the intermediate state, the body abides in death, the soul in hades. *Christ* hath the keys of, that is, the power over both, killing or quickening of the body, and disposing

19 more, and have the keys of death and of hades. Write the things
 20 which are, and which shall be hereafter: The mystery of the seven stars
 which thou sawest in my right-hand, and of the seven golden candle-
 sticks. The seven stars are angels of the seven churches: and the seven
 candlesticks are seven churches.

disposing of the soul as it pleaseth him. He gave St. Peter the keys of the kingdom of heaven; but not the keys of death or of hades. How comes then his supposed successor at Rome by the keys of purgatory?

From the preceding description mostly, are taken the titles given to Christ in the following letters, particularly the four first.

V. 19. *Write the things which thou hast seen*—This day: which accordingly are written, ch. i. 11—18. *and which are*—The instructions relating to the present state of the seven churches. These, are written, ch. i. 20.—ch. iii. 22. *and which shall be hereafter*—To the end of the world; written ch. iv. 1, &c.

V. 20. *Write first the mystery*—The mysterious meaning of the seven stars—St. John knew better than we do, in how many respects these stars were a proper emblem of those angels: how nearly they resembled each other, and how far they differed in magnitude, brightness, and other circumstances. *The seven stars are angels of the seven churches*—Mentioned in the 11th verse. In each church there was one pastor or ruling minister, to whom all the rest were subordinate. This pastor, bishop, or overseer, had the peculiar care over the flock: on him the prosperity of that congregation in a great measure depended: and he was to answer for all those souls at the judgment-seat of Christ. *And the seven candlesticks are seven churches*—How significant an emblem is this? For a candlestick, though of gold, has no light of itself: neither has any church, or child of man. But they receive from Christ the light of truth, holi-

ness, comfort; that it may shine to all around them.

As soon as this was spoken St. John wrote it down, even all that is contained in this first chapter. Afterward, what was contained in the second and third chapters, was dictated to him in like manner.

Ch. ii. Of the following letters to the angels of the seven churches it may be necessary to speak first, in general, and then particularly.

In general we may observe, when the Israelites were to receive the law at mount Sinai, they were first to be purified. And when the kingdom of God was at hand, John the Baptist prepared men for it by repentance. In like manner we are prepared by these letters for the worthy reception of this glorious Revelation. By following the directions given herein, by expelling incorrigibly wicked men, and putting away all wickedness, those churches were prepared to receive this precious depositum. And whoever in any age would profitably read or hear it, must observe the same admonitions.

These letters are a kind of seven-fold preface to the book. Christ now appears in the form of a man (not yet under the emblem of a lamb) and speaks mostly in proper, not in figurative words. It is not till ch. iv. 1. that St. John enters upon that grand vision which takes up the residue of the book.

There is in each of these letters,

1. A command to write to the angel of the church;
2. A glorious title of Christ;

3. An

II. To the angel of the church at Ephesus write, these things saith he that holdeth the seven stars in his right-hand, that walketh in the
 2 midst of the seven golden candlesticks. I know thy works, and thy labour, and patience, that thou canst not bear evil men; and thou hast tried those who say they are apostles, and are not, and hast found
 3 them liars: And hast patience, and hast borne for my name's sake,
 4 and hast not fainted, But I have against thee, that thou hast left thy

3. An address to the angel of that church, containing

A testimony of his mixt, or good, or bad state;

An exhortation to repentance or steadfastness;

A declaration of what will be: generally, of the Lord's coming.

4. A promise to him that overcometh, together with the exhortation, *He that hath an ear to hear, let him hear.*

The address in each letter is expressed in plain words, the promise, in figurative. In the address our Lord speaks to the angel of each church which then was, and to the members thereof directly: whereas in the promise he speaks of all that should overcome, in whatever church or age, and deals out to them one of the precious promises, (by way of anticipation) from the last chapters of the book.

V. 1. *Write*—So *Christ* dictated to him every word. *These things saith he who holdeth the seven stars in his right-hand*—Such is his mighty power! Such his favour to them and care over them, that they may indeed shine as stars, both by purity of doctrine and holiness of life! *Who walketh*—According to his promise, *I am with you always even to the end of the world: in the midst of the golden candlesticks*—Beholding all their works and thoughts, and ready to remove the candlestick out of its place—If any being warned, will not repent. Perhaps here is likewise an allusion to the office of the priests in dressing the lamps, which was to keep them always burning before the Lord.

V. 2. *I know*—Jesus knows all the good and all the evil, which his servants and his enemies suffer and do. Weighty word, I know! how dreadful will it one day sound to the wicked, how sweet to the righteous! The churches and their angels must have been astonished to find their several states so exactly described, even in the absence of the apostle, and could not but acknowledge the all-seeing eye of *Christ* and of his Spirit. With regard to us, to every one of us also he saith, *I know thy works!*—Happy is he that conceives less good of himself, than *Christ* knows concerning him! *And thy labour*—After the general, three particulars are named, and then more largely described in an inverted order.

1. Thy labour: 6. Thou hast borne for my name's sake and hast not fainted:

2. Thy patience. 5. Thou hast patience:

3. Thou canst not bear evil men. 4. Thou hast tried those who say they are apostles and are not, and hast found them liars.

And thy patience—Notwithstanding which thou canst not bear that incorrigibly wicked men should remain in the flock of *Christ*. And thou hast tried those who say they are apostles, and are not—For the Lord hath not sent them.

V. 4. *But I have against thee, that thou hast left thy first love*—That love for which all that church was so eminent, when St. Paul wrote his epistle to them. He need not have left this. He might have retained it

5 first love. Remember therefore from whence thou art fallen, and
 repent and do the first works: if not, I come to thee, and will re-
 6 move thy candlestick out of its place, unless thou repent. But thou hast
 7 this, that thou hatest the works of the Nicolaitans, which I also hate. He
 that hath an ear, let him hear what the spirit saith to the churches: To

intire to the end. And he did retain it in part, or there could not have remained so much of what was commendable in him. But he had not kept (as he might have done) the first tender love, in its vigour and warmth. Reader, hast thou?

V. 5. It is not possible for any to recover the first love, but by taking these three steps, 1. *Remember*; 2. *Repent*; 3. *Do the first works*. *Remember from whence thou art fallen*—From what degree of faith, love, holiness, though perhaps insensibly. *And repent*—Which in the very lowest sense implies, a deep and lively conviction of thy fall. Of the seven angels, two, at *Ephesus* and at *Pergamos*, were in a mixed state: two, at *Sardis* and at *Laodicea*, were greatly corrupted. All these are exhorted to *repent*; as are the followers of *Jezebel* at *Thyatira*. Two, at *Smyrna*, and *Philadelphia*, were in a flourishing state, and are therefore only exhorted to steadfastness.

There can be no state, either of any pastor, church, or single person, which has not here suitable instructions. All, whether ministers or hearers, together with their secret or open enemies, in all places and all ages, may draw hence necessary self-knowledge, reproof, commendation, warning, or confirmation. Whether any be as dead as the angel at *Sardis*, or as much alive as the angel at *Philadelphia*: this book is sent to him, and the Lord *Jesus* hath something to say to him therein. For the seven churches with their angels represent the whole Christian church, dispersed throughout the whole world, as it subsists (not as some have imagined) in one age after another, but in every age. This

is a point of deep importance, and always necessary to be remembered: that these seven churches are, as it were, a sample of the whole church of *Christ*, as it was then, as it is now, and as it will be in all ages. *Do the first works*—Outwardly and inwardly, or thou canst never regain the first love: *but if not*—By this word is the warning sharpened to those five churches, which are called to repent: (for if *Ephesus* was threatened, how much more shall *Sardis* and *Laodicea* be afraid!) And according as they obey the call or not, there is a promise or a threatening (ch. ii. 5, 16, 22, ch. iii. 3, 20.) But even in the threatening the promise is implied, in case of true repentance. *I come to thee, and will remove thy candlestick out of its place*—I will remove, unless thou repent, the flock now under thy care to another place, where they shall be better taken care of. But from the flourishing state of the church of *Ephesus* after this, there is reason to believe he did repent.

V. 6. *But thou hast this*—Divine grace seeks whatever may help him that is fallen to recover his standing: *that thou hatest the works of the Nicolaitans*—Probably so called from *Nicolas*, one of the seven deacons, (*Acts* vi. 5.) Their doctrines and lives were equally corrupt. They allowed the most abominable lewdness and adulteries, as well as sacrificing to idols; all which they placed among things indifferent, and pleaded for as branches of Christian liberty.

V. 7. *He that hath an ear, let him hear*—Every man, whoever can hear at all, ought carefully to hear this. *What the spirit saith*—In these great and precious promises, to
 the

him that overcometh will I give to eat of the tree of life, which is in the paradise of my God.

- 8 And to the angel of the church at Smyrna write, these things saith the
 9 First and the Last, who was dead and is alive. I know thy affliction and poverty, (but thou art rich) and the reviling of those who say they are
 10 Jews and are not, but a synagogue of Satan. Fear none of those things which thou art about to suffer: behold the devil is about to cast some of you into prison that ye may be tried, and ye shall have affliction ten days; Be thou faithful unto death, and I will give thee the

the churches—And in them to every one that overcometh: that goeth on from faith to faith, and by faith to full victory over the world, and the flesh and the devil.

In these seven letters twelve promises are contained, which are an extract of all the promises of God. Some of them are not expressly mentioned again in this book, as *the hidden manna*, the inscription of the name of the new Jerusalem, the sitting upon the throne. Some resemble what is afterwards mentioned, as *the hidden manna*, (ch. xix. 12.) *the ruling the nations* (ch. xix. 15.) *the morning star*, (ch. xxii. 16.) And some are expressly mentioned, as *the tree of life*, (ch. xxii. 2.) Freedom from the second death, (ch. xx. 6.) the name in the book of life, (ch. xx. 12. xxi. 27.) the remaining in the temple of God, (ch. vii. 15.) the inscription of the name of God and of the Lamb, (ch. xiv. 1. xxii. 4.) In these promises sometimes the enjoyment of the highest goods, sometimes deliverance from the greatest evils, is mentioned. And each implies the other, so that where either part is expressed, the whole is to be understood. That part is expressed which has most resemblance to the virtues or works of him that was spoken to in the letter preceding. *To eat of the tree of life*—The first thing promised in these letters, is the last and highest in the accomplishment (ch. xxii. 2, 14, 19.) *The tree of life and the water of life* go together (ch. xxii. 1, 2.) both implying, the living with God eternally: in the

paradise of my God—The word *paradise* means a garden of pleasure. In the earthly paradise there was one tree of life: there are no other trees in the paradise of God.

V. 8. *These things saith the First and the Last, who was dead and is alive*—How directly does this description tend to confirm him against the fear of death? (ver. 10, 11.) Even with the comfort, wherewith St. John himself was comforted, ch. i. 17, 18. shall the angel of this church be comforted.

V. 9. *I know thy affliction and poverty*—A poor prerogative in the eyes of the world! The angel at Philadelphia likewise had in their sight but a little strength. And yet these two were the most honourable of all, in the eyes of the Lord. *But thou art rich*—In faith and love, of more value than all the kingdoms of the earth. *Who say they are Jews*—God's own people, and are not—They are not Jews inwardly, not circumcised in heart; *but a synagogue of Satan*—Who, like them, was a liar and a murderer from the beginning.

V. 10. The first and last words of this verse are particularly directed to the minister; whence we may gather, that his suffering and the affliction of the church were at the same time, and of the same continuance. *Fear none of those things which thou art about to suffer*—Probably by means of the false Jews. *Behold*—This intimates the nearness of the affliction. Perhaps the ten days began, on the very day that the revelation

11 crown of life. He that hath an ear, let him hear what the spirit saith to the churches: He that overcometh shall not be hurt by the second death.

12 And to the angel of the church at Pergamos write, These things
13 saith he who hath the sharp two-edged sword. I know where thou dwellest, where the throne of Satan is; and thou holdest fast my name, and hast not denied my faith, in the days wherein Antipas was my faithful witness, who was slain among you, where Satan dwelleth. But I have a few things against thee, that thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things sacrificed to idols, and to commit fornication. In like manner thou also hast them that hold the doctrine of the Nicolaitans, which I hate. Repent therefore; if not,

tion was read at Smyrna, or at least, very soon after. *The devil*—Who sets all persecutors to work; and these more particularly: *is about to cast some of you*—Christians at Smyrna; where, in the first ages, the blood of many martyrs was shed: *into prison, that ye may be tried*—To your unspeakable advantage. (1 Pet. iv. 12, 14.) *And ye shall have affliction*—Either in your own persons, or by sympathizing with your brethren: *ten days*—Literally taken) in the end of Domitian's persecution, which was stopt by the edict of the Emperor Nerva. *Be thou faithful*—Our Lord does not say, *till I come*, (as in the other letters) but *unto death*—Signifying that the angel of this church should quickly after seal his testimony with his blood: fifty years before the martyrdom of Polycarp, for whom some have mistaken him. *And I will give thee the crown of life*—The peculiar reward of them who are faithful unto death.

V. 11. *The second death*—The lake of fire, the portion of the fearful, who do not overcome (ch. xxi. 8.)

V. 12. *The sword*—With which I will cut off the impenitent, ver. 13.

V. 13. *Where the throne of Satan is*—Pergamos was above measure given to idola-

try: so Satan had his throne and full residence there. *Thou holdest fast my name*—Openly and resolutely confessing me before men: *in the days wherein Antipas*—Martyred under Domitian—*was my faithful witness*—Happy is he, to whom Jesus, the faithful and true witness giveth such a testimony!

V. 14. *But thou hast there*—Whom thou oughtest to have immediately cast out from the flock: *them that hold the doctrine of Balaam*—Doctrine nearly resembling his: *who taught Balak*—And the rest of the Moabites, to cast a stumbling-block before the sons of Israel—They are generally termed the children, but here the sons of Israel, in opposition to the daughters of Moab, by whom Balaam inticed them to fornication and idolatry: *To eat things sacrificed to idols*—Which in so idolatrous a city as Pergamos, was in the highest degree hurtful to Christianity: *and to commit fornication*—Which was constantly joined with the idol-worship of the Heathens.

V. 15. *In like manner, thou also*—As well as the angel at Ephesus: *hast them that hold the doctrine of the Nicolaitans*—And thou sufferest them to remain in the flock.

V. 16. *If not, I come to thee*—Who wilt not wholly escape, when I punish them: *and*

17 I come to thee, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the spirit saith to the churches; To him that overcometh will I give of the hidden manna, and will give him a white stone, and on the stone a new name written, which none knoweth, but he that receiveth it.

18 And to the angel of the church at Thyatira write, These things saith the Son of God, who hath eyes as a flame of fire, and his feet like
19 fine brass. I know thy love and faith, and thy service and patience,
20 and thy last works more than the first. But I have against thee, that thou sufferest that woman Jezebel, who calleth herself a prophetess, and teacheth and seduceth my servants to commit fornication

and will fight with them—Not with the Nicolaitans, who are mentioned only by the bye; but the followers of Balaam: with the sword of my mouth—With my just and fierce displeasure. Balaam himself was first withstood by the angel of the Lord with his sword drawn, (Numb. xxii. 23.) and afterwards slain with the sword, Numb. xxxi. 8.

V. 17. To him that overcometh—And eateth not of those sacrifices: will I give of the hidden manna—Described John vi. The new name answers to this: it is now hid with Christ in God. The Jewish manna was kept in the ancient ark of the covenant. The heavenly ark of the covenant appears under the trumpet of the seventh angel (ch. xi. 19.) where also the hidden manna is mentioned again. It seems properly to mean, the full glorious everlasting fruition of God. And I will give him a white stone—The antients, on many occasions, gave their votes in judgment by small stones; by black they condemned; by white ones they acquitted. Sometimes they also wrote on small, smooth stones. Here may be an allusion to both. And a new name—So Jacob, after his victory, gained the new name of Israel. Wouldst thou know, what thy new name will be? The way to this is plain: Overcome. Till then all thy enquiries are vain. Thou wilt then read it on the white stone.

V. 18. And to the angel of the church at Thyatira—Where the faithful were but a little flock: These things saith the Son of God—See how great he is, who appeared like a son of man! (ch. i. 13.) Who hath eyes as a flame of fire—Searching the reins and the heart, ver. 23. and his feet like fine brass—Denoting his immense strength. Job comprizes both these, his wisdom to discern whatever is amiss, and his power to avenge it, in one sentence, (ch. xlii. 2.) No thought is hidden from him, and he can do all things.

V. 19. I know thy love—How different a character is this, from that of the angel of the church at Ephesus? The latter could not bear the wicked, and hated the works of the Nicolaitans; but had left his first love and first works. The former retained his first love, and had more and more works, but did bear the wicked, did not withstand them with becoming vehemence. Mixt characters both: yet the latter, not the former, is reprov'd for his fall, and commanded to repent. And faith, and thy service, and patience—Love is shewn, exercised, and improved by serving God and our neighbour: so is faith by patience and good-works.

V. 20. But thou sufferest that woman Jezebel—To teach my servants—At Pergamos were many followers of Balaam; at Thyatira, one grand deceiver. Many of the antients have

21 tion, and to eat things sacrificed to idols. And I gave her time to repent
 22 of her fornication; but she will not repent. Behold, I will cast her into
 a bed, and them that commit adultery with her, into great affliction,
 23 unless they repent of her works. And I will kill her children with death;
 and all the churches shall know, that I am he who searcheth the reins
 and hearts; and I will give you, every one according to your works.
 24 But I say to you, the rest that are at Thyatira, as many as do not hold
 this doctrine, who have not known the depths of Satan, as they speak,
 25 I will lay upon you no other burden. But what ye have, hold fast till I
 26 come. And he that overcometh and keepeth my works unto the end,
 27 to him will I give power over the nations, (And he shall rule them with

have delivered, that this was the wife of the pastor himself. *Jezebel* of old led the people of God to open idolatry. This *Jezebel* (fitly called by her name, from the resemblance between their works) led them to partake in the idolatry of the Heathens. This she seems to have done by first enticing them to fornication, just as *Balaam* did: whereas at *Pergamos* they were first inticed to idolatry, and afterwards to fornication.

V. 21. *And I gave her time to repent*—So great is the power of *Christ*: but *she will not repent*—So, though repentance is the gift of God, man may refuse it: God will not compel.

V. 22. *But I will cast her into a bed—into great affliction—and them that commit either carnal or spiritual adultery with her, unless they repent*—She had her time before: of her works—Those to which she had inticed them, and which she had committed with them.

It is observable, the angel of the church at *Thyatira*, was only blamed, for suffering her. This fault ceased when God took vengeance on her. Therefore he is not expressly exhorted to repent, though it is implied.

V. 23. *And I will kill her children*—Those which she hath borne in adultery, and them whom she hath seduced: with death—

This expression denotes death by the plague, or by some manifest stroke of God's hand. Probably the remarkable vengeance taken on her children, was the token of the certainty of all the rest. *And all the churches*—To which thou now writest, *shall know, that I search the reins*—The desires, and hearts—Thoughts.

V. 24. *But I say to you who do not hold this doctrine*—Of *Jezebel*: Who have not known the depths of *Satan*—O happy ignorance! as they speak—That were continually boasting of the deep things which they taught. Our Lord owns they were deep, even deep as hell; for they were the very depths of *Satan*. Were these the same of which *Martin Luther* speaks? It is well if there are not some of his countrymen, who know them too well! *I will lay upon you no other burden*—Than that you have already suffered from *Jezebel* and her adherents.

V. 25. *What ye*—Both the angel and the church have.

V. 26. *My works*—Those which I have commanded: *To him will I give power over the nations*—That is, I will give him to share with me in that glorious victory, which the Father hath promised me over all the nations who as yet resist me, (*Psalms* ii. 8, 9.)

V. 27. *And he shall rule them*—That is, shall share with me when I do this: with a

a rod of iron; they shall be dashed in pieces like a potter's vessel,) as I
 28 also have received from my Father. And I will give him the morning-
 29 star. He that hath an ear let him hear what the Spirit saith to the
 churches.

III. And to the angel of the church at Sardis write, These things saith
 he that hath the seven spirits of God, and the seven stars, I know thy
 2 works, that thou hast a name that thou livest, but art dead. Be watchful,
 and strengthen the things which remain, which are ready to die; for I have
 3 not found thy works compleat before my God. Remember therefore
 how thou hast received and heard, and hold fast, and repent. If thou
 watch not, I will come as a thief, and thou shalt not know at what hour
 4 I will come upon thee. Yet thou hast a few names in Sardis, who have
 not defiled their garments; and they shall walk with me in white: they

rod of iron—With irresistible power, employed on those only, who will not otherwise submit; who will hereby be dashed in pieces—Totally conquered.

V. 28. *I will give him the morning-star*—Thou, O Jesus, art the morning-star. O give thyself to me! Then will I desire no sun, only thee, who art the sun also. He, whom this star enlightens, has always morning and no evening. The duties and promises here answer each other: the valiant conqueror has power over the stubborn nations. And he, that after having conquered his enemies, keeps the works of Christ to the end, shall have the morning-star—an unspeakable brightness and peaceable dominion in him.

V. 1. *The seven-spirits of God*—The holy spirit, from whom alone all spiritual life and strength proceed: *and the seven stars*—Which are subordinate to him: *thou hast a name that thou livest*—A fair reputation, a goodly outside appearance. But that spirit seeth through all things, and every empty appearance vanishes before him.

V. 2. *The things which remain*—In thy

soul; knowledge of the truth, good desires, and convictions: *which are ready to die*—Wherever pride, indolence or levity revives, all the fruits of the spirit are ready to die.

V. 3. *Remember how*—Humbly, zealously, seriously, *thou didst receive the grace of God once, and hear*—His word; *and hold fast*—The grace thou hast received; *and repent*—According to the word thou hast heard.

V. 4. *Yet thou hast a few names*—That is, persons. But though few, they had not separated themselves from the rest; otherwise the angel of Sardis would not have had them. Yet it was no virtue of his, that they were unspotted; whereas it was his fault, that they were but few: *who have not defiled their garments*—Either by spotting themselves, or by partaking of other men's sins: *They shall walk with me in white*—In joy; in perfect holiness; in glory: *they are worthy*—A few good among many bad, are doubly acceptable to God. O how much happier is this *worthiness* than that mentioned, ch. xvi. 6.

V. 5. *He*

- 5 are worthy. He that overcometh, he shall be clothed in white raiment, and I will not blot his name out of the book of life, and I will confess
6 his name, before my Father and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.
7 And to the angel of the church at Philadelphia write, These things saith the Holy One, the True One, he that hath the key of David, he
8 that openeth, and none shutteth, and shutteth and none openeth. I know thy works, (behold I have given before thee an opened door, none can shut it) that thou hast a little strength, and hast kept my word,
9 and hast not denied my name. Behold, I bring them of the synagogue of Satan, who say they are Jews, and are not, but lie; behold, I will make them come and bow down before thy feet, and know that I have
10 loved thee: Because thou hast kept the word of my patience, I also will keep thee, from the hour of temptation, which shall come upon

V. 5. *He shall be clothed in white raiment*—The colour of victory, joy, and triumph: *And I will blot his name out of the book of life*—Like that of the angel of the church at *Sardis*: but he shall live for ever. *I will confess his name*—As one of my faithful servants and soldiers.

V. 7. *The holy one, the true one*—Two great and glorious names. *He that hath the key of David*—A master of a family or a Prince has one or more keys, wherewith he can open or shut all the doors of his house or palace. So had *David* a key, (a token of right and sovereignty) which was afterward adjudged to *Eliakim*, *Isaiah* xxii. 22. Much more has *Christ*, the son of *David*, the key of the spiritual city of *David*, the *New Jerusalem*; the supreme right, power, and authority, as in his own house. He openeth this to all that overcome, and none shutteth—he shutteth it against all the fearful; and none openeth. Likewise when he openeth a door on earth for his works or his servants, none can shut; and when he shutteth against whatever would hurt or defile, none can open.

V. 8. *I have given before thee an opened door*

—To enter into the joy of thy Lord; and mean time to go on unhindered in every good work. *Thou hast a little strength*—But little outward human strength; a little, poor, mean, despicable company. Yet thou hast kept my word—Both in judgment and practice.

V. 9. *Behold I*—Who have all power; and they must then comply: *I will make them come, and bow down before thy feet*—Pay thee the lowest homage, and know—At length, that all depends on my love, and that thou hast a place therein. O how often does the judgment of the people turn quite round, when the Lord looketh upon them! (*Job*. xlii. 7.)

V. 10. *Because thou hast kept the word of my patience*—The word of *Christ* is indeed a word of patience; *I also will keep thee*—O happy exemption from that spreading calamity! *from the hour of temptation*—So that thou shalt not enter into temptation, but it shall pass over thee. The hour denotes the short time of its continuance, that is, at any one place. At every one it was very sharp, though short, wherein the great tempter was not idle, ch. ii. 10. which hour shall come

- 11 the whole world to try them that dwell upon the earth. I come quickly.
 12 Hold fast what thou hast, that none take thy crown. He that overcometh,
 I will make him a pillar in the temple of my God, and he shall go out no
 more: and I will write upon him the name of my God, and the name of
 the city of my God, the New Jerusalem, which cometh down out of
 13 heaven from my God, and my new name. He that hath an ear, let him
 hear what the Spirit saith to the churches.
 14 And to the angel of the church at Laodicea write, These things saith
 the Amen, the faithful and true witness, the beginning of the creation
 15 of God. I know thy works, that thou art neither cold nor hot: O that
 16 thou wert cold or hot! So because thou art lukewarm, and neither
 17 cold nor hot; I will spue thee out of my mouth. Because thou sayest,

come upon the whole earth—The whole Roman empire. It went over the Christians and over the Jews and Heathens; though in a very different manner. This was the time of the persecution under the seemingly virtuous emperor *Trajan*. The two preceding persecutions, were under those monsters, *Nero*, and *Domitian*. But *Trajan* was so admired for his goodness, and his persecution was of such a nature, that it was a temptation indeed, and did thoroughly try them that dwell upon the earth.

V. 11. *Thy crown*—Which is ready for thee, if thou endure to the end.

V. 12. *I will make him a pillar in the temple of my God*—I will fix him as beautiful, as useful, and as immoveable as a pillar in the church of God; and he shall go out no more—But shall be holy and happy for ever. And I will write upon him the name of my God—So that the nature and image of God shall appear visibly upon him. And the name of the city of my God—Giving him a title to dwell in the *New Jerusalem*: and my new name—A share in that joy which I entered into, after overcoming all my enemies.

V. 14. *To the angel of the church at Laodicea*—For these St. Paul had had a great concern, Col. ii. 1. *These things saith the Amen*—

That is, the true one, the God of truth: *the beginning*—The author, prince, and ruler, of the creation of God—Of all creatures: *the beginning*, or author, by whom God made them all.

V. 15. *I know thy works*—Thy disposition and behaviour, though thou knowest it not thyself: *that thou art neither cold*—An utter stranger to the things of God, having no care or thought about them: *nor hot*—As boiling water: so ought we to be penetrated and heated by the fire of love. *O that thou wert*—This wish of our Lord plainly implies that he does not work on us irresistibly, as the fire does on the water which it heats: *cold or hot*—Even if thou wert cold, without any thought or profession of religion, there would be more hope of thy recovery.

V. 16. *So because thou art lukewarm*—The effect of lukewarm water is well known: *I will spue thee out of my mouth*—I will utterly cast thee from me; that is, unless thou repent.

V. 17. *Because thou sayest*—Therefore I counsel thee, &c. *I am rich*—In gifts and grace, as well as worldly goods. And knowest not that thou art—In God's account, wretched and pitiable.

I am rich, and have enriched myself, and have need of nothing, and knowest not that thou art wretched, and pitiable, and poor, and blind,
 18 and naked. I counsel thee to buy of me gold purified in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and the shame of thy nakedness may not appear; and eye-
 19 salve to anoint thine eyes, that thou mayest see. Whomsoever I love,
 20 I rebuke and chasten; be zealous and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will
 21 come in to him, and sup with him, and he with me. He that overcometh, I will give him to sit with me on my throne, as I also have over-
 22 come, and sat down with my Father on his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

V. 18. *I counsel thee*—Who art poor, and blind, and naked, *to buy of me*—Without money or price, *gold purified in the fire*—True living faith, which is purified in the furnace of affliction: *and white raiment*—True holiness, *and eye-salve*—Spiritual illumination; the *unction of the Holy One*, which teacheth all things.

V. 19. *Whomsoever I love*—Even thee, thou poor *Laodicean!* O how much has his unwearied love to do? *I rebuke*—For what is past: *and chasten*—That they may amend for the time to come.

V. 20. *I stand at the door and knock*—Even at this instant; while he is speaking this word: *If any man open*—Willingly receive me: *I will sup with him*—Refreshing him with my graces and gifts, and delighting myself in what I have given: *and he with me*—In life everlasting.

V. 21. *I will give him to sit with me on my throne*—In unspeakable happiness and glory. Elsewhere heaven itself is termed the throne of God. But this throne is in heaven.

V. 22. *He that hath an ear let him hear, &c.*—This stands in the three former letters before the promise; in the four latter, after it; clearly dividing the seven into two parts, the first containing three, the last

four letters. The titles given our Lord in the three former letters, peculiarly respect his power after his resurrection and ascension, particularly over his church; those in the four latter, his divine glory, and unity with the Father and the Holy Spirit. Again, this word being placed before the promises in the three former letters, excludes the false apostles at *Ephesus*, the false Jews at *Smyrna*, and the partakers with the Heathens at *Pergamos*, from having any share therein. In the four latter being placed after them, it leaves the promises immediately joined with *Christ's* address to the angel of the church; to shew, that the fulfilling of these was near; whereas the others reach beyond the end of the world. It should be observed that the *overcoming* or victory, (to which alone these *peculiar* promises are annexed) is not the ordinary victory obtained by every believer, but a special victory over great and peculiar temptations, by those that are strong in faith.

Ch. iv. We are now entering upon the main prophecy: the whole revelation may be divided thus:

The 1st, 2d, and 3d chapters contain the introduction;

The 4th, and 5th, the proposition;

The

- IV. After these things I saw, and behold a door opened in heaven, and the first voice which I had heard, as of a trumpet talking with me, said, Come up hither, and I will shew thee things which must be hereafter.
- 2 And immediately I was in the spirit, and behold a throne was set in

The 6th, 7th, 8th, and 9th, describe things which are already fulfilled;

The 10—14, Things which are now fulfilling;

The 15—19, Things which will be fulfilled shortly;

The 20th, 21st, 22d, Things at a greater distance.

V. 1. *After these things*—As if he had said, after I had written these letters from the mouth of the Lord. By the particle *and* the several parts of this prophecy are usually connected: by the expression *after these things*, they are distinguished from each other. (ch. vii. 9. xix. 1.) By that expression, *and after these things*, they are distinguished and yet connected, ch. vii. 1. xv. 5. xviii. 1. St. John always saw and heard, and then immediately wrote down, one part after another. And one part is constantly divided from another by some one of these expressions. *I saw*—Here begins the relation of the main vision, which is connected throughout, as it appears from *The throne and him that sitteth thereon, the Lamb* (who hitherto has appeared in the form of a man) *the four living creatures*, and *the four and twenty elders*, represented from this place to the end. From this place it is absolutely necessary to keep in mind the genuine order of the texts, as it stands in the preceding table. *A door opened in heaven*—Several of these openings are successively mentioned. Here *a door is opened*: afterward *the temple of God in heaven* (ch. xi. 19. xv. 5.) and at last, *Heaven itself*. (ch. xix. 11.) By each of these St. John gains a new and more extended prospect: *and the first voice which I had heard*—Namely, that of Christ, (afterward he heard the voices of

many others) *said, Come up hither*—Not in body, but in spirit; which was immediately done.

V. 2. *And immediately I was in the spirit*—Even in an higher degree than before (ch. i. 10. *And behold a throne was set in heaven*—St. John is to write things which shall be. And in order thereto he is here shewn, after an heavenly manner, how whatever shall be, whether good or bad, flows out of invisible fountains: and how after it is done on the visible theatre of the world and the church, it flows back again into the invisible world, as its proper and final scope. Here commentators divide: some proceed theologically, others historically: whereas the right way is, to join both together.

The court of heaven is here laid open: and the throne of God is as it were the centre, from which every thing in the visible world goes forth, and to which every thing returns. Here also the kingdom of Satan is disclosed: and hence we may extract the most important things, out of the most comprehensive and at the same time most secret history of the kingdom of hell and heaven. But we must be content to know only, what is expressly revealed in this book. This describes not barely what good or evil is successively transacted on earth, but how each springs from the kingdom of light or darkness, and continually tends to the source whence it sprung. So that no man can explain all that is contained therein, from the history of the church militant only.

And yet the histories of past ages have their use, as this book is properly prophetic. The more therefore we observe the accomplishment of it, so much the more

3 heaven, and one sitting on the throne. And he that sat, was in appearance like a jasper and a sardine stone; and a rainbow *was* round
4 about the throne, in appearance like an emerald. And round about the throne *are* four and twenty thrones, and on the thrones are four and twenty elders sitting, clothed in white raiment, and upon their
5 heads crowns of gold. And out of the throne go forth lightnings, and voices, and thunders, and seven lamps of fire burn before the throne,
6 which are the seven spirits of God. And before the throne *is* a sea of glass, like crystal; and in the midst of the throne, and round about the throne, four living creatures, full of eyes before and behind.

may we praise God, in his truth, wisdom, justice, and almighty power, and learn to suit ourselves to the time, according to the remarkable directions contained in the prophecy. *And one sat on the throne*—As a king, governor and judge. Here is described God, the Almighty, the Father of heaven, in his majesty, glory and dominion.

V. 3. *And he that sat was in appearance*—Shone with a visible lustre, like that of sparkling precious stones, such as those which were of old on the High-priest's breast-plate, and those placed as the foundations of the *New Jerusalem*, ch. xxi. 19, 20. If there is any thing emblematical in the colours of these stones, possibly the *Jasper*, which is transparent and of a glittering white, with an intermixture of beautiful colours, may be a symbol of God's purity, with various other perfections, which shine in all his dispensations. The *Sardine stone*, of a blood-red colour, may be an emblem of his justice, and the vengeance he was about to execute on his enemies. An *Emerald*, being green, may betoken favour to the good; a *rainbow*, the everlasting covenant. (See *Gen.* ix. 9.) And this being *round about the whole breadth of the throne*, fixt the distance of those who stood or sat round it.

V. 4. *And round about the throne*—In a circle, *are four and twenty thrones, and on the*

thrones four and twenty elders—The most holy of all the former ages, (*Isaiah* xxiv. 23. *Heb.* xii. 1.) representing the whole body of the saints: *sitting*—In general; but falling down when they worship; *clothed in white raiment*—This and their *golden crowns* shew, that they had finished their course and taken their place among the citizens of heaven. They are never termed *souls*, and hence it is probable, that they had glorified bodies already. Compare *Matt.* xxvii. 52.

V. 5. *And out of the throne go forth lightnings*—Which affect the sight; *voices*—Which affect the hearing; *thunderings*—Which cause the whole body to tremble. Weak men account all this terrible; but to the inhabitants of heaven it is a mere source of joy and pleasure, mixt with reverence to the divine majesty. Even to the saints on earth, these convey light and protection, but to their enemies terror and destruction.

V. 6. *And before the throne is a sea as of glass, like crystal*—Wide and deep, pure and clear, transparent and still. Both the *seven lamps of fire* and this sea are *before the throne*: and both may mean the *seven spirits of God*, the Holy Ghost; whose powers and operations are frequently represented both under the emblem of *fire*, and of *water*. We read again, ch. xv. 2. of a *sea as of glass*: where there is no mention of the *seven lamps*

of

7 And the first living creature is like a lion, and the second living creature is like a calf, and the third living creature hath a face as a man, 8 and the fourth is like a flying eagle. And the four living creatures hath each of them six wings; round about and within they are full of eyes: and they rest not day and night saying, Holy, holy, holy is the Lord

of fire; but on the contrary, the sea itself is mingled with fire. We read also, ch. xxii.

1. of a stream of water of life, clear as crystal. Now the sea which is before the throne, and the stream which goes out of the throne, may both mean the same, namely, the spirit of God. And in the midst of the throne—With respect to its height: round about the throne—That is, toward the four quarters, east, west, north and south; were four living creatures—(Not beasts, any more than birds.) These seem to be taken from the Cherubim in the visions of Isaiah and Ezekiel, and in the Holy of Holies. They are doubtless some of the principal powers of heaven; but of what order it is not easy to determine. It is very probable that the twenty-four elders may represent the Jewish church. Their harps seem to intimate their having belonged to the antient tabernacle service, where they were wont to be used. If so, the living creatures may represent the Christian church. Their number also is symbolical of universality, and agrees with the dispensation of the gospel, which extended to all nations under heaven. And the new song which they all sing, saying, Thou hast redeemed us out of every kindred, and tongue, and people, and nation, (ch. v. 9.) could not possibly suit the Jewish, without the Christian church. The first living creature was like a lion—To signify undaunted courage; the second like a calf or ox—(Ezek. i. 10.) to signify unwearied patience; the third with the face of a man—To signify prudence and compassion; the fourth like an eagle—To signify vigour and activity; full of eyes—To betoken wisdom and knowledge; before—To see the face of him that

sitteth on the throne; and behind—To see what is done among the creatures.

V. 7. *And the first—*Just such were the four Cherubims in Ezekiel, who supported the moving throne of God: whereas each of those which overshadowed the mercy-seat in the Holy of Holies, had all these four faces: whence a late great man supposes them to have been emblematic of the Trinity, and the incarnation of the second person. *A flying eagle—*That is, with wings expanded.

V. 8. *Each of them hath six wings—*As had each of the Seraphims in Isaiah's vision. *Two covered his face—*In token of humility and reverence: *two his feet—*Perhaps in token of readiness and diligence for executing divine commissions; *round about and within they are full of eyes—*Round about, to see every thing which is farther off from the throne than they are themselves: *and within—*On the inner part of the circle which they make with one another. First, they look from the centre to the circumference, then from the circumference to the centre. *And they rest not—*O unhappy rest! *Day and night—*As we speak on earth. But there is no night in heaven, and say, *Holy, holy, holy—*Is the Three-one God.

There are two words in the original, very different from each other, both which we translate holy. The one means properly *merciful*; but the other which occurs here, implies much more. This holiness is the sum of all praise, which is given to the almighty Creator, for all that he does and reveals concerning himself, till the new song brings with it new matter of glory.

This

9 God, the Almighty, who was, and who is, and who cometh. And when the living creatures give glory, and honour, and thanks to him that sitteth upon the throne, that liveth for ever and ever, The four and twenty elders fall down before him that sitteth upon the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Worthy, art thou, O Lord our God, to receive the glory, and the honour, and the power; for thou hast created all things, and through thy will they were, and are created.

This word properly signifies *separated*, both in *Hebrew* and other languages. And when God is termed holy, it denotes that excellence, which is altogether peculiar to himself; and the glory flowing from all his attributes conjoined, shining forth from all his works, and darkning all things besides itself, whereby he is, and eternally remains, in an incomprehensible manner *separate* and at a distance, not only from all that is impure, but likewise from all that is created.

God is *separate* from all things. He is, and works from himself, out of himself, in himself, through himself, for himself. Therefore he is the first and the last, the only one and the eternal, living and happy, endless and unchangeable, almighty, omniscient, wise and true, just and faithful, gracious and merciful.

Hence it is, that holy and holiness mean the same as God and Godhead; and as we say of a king, *his majesty*, so the scripture says of God, *his holiness*. (*Heb. xii. 10.*) The holy spirit is, the spirit of God. When God is spoken of, he is often named, *The Holy One*. And as God swears by his name, so he does also by his holiness, that is, by himself.

This holiness is often stiled glory; often his holiness and glory are celebrated together, (*Lev. x. 3. Isaiah vi. 3.*) For holiness is covered glory, and glory is uncovered holiness. The scripture speaks abundantly of the holiness and glory of the Father, the

Son and the Holy Ghost. And hereby is the mystery of the Holy Trinity eminently confirmed.

That is also termed *holy*, which is consecrated to him, and for that end *separated* from other things. And so is that wherein we may be like God, or united to him.

In the hymn resembling this, recorded by *Isaiah*, ch. vi. 3. is added, *The whole earth is full of his glory*. But this is deferred in the *Revelation*, till the glory of the Lord (his enemies being destroyed) fills the earth.

V. 10. *And when the living creatures give glory—the elders fall down*—That is, as often as the living creatures give glory, immediately the elders fall down. The expression implies, that they did so at the same instant, and that they both did this frequently. The living creatures do not say directly, *Holy, holy, holy, art thou*: but only bend a little, out of deep reverence, and say, *Holy, holy, holy is the Lord*. But the elders, when they are fallen down, may say, *Worthy art thou, O Lord our God*.

V. 11. *Worthy art thou to receive*—This he receives not only when he is thus praised, but also when he destroys his enemies and glorifies himself anew: *the glory, and the honour, and the power*—Answering the thrice holy of the living creatures, ver. 9. *For thou hast created all things*—Creation is the ground of all the works of God. Therefore for this, as well as for his other works, will he be praised to all eternity. *And through thy will they were*—They began to be.

It

V. And I saw in the right-hand of him that sat upon the throne a book
 2 written within and without, sealed with seven seals. And I saw a strong
 angel proclaiming with a loud voice, Who *is* worthy to open the
 3 book, and to loose the seals thereof? And none in heaven or on
 earth, neither under the earth, was able to open the book, neither to
 4 look thereon. And I wept much, that none was found worthy to

It is to the free, gracious, and powerfully-working will of him who cannot possibly need any thing, that all things owe their first existence. *And are created*—That is, continue in being ever since they were created.

Ch. v. ver. 1. *And I saw*—This is a continuation of the same narrative; *in the right-hand*—The emblem of his all-ruling power. He held it openly, in order to give it to him that was worthy. It is scarce needful to observe, that there is not in heaven any real book of parchment or paper, or that *Christ* does not really stand there, in the shape of a lion or of a lamb. Neither is there on earth any monstrous beast, with seven heads and ten horns. But as there is upon earth something, which, in its kind, answers such a representation, so there are in heaven divine counsels and transactions answerable to these figurative expressions. All this was represented to St. John at *Patmos*, in one day, by way of vision. But the accomplishment of it extends from that time throughout all ages. Writings serve to inform us of distant and of future things. And hence things which are yet to come, are figuratively said, to be *written in God's book*: so were at that time the contents of this weighty prophecy. But the book was sealed. Now comes the opening and accomplishing also of the great things that are, as it were, the letters of it. *A book written within and without*—That is, no part of it blank, full of matter, *sealed with seven seals*—According to the seven principal parts contained in it, one on the outside of each. The usual books of the ancients

were not like ours, but were volumes or long pieces of parchment, rolled upon a long stick, as we frequently roll silks. Such was this represented, which was *sealed with seven seals*. Not as if the apostle saw all the seals at once; for there were seven volumes wrapt up one within another, each of which was sealed: so that upon opening and unrolling the first, the second appeared to be sealed up, till that was opened, and so on to the seventh. The book and its *seals* represent all power in heaven and earth given to *Christ*. A copy of this book is contained in the following chapters. By *the trumpets*, (contained under the seventh seal) the kingdom of the world is shaken, that it may at length become the kingdom of *Christ*. By *the phials*, (under the seventh trumpet) the power of the beast, and whatsoever is connected with it, is broken. This sum of all we should have continually before our eyes: so the whole *Revelation* flows in its natural order.

V. 2. *And I saw a strong angel*—This proclamation to every creature, was too great for a man to make, and yet not becoming the Lamb himself. It was therefore made by an angel, and one of uncommon eminence.

V. 3. *And none*—No creature: no, not *Mary* herself: *in heaven, or in earth, neither under the earth*—That is, none in the universe. For these are the three great regions, into which the whole creation is divided: *was able to open the book*—To declare the counsels of God, *nor to look thereon*—So as to understand any part of it.

V. 4. *And I wept much*—A weeping which sprung from greatness of mind. The tenderness

5 open the book, neither to look thereon. And one of the elders saith to me, Weep not; behold the lion of the tribe of Judah, the root of
6 David, hath prevailed to open the book and the seals thereof. And I beheld in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as if he had been slain, having seven horns and seven eyes, which are the seven Spirits of God,
7 sent forth into all the earth. And he came and took the book out

derness of heart which he always had, appeared more clearly, now he was out of his own power. *The Revelation* was not written without tears; neither without tears will it be understood. How far are they from the temper of St. *John*, who inquire after any thing rather than the contents of this book? Yea, who applaud their own clemency, if they excuse those that do inquire into them?

V. 5. *And one of the elders*—Probably one of those who rose with *Christ*, and afterwards ascended into heaven: perhaps one of the patriarchs; some think it was *Jacob*, from whose prophecy the name of *Lion* is given him (*Gen.* xlix. 9.) *The lion of the tribe of Judah*—The victorious prince who is, like a lion, able to tear all his enemies in pieces, *the root of David*—As God, *the root of David's family* (*Isaiah* xi. 1. 10.) *hath prevailed to open the book*—Hath overcome all obstructions, and obtained the honour to disclose the divine counsels.

V. 6. *And I saw*—First *Christ* in or on the midst of the throne; Secondly the four living creatures making the inner circle round him, and thirdly, the four and twenty elders, making a large circle round him and them, *standing*—He lieth no more; he no more falls on his face; the days of his weakness and mourning are ended. He is now in a posture of readiness to execute all his offices of prophet, priest, and king: *as if he had been slain*—Doubtless with the prints of the wounds which he once received. And because *he was slain*, he is worthy to open the book (*ver.* 9.) to the joy of his

own people, and the terror of his enemies. *Having seven horns*—As a king, the emblem of perfect strength; *and seven eyes*—The emblem of perfect knowledge and wisdom. By these he accomplishes what is contained in the book, namely, by his almighty and all-wise spirit. To these seven horns and seven eyes answer the seven seals and the seven-fold song of praise, *ver.* 12. In *Zechariah* likewise, ch. iii. 9. iv. 10. mention is made of *the seven eyes of the Lord, which go forth over all the earth: which*—Both the horns and the eyes, *are the seven spirits of God, sent forth into all the earth*—For the effectual working of the spirit of God goes through the whole creation: and that in the natural, as well as spiritual world. For could mere matter act or move? could it gravitate or attract? Just as much as it can think or speak.

V. 7. *And he came*—Here was *Ask of me*, (*Psalms* ii. 8.) fulfilled in the most glorious manner, *and took*—It is one state of exaltation that reaches from our Lord's ascension to his coming in glory. Yet this state admits of various degrees. At his ascension, *angels, and principalities and powers were subject to him*. Ten days after, he received from the Father and sent the Holy Ghost. And now he took the book out of the right-hand of him that sat upon the throne—Who gave it him as a signal of his delivering to him all power in heaven and earth. He received it, in token of his being both able and willing to fulfil all that was written therein.

V. 8. *And*

8 of the right-hand of him that sat upon the throne. And when he took the book, the four living creatures and the four and twenty elders fell down before the Lamb, having every one a harp, and golden phials
9 full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy
10 blood out of every tribe, and tongue, and people, and nation, And hast made them unto our God kings and priests, and they shall reign
11 over the earth. And I saw and heard a voice, of many angels, round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thou-
12 sands of thousands, Saying with a loud voice, Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength,

V. 8. *And when he took the book, the four living creatures fell down*—Now is homage done to the Lamb by every creature. These, together with the elders, make the beginning, and afterward (ver. 14.) the conclusion. They are together surrounded with a multitude of angels (ver. 11.) and together sing the new song, as they had before praised God together (ch. iv. 8, &c.) *Having every one*—The elders, not the living creatures, *a harp*—Which was one of the chief instruments used for thanksgiving in the temple-service: a fit emblem of the melody of their hearts, *and golden phials*—Cups or censers, *full of incense, which are the prayers of the saints*—Not of the elders themselves, but of the other saints, still upon earth, whose prayers were thus emblematically represented in heaven.

V. 9. *And they sing a new song*—One which neither they nor any other had sung before. *Thou hast redeemed us*—So the living creatures also were of the number of the redeemed: this does not so much refer to the act of redemption, which was long before, as to the fruit of it; and so more directly to those who had finished their course, *who were redeemed from the earth* (ch. xiv. 1.) *out of every tribe, and tongue,*

and people, and nation—That is, out of all mankind.

V. 10. *And hast made them*—The redeemed. So they speak of themselves also in the third person, out of deep self-abasement. *They shall reign over the earth*—The new earth: herewith agree the golden crowns of the elders. The reign of the saints in general follows, under the trumpet of the seventh angel: particularly after the full resurrection, as also in eternity, ch. xi. 18. xv. 7. xx. 4. xxii. 5. *Dan. vii. 27. Psalm xlix. 15.*

V. 11. *And I saw*—The many angels, *and heard*—The voice and the number of them *round about the elders*—So forming the third circle. It is remarkable that men are represented through this whole vision, as nearer to God than any of the angels. *And the number of them was*—At least two hundred millions, and two millions over. And yet these were but a part of the holy angels: afterward (ch. vii. 11.) *St. John* heard them all.

V. 12. *Worthy is the Lamb*—The elders said (ver. 9.) *Worthy art thou*. They were more nearly allied to him than the angels. *To receive the power, &c.* This sevenfold applause answers the seven seals, of which the

13 and honour, and glory, and blessing. And every creature which is in the heaven, and on the earth, and under the earth, and on the sea, and all that are in them, I heard them all saying, To him that sitteth on the throne, and to the Lamb, is the blessing, and the honour, and the glory, and the strength, for ever and ever. And the four living creatures said Amen: and the elders fell down and worshipped.

the four former describe all visible, the latter all invisible things, made subject to the Lamb. And every one of these seven words bears a resemblance to the seal which it answers.

V. 13. *And every creature*---In the whole universe, good or bad, *in the heaven, on the earth, under the water, on the sea*---With these four regions of the world, agrees the four-fold word of praise. What is in heaven, says *blessing*; what is on earth, *honour*; what is under the earth, *glory*; what is on the sea, *strength*; is unto him. This praise from all creatures begins before the opening of the first seal; but it continues from that time to eternity, according to the capacity of each. His enemies must acknowledge his *Glory*; but those in heaven say, *Blessed be God and the Lamb*.

This royal manifesto is, as it were a proclamation, shewing how *Christ* fulfils all things, and *every knee bows to him*, not only on earth, but also in heaven and under the earth. This book exhausts all things, (1 Cor. xv. 27, 28.) and is suitable to a heart enlarged as the sand of the sea. It inspires the attentive and intelligent reader with such a magnanimity, that he accounts nothing in this world great, no, not the whole frame of visible nature, compared to the immense greatness of what he is here called to behold, yea, and in part to inherit.

St. John has in view through the whole following vision, what he has been now describing, namely, the four living creatures, the elders, the angels and all creatures,

looking together at the opening of the seven seals.

Chap vi. The seven seals are not distinguished from each other, by specifying the time of them. They swiftly follow the letters to the seven churches, and all begin almost at the same time. By the four former is shewn, that all the public occurrences of all ages and nations, as *empire, war, provision, calamities*, are made subject to *Christ*. And instances are intimated of the first in the east, the second in the west, the third in the south, the fourth in the north and the whole world.

The contents, as of the phials and trumpets, so of the seals, are shewn, by the songs of praise and thanksgiving annexed to them. They contain therefore *the power, and riches, and wisdom, and strength, and honour, and glory, and blessing*, which the Lamb received. The four former have a peculiar connexion with each other; and so have the three latter seals. The former relate to visible things, toward the four quarters to which the four living creatures look.

Before we proceed, it may be observed, 1. No man should constrain either himself or another, to explain *every thing* in this book. It is sufficient for every one to speak, just so far as he understands. 2. We should remember, that although the antient prophets wrote the occurrences of those kingdoms only with which *Israel* had to do, yet *the Revelation* contains what relates to the whole world, through which the Christian church is extended. Yet, 3. We should not prescribe to this prophecy,

VI. AND I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as the voice of thunder, Come and see. And I saw, and behold a white horse, and he that sat on him had a bow, and a crown was given him, and he went forth conquering and to conquer.

prophecy, as if it must needs admit or exclude this or that history, according as we judge one or the other, to be of great or small importance. God seeth not as man seeth. Therefore what we think great is often omitted, what we think little is inserted, in scripture-history or prophecy. 4. We must take care, not to overlook what is already fulfilled; and not to describe as fulfilled what is still to come.

We are to look into history for the fulfilling of the four first seals, quickly after the date of the prophecy. In each of these appears a different horseman. In each we are to consider, first, the horseman himself; secondly, what he does.

The horseman himself, by an emblematical prosopopœia, represents a swift power, bringing with it either, 1. A flourishing state, or, 2. Bloodshed, or, 3. Scarcity of provisions, or 4. Public Calamities. With the quality of each of these riders, the colour of his horse agrees. The fourth horseman is expressly termed death; the first, with his bow and crown, a conqueror. The second, with his great sword is a warrior, or, as the Romans termed him Mars: the third, with the scales, has power over the produce of the land. Particular incidents under this or that Roman emperor, are not extensive enough to answer any of these horsemen.

The action of every horseman intimates farther, 1. Toward the east, wide spread empire and victory upon victory; 2. Toward the west, much bloodshed; 3. Toward the south, scarcity of provisions; 4. Toward the north, the plague and various calamities.

V. 1. *I heard one*—That is, the first, of the living creatures—Who looks forward toward the east.

V. 2. *And I saw, and behold a white horse, and he that sat on him had a bow*—This colour, and the bow shooting arrows afar off, betoken victory, triumph, prosperity, enlargement of empire, and dominion over many people.

Another horseman indeed, and of quite another kind, appears on a white horse, ch. xix. 11. But he that is spoken of under the first seal must be so understood, as to bear a proportion to the horseman in the second, third, and fourth seal.

Nerva succeeded the emperor Domitian at the very time when the Revelation was written, in the year of our Lord 96. He reigned scarce a year alone: and three months before his death, he named Trajan for his colleague and successor, and died in the year 98. Trajan's accession to the empire seems to be the dawning of the seven seals. And a crown was given him—This, considering his descent, Trajan could have no hope of attaining. But God gave it him by the hand of Nerva: and then the East soon felt his power. And he went forth, conquering and to conquer—That is, from one victory to another. In the year 108 the already victorious Trajan went forth toward the East, to conquer not only Armenia, Assyria, and Mesopotamia, but also the countries beyond the Tigris, carrying the bounds of the Roman empire to a far greater extent than ever. We find no emperor like him for making conquests. He aimed at nothing else: he lived only to conquer: meantime in him was eminently fulfilled, what had been prophesied

13 And when he opened the second seal, I heard the second living
14 creature say, Come. And there went forth another horse *that was red*;
and to him that sat thereon it was given to take peace from the earth,
that they would kill one another; and there was given him a great
sword.

5 And when he opened the third seal, I heard the third living creature
say, Come. And I saw, and behold a black horse, and he that sat on
6 him had a pair of scales in his hand. And I heard a voice in the midst
of the four living creatures saying, A measure of wheat for a penny,
and three measures of barley for a penny: and hurt not the oil and
the wine.

phesied of the fourth empire; (*Dan. ii. 40. vii. 23.*) That he should devour, tread down, and break in pieces the whole earth.

V. 3. And when he had opened the second seal I heard the second living creature—Who looked toward the West, saying, Come—At each seal, it was necessary to turn toward that quarter of the world which it more immediately concerned.

V. 4. There went forth another horse that was red—A colour suitable to bloodshed. And to him that sat thereon it was given, to take peace from the earth—*Vespasian* in the year 75, had dedicated a temple to peace. But after a time, we hear little more of peace. All is full of war and bloodshed, chiefly in the western world, wherein the main business of men seemed to be, to kill one another.

To this horseman there was given a great sword—And he had much to do with it. For as soon as *Trajan* ascended the throne, peace was taken from the earth. *Decebalus*, king of *Dacia*, which lies westward from *Patmos*, put the Romans to no small trouble. The war lasted five years, and consumed abundance of men on both sides: yet was only a prelude to much other bloodshed, which followed for a long season. All this was signified by the great sword, which strikes

those who are near, as the bow does those who are at a distance.

V. 5. And when he had opened the third seal, I heard the third living creature toward the south, saying, Come—And behold a black horse, a fit emblem of mourning and distress; particularly of black famine, as the antient poets term it. And he that sat on him had a pair of scales in his hand—When there is great plenty, men scarce think it worth their while to weigh and measure every thing. (*Gen. xli. 49.*) But when there is scarcity, they are obliged to deliver them out by measure and weight. *Ezek. iv. 16.* Accordingly these scales signify scarcity. They serve also for a token, that all the fruits of the earth, and consequently the whole heavens, with their courses and influences, that all the seasons of the year, with whatsoever they produce, in nature or states, are subject to Christ. Accordingly his hand is wonderful, not only in wars and victories, but likewise in the whole course of nature.

V. 6. And I heard a voice—It seems from God himself, saying—To the horseman, hitherto shalt thou come, and no farther. Let there be a measure of wheat for a penny—The word translated *measure*, was a Grecian measure, nearly equal to our quart. This was

7 And when he opened the fourth seal, I heard the voice of the fourth
8 living creature saying, Come. And I saw and behold a pale horse, and
he that sat on him, his name is death, (and hades followeth even with
him) and power was given him over the fourth part of the earth, to kill
with the scimeter, and with famine, and with death, and by the wild
beasts of the earth.

was the daily allowance of a slave. The *Roman penny* (as much as a labourer then earned in a day) was about seven pence half penny *English*. According to this, wheat would be near twenty shillings per bushel. This must have been fulfilled, while the *Grecian* measure, and the *Roman* money were still in use: as also, where that measure was the common measure, and this money the current coin. It was so in *Egypt* under *Trajan*. And three measures of barley for a penny—Either barley was, in common, far cheaper among the antients than wheat; or the prophecy mentions this as something particular. And hurt not the oil and wine—Let there not be a scarcity of every thing. Let there be some provision left, to supply the want of the rest.

This was also fulfilled in the reign of *Trajan*, especially in *Egypt*, which lay southward from *Palmas*. In this country, which used to be the granary of the empire, there was an uncommon dearth at the very beginning of his reign: so that he was obliged to supply *Egypt* itself with corn from other countries. The same scarcity there was in the thirteenth year of his reign, the harvest failing, for want of the rising of the *Nile*: and that not only in *Egypt*, but in all those other parts of *Africa*, where the *Nile* uses to overflow.

V. 1. I heard the voice of the fourth living creature—Toward the north.

V. 8. And I saw, and behold a pale horse—Suitable to pale death, his rider: and hades—The representative of the state of separate souls, followeth even with him.—The four

first seals concern living men. *Death* therefore is properly introduced here. *Hades* is only occasionally mentioned as a companion of death. So the fourth seal reaches to the borders of things invisible, which are comprized in the three last seals. And power was given to him over the fourth part of the earth—What came single and in a lower degree before, comes now together, and much more severely. The first seal brought victory with it; in the second was a great sword; but here a scimeter. In the third was moderate dearth; here famine and plague, and wild beasts beside. And it may well be, that from the time of *Trajan* downwards, the fourth part of men upon the earth, that is, within the *Roman* empire, died by sword, famine, pestilence, and wild beasts. "At that time, says *Aurelius Victor*, the *Tyber* overflowed much more fatally than under *Nerva*, with a great destruction of houses; and there was a dreadful earthquake through many provinces, and a terrible plague and famine, and many places consumed by fire," and by death, that is, by pestilence. *Wild beasts* have, at several times, destroyed abundance of men. And undoubtedly there was given them, at this time, an uncommon fierceness and strength. It is observable, that war brings on scarcity, and scarcity pestilence (through want of wholesome sustenance;) and pestilence, by depopulating the country leaves the few survivors an easy prey to the wild beasts. And thus these judgments make way for one another, in the order wherein they are here represented.

What has been already observed may be a four-

9 And when he opened the fifth seal, I saw under the altar the souls
 of them that had been slain for the word of God, and for the testi-
 10 mony which they held. And they cried with a loud voice, saying,
 How long, O Lord, thou Holy One and true, dost thou not judge
 11 and avenge our blood on them that dwell upon the earth? And there
 was given to them, to every one, a white robe; and it was said to

a four-fold proof, that the four horsemen, as with their first entrance in the reign of *Trajan* (which does by no means exhaust the contents of the four first seals) so with all their entrances in the succeeding ages, and with the whole course of the world and of visible nature, are in all ages subject to Christ, subsisting by his power, and serving his will, against the wicked, and in defence of the righteous. Herewith likewise a way is paved for the trumpets, which regularly succeed each other. And the whole prophecy, as to what is future, is confirmed, by the clear accomplishment of this part of it.

V. 9. *And when he opened the fifth seal*—As the four former seals, so the three latter have a close connexion with each other. These all refer to the invisible world; the fifth to the happy dead, particularly the martyrs; the sixth to the unhappy; the seventh to the angels, especially those to whom the trumpets are given. *And I saw*—Not only the church warring under Christ, and the world warring under Satan, but also the invisible hosts both of heaven and hell, are described in this book. And it not only describes the actions of both these armies upon earth, but their respective removals from earth, into a more happy or more miserable state, succeeding each other at several times, distinguished by various degrees, celebrated by various thanksgivings: and also the gradual increase of expectation and triumph in heaven, and of terror and misery in hell; *under the altar*—That is, at the foot of it. Two altars are mentioned in *the Revelation*,

the golden altar of incense, ch. ix. 13. and *the altar of burnt-offerings*, mentioned here, and ch. viii. 5. xiv. 18. xvi. 7. At this the souls of the martyrs now prostrate themselves. By and by their blood shall be avenged upon *Babylon*: but not yet; whence it appears, that the plagues in the fourth seal do not concern *Rome* in particular.

V. 10. *And they cried*—This cry did not begin now, but under the first Roman persecution. The *Romans* themselves had already avenged the martyrs slain by the *Jews* on that whole nation, *how long*—They knew their blood would be avenged. But not immediately; as is now shewn them. *O Lord*—The *Greek* word properly signifies the master of a family. It is therefore beautifully used by these, who are peculiarly of the household of God, *Thou holy one and true*—Both the holiness and truth of God require him to execute judgment and vengeance, *dost thou not judge and avenge our blood?*—There is no impure affection in heaven. Therefore this desire of theirs is pure and suitable to the will of God. The martyrs are concerned for the praise of their master, of his holiness and truth. And the praise is given him, ch. xix. 2. where the prayer of the martyrs is changed into a thanksgiving.

Thou holy one and true: True and right are thy judgments:
How long dost thou not judge and avenge our blood:
 He hath judged the great whore, and hath avenged the blood of his servants.

V. 11. *And there was given to every one a white*

them, that they should rest yet for a time, till their fellow-servants also and their brethren should be fulfilled, who should be killed even as they were.

- 12 And I saw when he opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair, and the moon
13 became as blood; And the stars of heaven fell to the earth, as a fig-tree
14 casteth its untimely figs, when it is shaken by a mighty wind: And the heaven departed as a book that is rolled together, and every mountain
15 and island were moved out of their places. And the kings of the earth, and the great men, and the chief captains, and the rich, and the mighty

white robe—An emblem of innocence, joy, and victory, in token of honour, and favourable acceptance, *and it was said to them*—They were told how long. They were not left in that uncertainty, *that they should rest*—Should cease from crying. They rested from pain before, *a time*—This word has a peculiar meaning in this book, to denote which we may retain the original word *chronos*. Here are two classes of martyrs specified, the former killed under Heathen Rome, the latter under Papal Rome. The former are commanded to rest, till the latter are added to them. There were many of the former in the days of John: the first fruits of the latter died in the thirteenth century. Now *a time* or *chronos* is 1111 years. This *chronos* began A. C. 98. and continued to the year 1209; or from Trajan's persecution, to the first crusade against the Waldenses, Till—It is not said, immediately after this time is expired, vengeance shall be executed: but only, that immediately after this time, *their brethren and fellow-servants* will come to them. This event will precede the other, and there will be some space between.

V. 12. *And I saw*—This sixth seal seems particularly to point out God's judgment on the wicked departed. St. John saw, how the end of the world was even set before those unhappy spirits. This repre-

sentation might be made to them, without any thing of it being perceived upon earth. The like representation is made in heaven, ch. xi. 18. *And there was a great earthquake, or shaking*, not of the earth only, but the heavens. This is a farther description of the representation made to those unhappy souls.

V. 13. *And the stars fell to*—or towards the earth—Yea, and so they surely will, let astronomers fix their magnitude as they please, *as a fig-tree casteth its untimely figs, when it is shaken by a mighty wind*—How sublimely is the violence of that shaking express'd by this comparison!

V. 14. *And the heavens departed as a book that is rolled together*—When the Scripture compares some very great with a little thing, the majesty and omnipotence of God, before whom great things are little, is highly exalted. *Every mountain and island*—What a mountain is to the land, that an island is to the sea.

V. 15. *And the kings of the earth*—They who had been so, in their day, *and the great men and chief captains*—The generals and nobles, *hid themselves*—So far as in them lay, *in the rocks of the mountains*—There are also rocks on the plains. But they were rocks on high which they besought to fall upon them.

and every slave, and free-man hid themselves in the caves, and in the
 16 rocks of the mountains: And said to the mountains and to the rocks,
 Fall on us, and hide us from the face of him that sitteth on the throne,
 17 and from the wrath of the Lamb. For the great day of his wrath is
 come; and who is able to stand?

VII. And after these things, I saw four angels standing on the four corners
 of the earth, holding the four winds, that the wind should not blow
 2 upon the earth, nor on the sea, nor on any tree. And I saw another
 angel ascending from the *rising of the sun*, having the seal of the living
 God; and he cried with a loud voice to the four angels, to whom it was
 3 given to hurt the earth and the sea, Saying, Hurt ye not the earth,
 neither the sea, neither the trees, till we have sealed the servants of our

V. 16. *To the mountains and the rocks*—Which were tottering already, (ver. 12.)
hide us from the face of him—Which is
against the ungodly. Psalm xxxiv. 17.

V. 1. *And after these things*—What follows
 is a preparation for the seventh seal, which
 is the weightiest of all. It is connected
 with the sixth, by the particle *and*: whereas
 what is added, ver. 9. stands free and
 unconnected, *I saw four angels*—Probably
 evil ones. They have their employ with
 the four first trumpets, as have other evil
 angels with the three last, namely, the
 angel of the abyss, the four bound in the
Euphrates, and Satan himself. These four
 angels would willingly have brought on all
 the calamities that follow without delay.
 But they were restrained till the servants of
 God were sealed, and till the seven angels
 were ready to sound: even as the angel of
 the abyss was not let loose, nor the angels
 in the *Euphrates* unbound, neither Satan
 cast to the earth, till the fifth, sixth, and
 seventh angels severally sounded, *standing*
on the four corners of the earth—East, west,
 south, north. In this order proceed the
 four first trumpets, *holding the four winds*—
 Which else might have softened the fiery
 heat, under the first, second, and third
 trumpet, *that the wind should not blow upon the*

earth, nor on the sea, nor on any tree—It
 seems, that these expressions betoken the
 several quarters of the world: that the *earth*
 signifies that to the east of *Patmos*, *Asia*;
 which was nearest to St. John, and where
 the trumpet of the first angel had its accom-
 plishment. *Europe* swims in the *sea* over
 against this; and is accordingly termed by
 the prophets, *the islands*. The third part,
Afric, seems to be meant (ch. viii. 7, 8, 10.)
 by the *streams of water*, or the *trees*, which
 grow plentifully by them.

V. 2. *And I saw another*—A good angel,
ascending from the east—The plagues begin
 in the east: so does the sealing, *having the*
seal of the only living and true God: and he
cried with a loud voice to the four angels—
 Who were hasting to execute their charge
 —*to whom it was given to hurt the earth*
and the sea—First, and afterwards the *trees*.

V. 3. *Hurt not the earth, till we*—Other
 angels were joined in commission with him
 —*Have sealed the servants of our God on*
their foreheads—Secured the servants of
 God of the twelve tribes from the im-
 pending calamities; whereby they shall
 be as clearly distinguished from the rest,
 as if they were visibly marked on their
 foreheads.

V. 4. *Of*

- 4 God on their foreheads. And I heard the number of them that were sealed; an hundred forty four thousand were sealed out of all the tribes
 5 of the children of Israel. Of the tribe of Judah *were* sealed twelve thousand, of the tribe of Reuben *were* sealed twelve thousand, of the tribe of
 6 Gad *were* sealed twelve thousand, Of the tribe of Asher *were* sealed twelve thousand, of the tribe of Naphtali *were* sealed twelve thousand,
 7 of the tribe of Manasseh *were* sealed twelve thousand, Of the tribe of Simeon *were* sealed twelve thousand, of the tribe of Levi *were* sealed twelve thousand, of the tribe of Issachar *were* sealed twelve thousand,
 8 Of the tribe of Zebulon *were* sealed twelve thousand, of the tribe of Joseph *were* sealed twelve thousand, of the tribe of Benjamin *were* sealed twelve thousand.
- 9 After these things I saw, and behold a great multitude, which no man could number, of all nations, and tribes, and people, and tongues, standing before the throne and before the Lamb, clothed with white robes and
 10 palms in their hands. And they cry with a loud voice, saying, Salvation

V. 4. *Of the children of Israel*—To these will afterwards be joined a multitude out of all nations. But it may be observed, this is not the number of all the *Israelites*, who are saved from *Abraham* or *Moses* to the end of all things: but only of those who were secured from the plagues which were then ready to fall on the earth. It seems as if this book had, in many places, a special view to the people of *Israel*.

V. 5. *Judah* is mentioned first, in respect of the kingdom, and of the Messiah sprung therefrom.

V. 7. After the Levitical ceremonies were abolished, *Levi* was again on a level with his brethren.

V. 8. *Of the tribe of Joseph*—Or *Ephraim*, perhaps not mentioned by name, as having been with *Dan*, the most idolatrous of all the tribes. It is farther observable of *Dan*, that it was very early reduced to a single family: which family itself seems to have been cut off in war, before the time of *Ezra*. For in *the Chronicles*, where the

posterity of the Patriarchs is recited, *Dan* is wholly omitted.

V. 9. *A great multitude*—Of those who had happily finished their course. Such multitudes are afterwards described, and still higher degrees of glory which they attain, after a sharp fight and magnificent victory, ch. xiv. 1. xv. 2. xix. 1. xx. 4. There is an inconceivable variety in the degrees of reward in the other world. Let not any slothful one say, If I get to heaven at all, I will be content: such a one may let heaven go altogether. In worldly things, men are ambitious to get as high as they can. Christians have a far more noble ambition. The difference between the very highest and the lowest state in the world, is nothing to the smallest difference between the degrees of glory. But who has time to think of this? Who is at all concerned about it? *Standing before the throne*—In the full vision of God, and *palms in their hands*—Tokens of joy and victory.

V. 10. *Salvation to our God*—Who hath
 6 O *saved*

11 to our God who sitteth on the throne and to the Lamb. And the angels stood round about the throne, and the elders, and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying,
 12 Amen: the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, *be* to our God
 13 for ever and ever. And one of the elders answered, saying to me, Who are these that are clothed in white robes? and whence are they come?
 14 And I said to him, My lord, thou knowest. And he said to me, These are they who come out of great affliction, and they have washed their
 15 robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple,

saved us from all evil, into all the happiness of heaven. The salvation for which they praise God is described, ver. 15. that for which they praise the Lamb, ver. 14. and both in the 16th and 17th verses.

V. 11. *And all the angels stood*—In waiting round about the throne, and the elders, and the four living creatures—That is, the living creatures next the throne, the elders round these, and the angels round them both, and they fell on their faces—So do the elders, once only. (ch. xi. 16.) The heavenly ceremonial has its fixt order and measure.

V. 12. *Amen*—With this word all the angels confirm the words of the great multitude. But they likewise carry the praise much higher—the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, *be unto our God for ever and ever*—Before the Lamb began to open the seven seals, a seven-fold hymn of praise was brought him by many angels. (ch. v. 12.) Now he is opening the last seal, and the seven angels are going to receive seven trumpets, in order to make the kingdoms of the world subject to God, all the angels giving seven-fold praise to God.

V. 13. *And one of the elders*—What stands, ver. 13—17. might have immediately followed the tenth verse: but that the praise

of the angels, which was at the same time with that of the great multitude, came in between, *answered*—He answered St. John's desire to know, not any words that he spoke.

V. 14. *My lord*—Or *my master*: a common term of respect. So Zechariah likewise bespeaks the angel, ch. i. 9. iv. 4. vi. 4. *thou knowest*—That is, I know not; but thou dost, *these are they*—Not martyrs; for these are not such a multitude as no man can number. But as all the angels appear here, so do all the souls of the righteous, who had lived from the beginning of the world, *who come*—He does not say, *Who did come*. But *who come* now also: to whom likewise pertain all who will come hereafter, *out of great affliction*—Of various kinds, wisely and graciously allotted by God to all his children, and have washed their robes—From all guilt, and made them white—In all holiness, by the blood of the Lamb—Which not only cleanses, but adorns us also.

V. 15. *Therefore*—Because they came out of great affliction, and have washed their robes in his blood, are they before the throne—It seems even nearer than the angels, and serve him day and night—Speaking after the manner of men, that is, continually, in his temple—Which is in heaven, and he shall have his tent over them—Shall spread his glory over them as a covering.

V. 16. *Neither*

16 and he that sitteth upon the throne shall have his tent over them : They shall hunger no more, neither thirst any more ; neither shall the sun light
 17 on them, nor any heat. For the Lamb who is in the midst of the throne will feed them, and will lead them to living fountains of water : and God will wipe away all tears from their eyes.

VIII. And when he had opened the seventh seal, there was silence in 2 heaven about half an hour. And I saw the seven angels who stood before

V. 16. *Neither shall the sun light on them*—For God is there their sun, *nor any*—Painful heat, or inclemency of seasons.

V. 17. *For the Lamb will feed them*—With eternal peace and joy, so that they shall hunger no more, *and will lead them to living fountains of water*—The comforts of the Holy Ghost, so that they shall thirst no more. Neither shall they suffer or grieve any more : for God will wipe away all tears from their eyes.

V. 1. *And when he had opened the seventh seal, there was silence in heaven*—Such a silence is mentioned but in this one place. It was uncommon and highly observable. For praise is sounding in heaven day and night. In particular, immediately before this silence, all the angels, and before them, the innumerable multitude, had been crying with a loud voice : and now, all is still at once ; there is an universal pause. Hereby the seventh seal is very remarkably distinguished from the six preceding. This silence before God shews that those who were round about him were expecting, with the deepest reverence, the great things which the divine majesty would farther open and order. Immediately after, the seven trumpets are heard, and a sound more august than ever. Silence is only a preparation : the grand point is, the sounding the trumpets to the praise of God. *About half an hour*—To St. John in the vision, it might seem a common half hour.

V. 2. *And I saw*—The seven trumpets

belong to the seventh seal, as do the seven phials to the seventh trumpet. This should be carefully remembered, that we may not confound together the times which follow each other. And yet it may be observed in general, concerning the times of the incidents mentioned in this book. It is not a certain rule, that every part of the text is fully accomplished, before the completion of the following part begins. All things mentioned in the *epistles* are not fully accomplished before the seals are opened : neither are all things mentioned under the *seals* fulfilled, before the *trumpets* begin. Nor yet is the seventh *trumpet* wholly past, before the *phials* are poured out. Only the beginning of each part goes before the beginning of the following. Thus the *epistles* begin before the seals, the seals before the trumpets, the trumpets before the phials. One epistle begins before another, one seal before another, one trumpet especially before another, one phial before another. Yet sometimes what begins later than another thing, ends sooner ; and what begins earlier than another thing, ends later. So the seventh trumpet begins earlier than the phials, and yet extends beyond them all—*The seven angels which stood before God*—A character of the highest eminence, and *seven trumpets were given them*—When men desire to make known openly a thing of public concern, they give a token that may be seen or heard far and wide : and among such none are more ancient than trumpets,

3 God, and seven trumpets were given them. And another angel came and stood at the altar, having a golden censer, and much incense was given him, that he might place *it* with the prayers of all the saints upon
 4 the golden altar which is before the throne. And the smoke of the incense ascended before God out of the angel's hand with the prayers
 5 of the saints. And the angel took the censer, and filled it with the fire of the altar, and threw it upon the earth, and there were thunderings, and lightnings, and voices, and an earthquake.

(*Lev. xxv. 9. Numb. x. 2. Amos iii. 6.*) The *Israelites* in particular used them, both in the worship of God, and in war, therewith openly praising the power of God, before, after, and in the battle, (*Josh. vi. 4. 2 Chron. xiii. 14, &c.*) And the angels here made known by these trumpets, the wonderful works of God, whereby all opposing powers are successively shaken, till the kingdom of the world becomes the kingdom of God and his anointed.

These trumpets reach nearly from the time of St. *John* to the end of the world: and they are distinguished by manifest tokens. The place of the four first is specified, namely, east, west, south, and north successively: in the three last, immediately after the time of each, the place likewise is pointed out.

The seventh angel did not begin to sound, till after the going forth of the second wo: but the trumpets were given to him and the other six together (as were afterward the phials to the seven angels) And it is accordingly said of all the seven together, that *they prepared themselves to sound*. These therefore were not men, as some have thought, but angels properly so called.

V. 3. *And*—In the 2d verse the *trumpets were given* to the seven angels, and in the sixth they *prepared to sound*. But between these the incense of this angel and the prayers of the saints are mentioned: the interposing of which shews, that the prayers

of the saints and the trumpets of the angels go together. And these prayers, with the effects of them, may well be supposed to extend through all the seven, *another angel*—Another created angel. Such are all that are here spoken of. In this part of the *Revelation*, Christ is never termed an *angel*, but the Lamb, *came and stood at the altar*—Of burnt-offerings, *and there was given him, a golden censer*—A censer was a cup on a plate or saucer. This was the token and the business of the office. *And much incense was given*—Incense generally signifies prayer. Here it signifies the longing desires of the angels, that the holy counsel of God might be fulfilled. And there was *much incense*: for as the prayers of all the saints in heaven and earth are here joined together, so are the desires of all the angels, which are brought by this angel, *that he might place it*—It is not said, *offer it*: for he was discharging the office of an angel, not a priest, *with the prayers of all the saints*—At the same time; but not *for the saints*. The angels are fellow-servants with the saints, not mediators for them.

V. 4. *And the smoke of the incense came up before God, with the prayers of the saints*—A token that both were accepted.

V. 5. *And there were thunderings, and lightnings, and voices, and an earthquake*—These, especially when attended with fire, are emblems of God's dreadful judgments, which are immediately to follow.

V. 6. *And*

6 And the seven angels, who had the seven trumpets, prepared themselves to sound. And the first sounded, and there was hail, and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all the green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire, was cast into the sea: and the third part of the sea became

V. 6. *And the seven angels prepared themselves to sound*—That each, when it should come to his turn, might sound without delay. But while they do sound, they still stand before God.

V. 7. *And the first sounded*—And every angel continued to sound, till all which his trumpet brought was fulfilled, and till the next began. There are intervals between the three woes, but not between the four first trumpets. *And there was hail and fire mingled with blood, and they were cast upon the earth*—The earth seems to mean *Asia; Palestine*, in particular. Quickly after the Revelation was given, the Jewish calamities under *Adrian* began: yea, before the reign of *Trajan* in the year 114 the Jews made an insurrection with a most dreadful fury; and in the parts about *Cyrene* in *Egypt*, and in *Cyprus*, destroyed four hundred and sixty thousand persons. But they were repressed by the victorious power of *Trajan*, and afterward slaughtered themselves in vast multitudes. The alarm spread itself also into *Mesopotamia*, where *Lucius Quintus* slew a great number of them. They rose in *Judea* again in the second year of *Adrian*; but were presently quelled. Yet in 133 they broke out more violently than ever, under their false messiah *Barochab*; and the war continued till the year 135, when almost all *Judea* was desolated. In the *Egyptian* plague also hail and fire were together. But here hail is to be taken figuratively, as also blood, for a vehement, sudden, powerful, hurtful invasion; and fire

betokens the revenge of an enraged enemy, with the desolation therefrom, *And they were cast upon the earth*—That is, the fire, and hail, and blood. But they existed before they were cast upon the earth. The storm fell, the blood flowed, and the flames raged round *Cyrene*, and in *Egypt* and *Cyprus*, before they reached *Mesopotamia* and *Judea*, *And the third part of the earth was burnt up*—Fifty well-fortified cities, and nine hundred and eighty-five well-inhabited towns of the Jews, were wholly destroyed in this war. Vast tracts of land were likewise left desolate and without inhabitant, *and the third part of the trees was burnt up, and all the green grass was burnt up*—Some understand by the trees, men of eminence among the Jews; by the grass, the common people. The Romans spared many of the former. The latter were almost all destroyed.

Thus vengeance began at the Jewish enemies of *Christ's* kingdom; though even then the Romans did not quite escape. But afterwards it came upon them more and more violently: the second trumpet affects the Roman Heathens in particular: the third, the dead, unholy Christians; the fourth, the empire itself.

V. 8. *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea*—By the sea, particularly as it is here opposed to the earth, we may understand the West, or Europe: and chiefly the middle parts of it, the vast Roman empire. A mountain here seems to signify a great force and multitude of people, (*Jer.* li. 25.)

- 9 blood, And the third part of the creatures that were in the sea, which had life, died, and the third part of the ships were destroyed.
- 10 And the third angel sounded, and there fell from heaven a great star burning as a torch, and it fell on the third part of the rivers, and on the fountains of waters.
- 11 And the name of the star is called wormwood, and the third part of

li. 25.) So this may point at the irruption of the barbarous nations into the *Roman* empire. The warlike *Goths* broke in upon it about the year 250. And from that time the irruption of one nation after another never ceased, till the very form of the *Roman* empire, and all but the name, was lost. *The fire* may mean, the fire of war, and the rage of those savage nations. *And the third part of the sea became blood*—This need not imply, that just a third part of the *Romans* were slain. But it is certain, an inconceivable deal of blood was shed in all these invasions.

V. 9. *And the third part of the creatures that were in the sea*—That is, of all sorts of men, of every station and degree died—By those merciless invaders. *And the third part of the ships were destroyed*—It is a frequent thing to resemble a state or republic to a ship, wherein many people are embarked together, and share the same dangers. And how many states were utterly destroyed by those inhuman conquerors? Much likewise of this was literally fulfilled. How often was the sea tinged with blood? How many of those who dwelt mostly upon it were killed? And what number of ships destroyed?

V. 10. *And the third angel sounded, and there fell from heaven a great star, and it fell on the third part of the rivers*—It seems, *Afric* is meant by the rivers (with which this burning part of the world abounds in an especial manner) *Egypt* in particular, which the *Nile* overflows every year far and wide. In the whole *African* history, between the irruption of the barbarous nations into the

Roman empire, and the ruin of the western empire, after the death of *Valentinian the third*, there is nothing more momentous than the *Arian* calamity, which sprung up in the year 315. It is not possible to tell how many persons, particularly at *Alexandria*, in all *Egypt*, and in the neighbouring countries, were destroyed by the rage of the *Arians*. Yet *Afric* fared better than other parts of the empire, with regard to the barbarous nations, till the governor of it, whose wife was a zealous *Arian*, and aunt to *Genferic*, king of the *Vandals*, was, under that pretence, unjustly accused before the empress *Placidia*. He was then prevailed upon to invite the *Vandals* into *Afric*; who under *Genferic*, in the year 428, founded there a kingdom of their own, which continued till the year 533. Under these *Vandal* kings the true believers endured all manner of afflictions and persecutions. And thus *Arianism* was the inlet to all heresies and calamities, and at length to *Mahometanism* itself.

This *great star* was not an angel, (angels are not the agents in the two preceding, or the following trumpet) but a teacher of the church, one of the stars in the right-hand of *Christ*. Such was *Arius*. He fell from on high, as it were from heaven, into the most pernicious doctrines, and made in his fall a gazing on all sides, being great, and now burning as a torch. He fell on the third part of the rivers: his doctrine spread far and wide, particularly in *Egypt*, and on the fountains of water—Wherewith *Afric* abounds.

V. 11. *And the name of the star is called wormwood*

the waters became wormwood, and many men died of the waters, because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for the third part thereof, and the night likewise.

13 And I saw and heard an angel flying in the midst of heaven, saying

wormwood—The unparalleled bitterness both of Arius himself and of his followers, shew the exact propriety of his title, and the third part of the waters became wormwood—A very considerable part of *Afric* was infected with the same bitter doctrine and spirit, and many men (though not a third part of them) died—By the cruelty of the *Arians*.

V. 12. And the fourth angel sounded, and the third part of the sun was smitten (or struck)—After the emperor *Theodosius* died, and the empire was divided into the eastern and the western, the barbarous nations poured in as a flood. The *Goths* and *Huns* in the years 403 and 405 fell upon *Italy* itself with an impetuous force; and the former in the year 410 took *Rome* by storm and plundered it without mercy. In the year 452 *Attila* treated the upper part of *Italy* in the same manner. In 455 *Valentinian* the third was killed, and *Genferic* invited from *Afric*. He plundered *Rome* for fourteen days together. *Recimer* plundered it again in 472. During all these commotions, one province was lost after another, till in the year 476 *Odoacer* seized upon *Rome*, deposed the emperor, and put an end to the empire itself.

An *eclipse* of the sun or moon is termed by the *Hebrews*, a *stroke*. Now, as such a darkness does not come all at once, but by degrees, so likewise did the darkness which fell on the *Roman*, particularly the western empire: for the stroke began long before *Odoacer*, namely, when the barbarians first conquered the capital city, and the third part of the moon and the third part of the stars; so

that the third part of them was darkened—As under the first, second, and the third trumpets, by the earth, sea, and rivers, are to be understood the men that inhabit them, so here by the sun, moon, and stars, may be understood the men that live under them, who are so overwhelmed with calamities in those days of darkness, that they can no longer enjoy the light of heaven; unless it may be thought to imply their being killed, so that the sun, moon, and stars shine to them no longer. The very same expression we find in *Ezekiel*, (ch. xxxiii. 8.) *I will darken all the lights of heaven over them*—As then the fourth seal transcends the three preceding seals, so does the fourth trumpet the three preceding trumpets. For in this not the third part of the earth, or sea, or rivers only, but of all who are under the sun are affected, and the day shone not for a third part thereof—That is, shone with only a third part of its usual brightness, and the night likewise, the moon and stars having lost a third part of their lustre, either with regard to those who being dead, saw them no longer, or those who saw them, with no satisfaction.

The three last trumpets have the time of their continuance fixed, and between each of them there is a remarkable pause: whereas between the four former there is no pause, nor is the time of their continuance mentioned; but all together these four seem to take up a little less than four hundred years.

V. 13. And I saw and heard an angel flying—Between the trumpets of the fourth and fifth

with a loud voice, *Wo, wo, wo* to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels, who are yet to found.

IX. And the fifth angel sounded, and I saw a star falling from heaven to the earth, and to him was given the key of the bottomless pit.
 2 And he opened the bottomless pit, and there ascended a smoke out of the pit, as the smoke of a great furnace, and the sun and the air
 3 were darkened by the smoke of the pit. And out of the smoke

fifth angel, *in the midst of heaven*—The three woes (as we shall see) stretch themselves over the earth from *Persia* eastward, beyond *Italy* westward, all which space had been filled with the gospel, by the apostles. In the midst of this lies *Patmos*, where St. John saw this angel, saying, *Wo, wo, wo*—Toward the end of the fifth century, there were many prefaces of approaching calamities, *to the inhabitants of the earth*—All without exception. Heavy trials were coming on them all. Even while the angel was proclaiming this, the preludes of these three woes were already in motion. These fell more especially on the *Jews*. As to the prelude of the first wo in *Persia*, *Isdegard II.* in 454, was resolved to abolish the sabbath, till he was by *Rabbi Mar* diverted from his purpose. Likewise in the year 474 *Phiruz* afflicted the *Jews* much, and compelled many of them to apostatize. A prelude of the second wo was the rise of the *Saracens*, who in 510 fell into *Arabia*, and *Palestine*. To prepare for the third wo, *Innocent I.* and his successors, not only endeavoured to enlarge episcopal jurisdiction beyond all bounds, but also their worldly power, by taking every opportunity of incroaching upon the empire, which as yet stood in the way of their unlimited monarchy.

V. 1. *And the fifth angel sounded, and I saw a star*—Far different from that mentioned, ch. viii. 11. This star belongs to the invi-

sible world. The third wo is occasioned by the dragon cast out of heaven: the second takes place at the loosing of the four angels who were bound in the *Euphrates*. The first is here brought by the angel of the abyss, which is opened by this star, or holy angel, *falling to the earth*—Coming swiftly and with great force, *and to him was given*—When he was come, *the key of the bottomless pit*—A deep and hideous prison, but different from *the lake of fire*.

V. 2. *And there arose a smoke out of the pit*—The locusts, who afterwards rise out of it, seem to be (as we shall afterwards see) the *Persians*: agreeable to which this smoke is their detestable idolatrous doctrine, and false zeal for it, which now broke out in an uncommon paroxysm, *as the smoke of a great furnace*—Where the clouds of it rise thicker and thicker, spread far and wide, and press one upon another, so that the darkness increases continually. *And the sun and the air were darkened*—A figurative expression denoting heavy affliction. This smoke occasioned more and more such darkness over the *Jews* in *Persia*.

V. 3. *And out of the smoke*—Not out of the bottomless pit, but from the smoke which issued thence, *there went forth locusts*—A known emblem of a numerous, hostile, hurtful people. Such were the *Persians*, from whom the *Jews* in the sixth century suffered beyond expression. In the year 540 their academies were stopped,

there came forth locusts upon the earth, and power was given them,
 4 as the scorpions of the earth have power; And it was commanded
 them, not to hurt the grass of the earth, neither any green thing,
 neither any tree, but only the men who have not the seal of God on
 5 their foreheads. And it was given them, not to kill them, but that
 they should be tormented five months; and the torment of them is
 6 as the torment of a scorpion, when he stingeth a man. And in those
 days the men shall seek death, but not find it; and shall desire to
 7 die, but death will flee from them. And the appearances of the
 locusts *are* like horses made ready for battle; and on their heads *are*
 as it were crowns like gold, and their faces *are* as the faces of men,
 8 and they had hair as the hair of women, and their teeth were as
 9 *the teeth* of lions. And they had breast-plates, as it were breast-
 plates of iron, and the noise of their wings *was* as the noise of chariots

nor were they permitted to have a president for near fifty years. In 589 this affliction ended; but it began long before 540. The prelude of it was about the year 455 and 474. The main storm came on in the reign of *Cabades*, and lasted from 483 to 532. Toward the beginning of the sixth century, *Mar Rab Isaac*, president of the academy, was put to death. Hereon followed an insurrection of the *Jews*, which lasted seven years before they were conquered by the *Persians*. Some of them were then put to death, but not many; the rest were closely imprisoned. And from this time the nation of the *Jews* were hated and persecuted by the *Persians*, till they had well nigh rooted them out. *The scorpions of the earth*—The most hurtful kind. *The scorpions of the air* have wings.

V. 4. *And it was commanded them*—By the secret power of God, *not to hurt the grass, neither any green thing, nor any tree*—Neither those of low, middling, or high degree, but only such of them as were *not sealed*—Principally, the unbelieving *Israelites*. But

many who were called Christians suffered with them.

V. 5. *Not to kill them*—Very few of them were killed; in general, they were imprisoned and variously tormented.

V. 6. *The men*—That is, the men who are so tormented.

V. 7. *And the appearances*—This description suits a people, neither thoroughly civilized, nor intirely savage. And such were the *Persians* of that age, *of the locusts are like horses*—With their riders. The *Persians* excelled in horsemanship, *and on their heads as it were crowns*—Turbands, *and their faces were as the faces of men*—Friendly and agreeable.

V. 8. *And they had hair as the hair of women*—All the *Persians* of old gloried in long hair, *and their teeth were as the teeth of lions*—Breaking and tearing all things in pieces.

V. 9. *And the noise of their wings was as the noise of chariots of many horses*—With their war-chariots drawn by many horses, they, as it were, flew to and fro.

- 10 of many horses running to battle. And they have tails like scorpions, and stings were in their tails; their power *is* to hurt men five months.
- 11 And they have over them a king, the angel of the bottomless pit: his name in the Hebrew is Abaddon, but in the Greek he hath the name
- 12 Apollyon. One wo is past: behold there come yet two woes after these things.
- 13 And the sixth angel sounded, and I heard a voice from the four
- 14 corners of the golden altar which is before God, Saying to the sixth angel, who had the trumpet, Loose the four angels who are bound
- 15 in the great river Euphrates. And the four angels were loosed, who were prepared for the hour, and day, and month, and year, to

V. 10. *And they have tails like scorpions*—That is, each tail is like a scorpion, not like the tail of a scorpion, *to hurt the unsealed men five months*—Five prophetic months, that is seventy-nine common years. So long did these calamities last.

V. 11. *And they have over them a king*—One by whom they are peculiarly directed and governed. *His name is Abaddon*—Both this and *Apollyon* signify a destroyer. By this he is distinguished from the dragon, whose proper name is *Satan*.

V. 12. *One wo is past: behold there cometh yet two woes after these things*—The *Persian* power, under which was the first wo, was now broken by the *Saracens*; from this time the first pause made a wide way for the two succeeding woes. In 589, when the first wo ended, *Mahomet*, was twenty years old, and the contentions of the Christians with each other were exceeding great. In 591 *Chosroes II.* reigned in *Persia*, who after the death of the emperor made dreadful disturbances in the East. Hence *Mahomet* found an open door for his new religion and empire. And when the usurper, *Phocas*, had in the year 609, not only declared the bishop of *Rome*, *Boniface III.*, Universal bishop, but also the church of *Rome*, the head of all churches: this was a sure step to advance the papacy to its utmost

height. Thus, after the passing away of the first wo, the second, yea, and the third quickly followed: as indeed they were both on the way together with it, before the first effectually began.

V. 13. *And the sixth angel sounded*—Under this angel goes forth the second wo, and I heard a voice from the four corners of the golden altar—This golden altar is the heavenly pattern of the Levitical altar of incense. This voice signified, that the execution of the wrath of God (mentioned ver. 20, 21.) should, at no intercession, be delayed any longer.

V. 14. *Loose the four angels*—To go every way, to the four quarters: these were evil angels, or they would not have been bound. Why, or how long they were bound, we know not.

V. 15. *And the four angels were loosed, who were prepared*—By loosing them, as well as by their strength and rage, *to kill the third part of men*—That is, an immense number of them, *for the hour, and day, and month, and year*—All this agrees with the slaughter which the *Saracens* made, for a long time after *Mahomet's* death. And with the number of angels let loose agrees the number of their first and most eminent Caliphs. These were *Ali*, *Abubeker*, *Omar*, and *Osman*. *Mahomet* named *Ali* his cousin and son-in-law,

16 kill the third part of men. And the number of the army of horse-
 17 men *was* two hundred millions: I heard their number. And thus
 I saw the horses in the vision, and them that sat on them, having
 breast-plates of fire, and hyacinth, and brimstone: and the heads of the
 horses *are* as the heads of lions, and out of their mouths go fire, and
 18 smoke, and brimstone. By these three plagues were the third part of
 men killed, by the fire, and the smoke, and the brimstone which went
 19 out of their mouths. For the power of the horses is in their mouths and

law, for his successor. But he was soon
 worked out by the rest, till they severally
 died, and so made room for him. They
 succeeded each other, and each destroyed
 innumerable multitudes of men. There are
 in a prophetic

Hour	common Years:	Eight	common Days:	} in all 212 Years:
Day		196		
Month fifteen		& 318		
Year 196		& 117		

Now the second wo (as also the beginning
 of the third) has its place, between the
 ceasing of the locusts, and the rising of the
 beast out of the sea; even at the time that
 the *Saracens* (who were chiefly cavalry)
 were in the height of their carnage; from
 their first Caliph *Abubeker*, till they were
 repulsed from *Rome*, under *Leo IV.* These
 212 years may therefore be reckoned from
 the year 634 to 847. The gradation in
 reckoning the time, beginning with the *hour*,
 and ending with a *year*, corresponds with
 their small beginning and vast increase.
 Before and after *Mahomet's* death, they had
 enough to do, to settle their affairs at home.
 Afterwards *Abubeker* went farther, and in
 the year 634 gained great advantage over
 the *Persians* and *Romans* in *Syria*. Under
Omar was the conquest of *Mesopotamia*, *Pa-*
lestine and *Egypt* made. Under *Osman*, that
 of *Afric* (with the total suppression of the
Roman government in the year 647) of
Cyprus, and of all *Persia*, in 651. After *Ali*
 was dead, his son *Ali Haseen*, a peaceable
 prince, was driven out by *Muavia*: under
 whom and his successors the power of the

Saracens so increased, that within fourscore
 years after *Mahomet's* death, they had ex-
 tended their conquests farther than the war-
 like *Romans* did in four hundred years.

V. 16. *And the number of the horsemen was*
two hundred millions—Not that so many were
 ever brought into the field at once, but (if
 we understand the expression literally) in
 the course of the *hour*, and *day*, and *month*,
 and *year*. So neither were the *third part* of
 men killed at once; but during that course of
 years.

V. 17. *And thus I saw the horses and them*
that sat on them in the vision—*St. John* seems
 to add these words, *in the vision*, to intimate
 that we are not to take this description just
 according to the letter. *Having breast-plates*
of fire—Fiery red, and *hyacinth*—Dun-blue,
 and *brimstone*—A faint yellow. Of the same
 colour with the *fire*, and *smoke*, and *brim-*
stone, which go out of the mouths of their horses,
 and the heads of their horses are as the heads of
 lions—That is, fierce and terrible, and out of
 their mouth goeth *fire*, and *smoke*, and *brimstone*
 —This figurative expression may denote,
 the consuming, blinding, all-piercing rage,
 fierceness and force of their horsemen.

V. 18. *By these three*—Which were inse-
 parably joined, were the *third part* of men in
 the countries they over-ran, killed—*Omar*
 alone in eleven years and a half took thirty-
 six thousand cities or forts. How many men
 must be killed therein?

V. 19. *For the power of these horses is in their*
mouths and in their tails—Their riders fight
 retreating

and in their tails ; for their tails *are* like serpents, having heads, and with
 20 them they do hurt. And the rest of the men, who were not killed
 by these plagues, yet repented not of the works of their hands, that
 they should not worship devils and idols of gold, and silver, and brass,
 21 and stone, and wood, which can neither see, nor hear, nor walk : Neither
 repented they of their murders, nor of their sorceries, nor of their forni-
 cations, nor of their thefts.

X. And I saw another mighty angel coming down from heaven,

retreating as well as advancing : so that their rear is as terrible as their front, *for their tails are like serpents, having heads*—Not like the tails of serpents only. They may be fitly compared to the amphibena, a kind of serpent, which has a short tail, not unlike a head ; from which it throws out its poison, as if it had two heads.

V. 20. *And the rest of the men who were not killed*—Whom the Saracens did not destroy. It is observable, the countries they overran, were mostly those where the gospel had been planted, *by these plagues*—Here the description of the second wo ends, *yet repented not though they were called Christians, of the works of their hands*—Presently specified, *that they should not worship devils*—The invocation of departed saints, whether true, or false, or doubtful, or forged, crept early into the Christian church, and was carried farther and farther : and who knows, how many who are invoked as saints, are among evil not good angels : or how far devils have mingled with such blind worship, and with the wonders wrought on those occasions ? *And idols*—About the year 590 men began to venerate images : and though upright men zealously opposed it, yet by little and little images grew into manifest idols. For after much contention both in the east and west, in the year 787, the worship of images was established by the second council of Nice. Yet was image worship sharply opposed

some time after, by the emperor *Theophilus*. But when he died, in 842, his widow, *Theodora*, established it again ; as did the council of *Constantinople* in the year 863, and again in 871.

V. 21. *Neither repented they of their murders, nor of their sorceries*—Whoever reads the histories of the seventh, eighth, and ninth centuries, will find numberless instances of all these in every part of the Christian world. But though God cut off so many of these scandals to the Christian name, yet the rest went on in the same course. Some of them however might repent under the plagues which follow.

Ch. x. From the first verse of this chapter to ch. xi. 13. Preparation is made for the important trumpet of the seventh angel. It consists of two parts, which run parallel to each other : the former reaches from the first to the seventh verse of this chapter ; the latter from the eighth of this to the thirteenth verse of the eleventh chapter : whence also the sixth verse of this chapter is parallel to the eleventh verse. The period to which both these refer begins during the second wo, (as appears ch. xi. 14.) But being once begun, it extends in a continued course far into the trumpet of the seventh angel. Hence many things are represented here, which are not fulfilled till long after. So the joyful consummation of the mystery of God is spoken of in the seventh verse of this chapter, which

clothed with a cloud, and a rainbow upon his head, and his face as the
 2 sun, and his feet as pillars of fire. And he had in his hand a little
 book opened, and he set his right foot upon the sea, and his left
 3 upon the earth. And he cried with a loud voice, as a lion roareth;
 4 and while he cried, seven thunders had uttered their voices. And
 when the seven thunders had uttered their voices, I was about to
 write; and I heard a voice from heaven saying, Seal up the things
 5 which the seven thunders have uttered, and write them not. And
 the angel whom I saw standing upon the sea and upon the earth,

which yet is not till after the *consummation of the wrath of God*, ch. xv. 1. So the *ascend of the beast out of the bottomless pit*, is mentioned ch. xi. 7. which nevertheless is still to come, ch. xvii. 8. And so the *earthquake* by which a *tenth part of the great city falls*, and the rest are converted, ch. xi. 13. is really later than that by which the same city is split into three parts, ch. xvi. 19. This is a most necessary observation, whereby we may escape many and great mistakes.

V. 1. *And I saw another mighty angel*—Another from that *mighty angel* mentioned, ch. v. 2. yet he was a created angel; for he did not swear by himself, ver. 6. *cloathed with a cloud*—In token of his high dignity, and a *rainbow upon his head*—A lovely token of the divine favour. And yet it is not too glorious for a creature: the woman, ch. xii. 1. is described more glorious still, and *his face as the sun*—Nor is this too much for a creature: for all the righteous shall shine forth as the sun, (Matt. xiii. 43.) and *his feet as pillars of fire*—Bright as flame.

V. 2. *And he had in his hand*—His left hand; he swore with his right. He stood with his right foot on the sea, toward the west; his left on the land, toward the east; so that he looked southward. And so St. John, (as Patmos lies near Asia) could conveniently take the book out of his left hand. This sealed book was first in the right hand of him that sat on the throne. Thence the Lamb took it and opened the seals. And

now this *little book* containing the remainder of the other, is given *opened* as it was to St. John. From this place the *Revelation* speaks more clearly and less figuratively than before. *And he set his right foot upon the sea*—Out of which the first beast was to come, and *his left foot upon the earth*—Out of which was to come the second. *The sea* may betoken *Europe*; the *earth, Asia*; the chief theatres of these great things.

V. 3. *And he cried*—Uttering the words set down, ver. 6. and *while he cried*—Or *was crying*, at the same instant, *seven thunders uttered their voices*—In distinct words, each after the other. Those who spoke these words were glorious, heavenly powers, whose voice was as the loudest thunder.

V. 4. *And I heard a voice from heaven*—Doubtless from him, who had at first commanded him to write, and who presently commands him to take the book, namely, Jesus Christ—*Seal up these things which the seven thunders have uttered, and write them not*—These are the only things of all which he heard, that he is commanded to keep secret. So some thing peculiarly secret was revealed to the beloved John, besides all the secrets that are written in this book. At the same time we are prevented from enquiring, what it was which these thunders uttered. Suffice that we may know all the contents of the opened book, and of the oath of the angel.

V. 5. *And the angel*—This manifestation of

6 lifted up his right hand toward heaven, And sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, There shall be no more a time. But in the days of the voice of the seventh angel, while he shall sound, the mystery of God shall be fulfilled, as he hath declared to his servants the prophets.

of things to come under the trumpet of the seventh angel, hath a two-fold introduction. First, the angel speaks for God, ver. 7. Then Christ speaks for himself, ch. xi. 3. The angel appeals to the prophets of former times; Christ to his own two witnesses, *Whom I saw standing upon the earth, and upon the sea, lifted up his right hand toward heaven*—As yet the dragon was in heaven. When he is cast thence he brings the third and most dreadful wo on the earth and sea: so that it seems as if there would be no end of calamities. Therefore the angel comprizes in his posture and in his oath, both heaven, sea, and earth, and makes on the part of the eternal God and almighty Creator, a solemn protestation, that he will assert his kingly authority against all his enemies. *He lifted up his right hand toward heaven*—The angel in *Daniel*, ch. xii. 7. (not improbably the same angel) *lifted up both his hands*.

V. 6. *And sware*—The six preceding trumpets pass without any solemnity. It is the trumpet of the seventh angel alone, which is confirmed by so high an oath, *by him that liveth for ever and ever*—Before whom a thousand years are but a day, *who created the heaven, the earth, the sea, and the things that are therein*—And consequently has the sovereign power over all: therefore all his enemies, though they rage a while in heaven, on the sea, and on the earth, yet must give place to him, *that there shall be no more a time, but in the days of the voice of the seventh angel, the mystery of God shall be fulfilled*—That is, *a time, a chronos* shall not expire, before that mystery

is fulfilled. A *chronos* (1111 years) will nearly pass before then, but not quite. The period then which we may term a *non-chronos* (not a whole time) must be a little and not much shorter than this. The *non-chronos* here mentioned seems to begin in the year 800 (when *Charles the Great* instituted in the west a new line of emperors, or of *many kings*) to end in the year 1836; and to contain among other things, *the short time* of the third wo, *the three times and a half* of the woman in the wilderness, and *the duration* of the beast.

V. 7. *But in the days of the voice of the seventh angel*—Who sounded not only at the beginning of those days, but from the beginning to the end, *the mystery of God shall be fulfilled*—It is said, ch. xvii. 17. *The word of God shall be fulfilled. The word of God* is fulfilled by the destruction of the beast, *the mystery* by the removal of the dragon. But these great events are so near together, that they are here mentioned as one. The beginning of them is in heaven, as soon as the seventh trumpet sounds: the end is on the earth, and the sea. So long as the third wo remains on the earth and the sea, the mystery of God is not fulfilled. And the angel's swearing is peculiarly for the comfort of holy men, who are afflicted under that wo. Indeed the wrath of God must be first fulfilled, by the pouring out of the phials: and then comes the joyful fulfilling of the mystery of God. *As he hath declared to his servants the prophets*—The accomplishment exactly answering the prediction. The antient prophecies relate partly

8 And the voice which I heard from heaven, spake with me again, and
 9 said, Go, take the book which is open in the hand of the angel, who
 10 standeth on the sea and on the earth. And I went to the angel, saying
 to him, Give me the book. And he saith to me, Take and eat it up,
 and it will make thy belly bitter, but it will be sweet as honey in thy
 11 mouth. And I took the book out of the angel's hand and eat it up,
 and it was in my mouth sweet as honey, but when I had eaten it, my
 belly was bitter. And he saith to me, Thou must prophesy again con-
 cerning people, and nations, and tongues, and many kings.

XI. And there was given me a reed, like a measuring rod; and he said,

partly to that grand period, from the birth of *Christ* to the destruction of *Jerusalem*; partly to the time of the seventh angel, wherein they will be fully accomplished. To the seventh trumpet belongs all that occurs from ch. xi. 15. to ch. xxii. 5. And the third wo, which takes place under the same, properly stands, ch. xii. 12. ch. xiii. 1—18.

V. 8. *And*—What follows from this verse to ch. xi. 13. runs parallel with the oath of the angel, and with *the fulfilling of the mystery of God*, as it follows under the trumpet of the seventh angel. What is said ver. 11. concerning *St. John's prophesying again*, is unfolded immediately after: what is said ver. 7. concerning *the fulfilling the mystery of God*, is unfolded ch. xi. 15—19. and in the following chapters.

V. 9. *Eat it up*—The like was commanded to *Ezekiel*. This was an emblem of thoroughly considering and digesting it. *And it will make thy belly bitter, but it will be sweet as honey in thy mouth*—The sweetness betokens the many good things which follow, ch. xi. 1. 15, &c. the bitterness, the evils which succeed under the third wo.

V. 11. *Thou must prophesy again*—Of the mystery of God; of which the antient prophets had prophesied before. And he did prophesy, by *measuring the temple*, ch. xi. 1. as a prophecy may be delivered either by words or actions, concerning people,

nations and tongues, and many kings—The people, nations and tongues are cotemporary; but the kings, being many, succeed one another. These kings are not mentioned for their own sake, but with a view to the *holy city*, ch. xi. 2. Here is a reference to the great kingdoms in *Spain, England, Italy, &c.* which arose from the eighth century; or at least underwent a considerable change, as *France and Germany* in particular, to the Christian, afterward *Turkish* empire in the East; and especially to the various potentates, who have successively reigned at or over *Jerusalem*, and do now, at least titularly, reign over it.

Ch. xi. In this chapter is shewn, how it will fare with *the holy city*, till the mystery of God is fulfilled: in the twelfth, what will befall *the woman*, who is delivered of the man-child: in the thirteenth, how it will be with the kingdom of Christ, while the *two beasts* are in the height of their power. *And there was given me*—By Christ, as appears from the third verse, *and he said, arise*—Probably he was sitting to write, and *measure the temple of God*—At *Jerusalem*, where he was placed in the vision. Of this we have a large description by *Ezekiel*, ch. xl—xlviii. concerning which we may observe,

1. *Ezekiel's* prophecy was not fulfilled at the return from the *Babylonish* captivity.

2. Yet

Arise and measure the temple of God, and the altar, and them that
 2 worship therein. But the court which is without the temple cast out,
 and measure it not: for it is given to the Gentiles: and they shall tread
 3 the holy city forty-two months. And I will give to my two witnesses
 4 to prophesy twelve hundred *and* sixty days, clothed in sackcloth. These
 are the two olive trees and the two candlesticks, standing before the Lord
 5 of the earth, And if any one would hurt them, fire proceedeth out of their
 mouth and devoureth their enemies; and if any would kill them, he
 6 must thus be killed. These have power to shut heaven, that it rain
 not in the days of their prophesying, and have power over the waters,

2. Yet it does not refer to the *New Jerusalem*, which is far more gloriously described.

3. It must infallibly be fulfilled even then *when they are ashamed of all that they have done*, ch. xliii. 11.

4. *Ezekiel* speaks of the same temple, which is treated of here.

V. 5. As all things are there so largely described, *St. John* is shorter and refers thereto.

V. 2. *But the court which is without the temple*.—The old temple had a court in the open air, for the Heathens who worshipped the God of *Israel*, cast out—Of thy account, *and measure it not*—As not being holy in so high a degree, *and they shall tread*—Inhabit the holy city *Jerusalem*, Matt. iv. 5. So they began to do, before *St. John* wrote. And it has been trodden almost ever since, by the *Romans*, *Persians*, *Saracens*, and *Turks*. But that severe kind of *treading* which is here peculiarly spoken of, will not be till under the trumpet of the seventh angel, and toward the end of the *troublesome times*. This will continue but forty-two common months, or twelve hundred and sixty common days; being but a small part of the *non-chronos*.

V. 3. *And I*—Christ, will give to my two witnesses—These seem to be two prophets, two select, eminent instruments. Some have supposed (though without foundation)

that they are *Moses* and *Elijah*, whom they resemble in several respects, *to prophesy twelve hundred and sixty days*—Common days, that is, an hundred and eighty weeks. So long will they prophesy, (even while that last and sharp treading of the holy city continues) both by word and deed, *witnessing* that *Jesus* is the Son of God, the heir of all things, and exhorting all men to repent, and fear, and glorify God, *clothed in sackcloth*—The habit of the deepest mourners, out of sorrow and concern for the people.

V. 4. *These are the two olive-trees*—That is, as *Zerubbabel* and *Joshua*, the two olive-trees spoken of, *Zechariah*, ch. iii. 9. ch. iv. 10. were then the two chosen instruments in God's hand, even so shall these be in their season. Being themselves full of the unction of the Holy One, they shall continually transmit the same to others also, *and the two candlesticks*, burning and shining lights, *standing before the Lord of the earth*—Always waiting on God, without the help of man, and asserting his right over the earth and all things therein.

V. 5. *If any would kill him*—As the *Israelites* would have done *Moses* and *Aaron*, *Numb.* xvi. 41. *he must be killed thus*—By that devouring fire.

V. 6. *These have power*—And they use that power, (see ver. 10.) *to shut heaven, that it rain not in the days of their prophesying*—During those twelve hundred and sixty days,
 and

to turn them into blood, and to smite the earth with all plagues as often
 7 as they will. And when they have finished their testimony, the wild
 beast that ascendeth out of the bottomless pit, shall make war with them,
 8 and conquer them, and kill them. And their dead bodies *shall be* in
 the street of the great city, which is called spiritually Sodom and Egypt,
 9 where also their Lord was crucified. And *some* of the people, and
 tribes, and tongues, and nations, behold their dead bodies three days
 and a half, and they shall not suffer their dead bodies to be put in a
 10 grave. And they that dwell upon the earth rejoice over them, and
 they shall make merry, and send gifts to one another; because these two
 11 prophets tormented them that dwelt upon the earth. And after the

and have power over their waters—In and near Jerusalem, to turn them into blood,—As Moses did those in Egypt, and to smite the earth with all plagues, as often as they will—This is not said of Moses or Elijah, or any mere man besides. And how is it possible to understand this otherwise, than of two individual persons?

V. 7. *And when they shall have finished their testimony—Till then they are invincible, the wild beast—Hereafter to be described, that ascendeth—First out of the sea, ch. xiii. 1. and then out of the bottomless pit, ch. xvii. 8. shall make war with them—It is at his last ascent, not out of the sea, but the bottomless pit, that the beast makes war upon the two witnesses. And even hereby is fixt the time of treading the holy city, and of the two witnesses. That time ends after the ascent of the beast out of the abyss, and yet before the fulfilling of the mystery, and shall conquer them—The fire no longer proceeding out of their mouth when they have finished their work, and kill them—These will be among the last martyrs, though not the last of all.*

V. 8. *And their bodies shall be—Perhaps hanging on a cross, in the street of the great city—Of Jerusalem, a far greater city, than any other in those parts. This is described both spiritually and historically: spiritually,*

as it is called Sodom (Isa. 1.) and Egypt; on account of the same abominations abounding there at the time of the witnesses, as did once in Egypt and Sodom: historically; where also their Lord was crucified—This possibly refers to the very ground where his cross stood. Constantine the Great inclosed this within the walls of the city. Perhaps on that very spot will their bodies be exposed.

V. 9. *Three days and a half—So exactly are the times set down in this prophecy. If we suppose this time began in the evening and ended in the morning, and included, (which is no way impossible) Friday, Saturday, and Sunday, the weekly festival of the Turkish people, the Jewish tribes, and the Christian tongues; then all these together, with the Heathen nations, would have full leisure to gaze upon and rejoice over them.*

V. 10. *And they that dwell upon the earth—Perhaps this expression may peculiarly denote earthly-minded men, shall make merry—As did the Philistines over Sampson, and send gifts one to another—Both Turks, and Jews, and Heathens, and false Christians.*

V. 11. *And great fear fell upon them that saw them—And now knew, that God was on their side.*

V. 12. *And*

three days and a half, the spirit of life from God came into them, and they stood upon their feet; and great fear fell upon them that saw
 12 them. And I heard a great voice saying from heaven to them, Come up hither. And they went up to heaven in a cloud, and their enemies
 13 beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell, and there were slain in the earthquake

V. 12. *And I heard a great voice*—Designed for all to hear, *And they went up to heaven, and their enemies beheld them*—Who had not taken notice of their rising again; by which some had been convicted before.

V. 13. *And there was a great earthquake, and the tenth part of the city fell*—We have here an unanswerable proof, that this city is not *Babylon*, or *Rome*, but *Jerusalem*. For *Babylon* shall be wholly burnt before the fulfilling of the mystery of God. But this city is not burnt at all: on the contrary, at the fulfilling of that mystery, a tenth part of it is destroyed by an earthquake, and the other nine parts converted, and there was slain in the earthquake seven thousand men—Being a tenth part of the inhabitants, who therefore were seventy thousand in all, and the rest—The remaining sixty-three thousand were converted: a grand step toward the fulfilling of the mystery of God. Such a conversion we no where else read of. So there shall be a larger as well as holier church at *Jerusalem*, than ever was yet, *were terrified*—Blessed terror! and gave glory—The character of true conversion, *Fer. xiii. 16. to the God of heaven*—He is styled the Lord of the earth, ver. 4. when he declares his right over the earth by the two witnesses: but the God of heaven, when he not only gives rain from heaven after the most afflicting drought, but also declares his majesty from heaven, by taking his witnesses up into it. When the whole multitude gives glory to the God of heaven, then that treading of the holy city ceases. This is the point so long aimed at, the desired fulfilling of the mystery of God, when

the divine promises are so richly fulfilled on those who have gone through so great afflictions. All this is here related together, that whereas the first and second went forth in the east, the rest of the eastern affairs being added at once, the description of the western might afterwards remain unbroken.

It may be useful here, to see how the things here spoken of, and those hereafter described, follow each other in their order.

1. The angel swears: the *non-chronos* begins: *John* eats the book: the many kings arise.

2. The *non-chronos* and the many kings being on the decline, that treading begins, and the two witnesses appear.

3. The beast, (after he has with the ten kings destroyed *Babylon*) wars with them and kills them. After three days and a half they revive and ascend to heaven. There is a great earthquake in the holy city. Seven thousand perish, and the rest are converted. The treading of the city by the Gentiles ends.

4. The beast, and the kings of the earth, and their armies are assembled to fight against the great king.

5. Multitudes of his enemies are killed, and the beast and the false prophet cast alive into the lake of fire.

6. While *John* measures the temple of God and the altar with the worshippers, the true worship of God is set up. The nations who have trodden the holy city are converted. Hereby the mystery of God is fulfilled.

7. Satan is imprisoned. Being released for

seven thousand men, and the rest were terrified, and gave glory to the
 14 God of heaven. The second wo is past: behold the third wo cometh quickly.

15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdom of the world is become *the kingdom* of our Lord
 16 and of his Christ, and he shall reign for ever and ever. And the four and twenty elders, who sat before God on their thrones, fell on their

for a time, he, with *Gog and Magog*, makes his last assault upon *Jerusalem*.

V. 14. *The second wo is past*—The butchery made by the *Saracens* ceased about the year 847, when their power was so broken by *Charles the Great*, that they never recovered it. *Behold the third wo cometh quickly*—Its prelude came while the *Roman See* took all opportunities of laying claim to its beloved universality, and enlarging its power and grandeur. And in the year 755 the Bishop of *Rome*, became a secular prince, by king *Pepin's* giving him the exarchate of *Lombardy*. The beginning of the third wo itself stands, ch. xii. 12.

V. 15. *And the seventh angel sounded*—This trumpet contains the most important and joyful events, and renders all the former trumpets matter of joy to all the inhabitants of heaven. The allusion therefore in this and all the trumpets is to those used in festal solemnities. All these seven trumpets were heard in heaven: perhaps the seventh shall once be heard on earth also, 1 *Thef.* iv. 16. *And there were great voices*—From the several citizens of heaven. At the opening of the seventh seal, *there was silence in heaven*; at the sounding of the seventh trumpet, *great voices*. This alone is sufficient to shew, that the seven seals and seven trumpets do not run parallel to each other. As soon as the seventh angel sounds, the kingdom falls to God and his Christ. This immediately appears in heaven, and is there celebrated with joyful praise. But on earth several dreadful occurrences are

to appear first. This trumpet comprizes all that follows from these voices to ch. xiii. 5. *The kingdom of the world*—That is, the royal government over the whole world and its kingdoms, *Zech.* xiv. 9. *is become the kingdom of the Lord*—This province has been in the enemy's hands: it now returns to its rightful master. In the Old Testament from *Moses* to *Samuel*, God himself was the king of his own people. And the same will be in the New Testament: He will himself reign over the *Israel* of God, *and of his Christ*—This appellation is now first given him (since the introduction of the book) on the mention of the kingdom devolving upon him, under the seventh trumpet. Prophets and priests were anointed, but more especially kings; whence that term, *The anointed*, is applied only to a king. Accordingly, whenever the Messiah is mentioned in Scripture, his kingdom is implied, *Is become*—In reality all things (and so the kingdom of the world) are God's in all ages. Yet Satan, and the present world with its kings and lords, are risen against the Lord and against his anointed. God now puts an end to this monstrous rebellion, and maintains his right to all things. And this appears in an entirely new manner, as soon as the seventh angel sounds.

V. 16. *And the four and twenty elders*—These shall reign over the earth (ch. v. 10.) *who sit before God on their thrones*—Which we do not read of any angel.

17 faces and worshipped God, Saying, We give thee thanks, O Lord God, the Almighty, who is, and who was, because thou hast taken thy great
18 power, and hast reigned. And the nations were wroth: and thy wrath is come, and the time of the dead, that they be judged, and to give a reward to thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and to destroy them that destroyed the earth.

19 And the temple of God was opened in heaven, and the ark of the

V. 17. *The almighty*—He who hath all things in his power, as the only governor of them, *who is, and who was*—God is frequently styled *He who is, and who was, and who is to come*. But now he is actually come, the words, *who is to come*, are, as it were, swallowed up. When it is said, *We thank thee that thou hast taken thy great power*, it is all one as *We thank thee that thou art come*. This whole thanksgiving is partly an enlargement on the two great points, mentioned in the fifteenth verse: partly a summary of what is hereafter more distinctly related. Here it is mentioned, How the kingdom is the Lords; afterwards how it is the kingdom of his Christ. *Thou hast taken thy great power*—This is the beginning of what is done under the trumpet of the seventh angel. God has never ceased to use his power; but he has suffered his enemies to oppose it, which he will now suffer no more.

V. 18. *And the heathen nations were wroth*—At the breaking out of the power and kingdom of God. This wrath of the Heathens now rises to the highest pitch; but it meets the wrath of the Almighty and melts away. In this verse is described both the going forth and the end of God's wrath, which together take up several ages. *And the time of the dead is come*—Both of the quick and dead, of whom those already dead are far the more numerous part, *that they be judged*—This being infallibly certain, they speak of as already present, and to give a

reward—At the coming of Christ (ch. xxii. 12.) but of free grace, not of debt, 1. *To his servants the prophets*, 2. *To his saints*, to them who were eminently holy, 3. *To them that fear his name*. These are the lowest class. Those who do not even fear God, will have no reward from him, *small and great*—All universally, young and old, high and low, rich and poor, and *to destroy them that destroyed the earth*—The earth was destroyed by the great whore in particular, (ch. xix. 2. xvii. 2, 5.) But likewise in general by the open rage and hate of wicked men against all that is good: by wars, and the various destruction and desolation naturally flowing therefrom; by such laws and constitutions as hinder much good, and occasion many offences and calamities; by public scandals, whereby a door is opened for all dissoluteness and unrighteousness; by abuse of secular and spiritual powers; by evil doctrines, maxims and counsels; by open violence and persecution, and by sins crying to God to send plagues upon the earth.

This great work of God, destroying the destroyers, under the trumpet of the seventh angel, is not the third wo, but matter of joy, for which the elders solemnly give thanks. All the woes, and particularly the third, go forth over those *who dwell upon the earth*, but this destruction, over those *who destroy the earth*, and were also instruments of that wo.

V. 19. *And the temple of God*—The inmost

covenant was seen in the temple, and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

XII. And a great sign was seen in heaven, a woman clothed with the sun, and the moon under her feet, and on her head a crown of 2 twelve stars. And being with child she crieth, travailing in birth

most part of it, *was opened in heaven*—And hereby is opened a new scene, of the most momentous things: that we may see how the contents of the seventh trumpet are executed, and notwithstanding the greatest opposition, particularly by the third *wo*, brought to a glorious conclusion. *And the ark of the covenant was seen in his temple*—The ark of the covenant which was made by *Moses* was not in the second temple, being probably burnt with the first temple by the *Chaldeans*. But here is the heavenly ark of the everlasting covenant, the shadow of which was under the Old Testament, *Heb. ix. 4.* The inhabitants of heaven saw the ark before. *St. John* also saw it now; for a testimony, that what God had promised, should be fulfilled to the uttermost. *And there were lightnings, and voices, and thunders, and an earthquake, and great hail*—The very same there are, and in the same order, when the seventh angel has poured out his phial, (ch. xvi. 17—21.) One place answers the other. What the trumpet here denounces in heaven, is there executed by the phial upon earth. First it is shewn, what will be done: and afterwards it is done.

Chap. xii. The great vision of this book goes straight forward, from the fourth to the twenty-second chapter. Only the tenth, with part of the eleventh chapter, was a kind of introduction to the trumpet of the seventh angel: after which it is said, *The second wo is past: behold the third wo cometh quickly.* Immediately the seventh angel sounds, under whom the third *wo* goes forth. And to this trumpet belongs all that is related to the end of the book.

V. 1. *And a great sign was seen in heaven*—Not only by *St. John*, but many heavenly spectators represented in the vision. *A sign* means something that has an uncommon appearance, and from which we infer, that some unusual thing will follow. *A woman*—The emblem of the church of Christ, as she is originally of *Israel*, though built and enlarged on all sides by the addition of Heathen converts; and as she will hereafter appear, when all her *natural branches* are again *grafted in*. She is at present on earth, and yet with regard to her union with Christ may be said to be in heaven, (*Eph. ii. 6.*) Accordingly she is described as both assaulted and defended in heaven, (ver. 4. 7.) *clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars*—These figurative expressions must be so interpreted, as to preserve a due proportion between them. So in *Joseph's* dream, the sun betokened his father, the moon his mother, the stars their children. There may be some such resemblance here. And as the prophecy points out the *power over all nations*, perhaps the *sun* may betoken the *Christian* world, the moon the *Mahometans*, (who also carry the moon in their ensigns) and the *crown of twelve stars*, the twelve tribes of *Israel*; which are smaller than the sun and moon. The whole of this chapter answers the state of the church, from the ninth century to this time.

V. 2. *And being with child, she crieth, travailing in birth*—The very pain, without any outward opposition, would constrain a woman in travail to cry out. These cries, throes and pains to be delivered, were the painful longings, the sighs and prayers

3 and pained to be delivered. And another sign was seen in heaven; and behold a great red dragon, having seven heads and ten
 4 horns, and seven diadems on his heads. And his tail draweth the third part of the stars of heaven, and casteth them to the earth. And the dragon stood before the woman who was ready to be delivered, that
 5 when she had brought forth, he might devour the child. And she brought forth a man child, who was to rule all the nations with a rod of iron; and her child was caught up to God and to his throne.
 6 And the woman fled into the wilderness, where she hath a place pre-

prayers of the saints for the coming of the kingdom of God. The woman groaned and travailed in spirit, that Christ might appear, as the shepherd and king of all nations.

V. 3. *And behold a great red dragon*—His fiery red colour denoting his disposition, *having seven heads*—Implying vast wisdom, *and ten horns*—Perhaps on the seventh head: emblems of mighty power and strength, which he still retained, *and seven diadems on his heads*—Not properly crowns, but costly bindings, such as kings anciently wore. For though fallen, he was a great potentate still, even the prince of this world.

V. 4. *And his tail*—His falsehood and subtlety, *draweth*—As a train—the *third part*, a very large number, *of the stars of heaven*—The Christians and their teachers, who before sat in heavenly places with Christ Jesus, *and casteth them to the earth*—Utterly deprives them of all those heavenly blessings. This is properly a part of the description of the dragon, who was not yet himself on earth but in heaven. Consequently this *casting them down* was between the beginning of the seventh trumpet, and the beginning of the third wo; or between the year 847 and the year 947; at which time pestilent doctrines, particularly that of the Manichees in the east, drew abundance of people from the truth. *And the dragon stood before the woman, that, when she had brought forth, he might devour the child*—That he

might hinder the kingdom of Christ from spreading abroad, as it does under this trumpet.

V. 5. *And she brought forth a man child*—Even Christ, considered not in his person, but in his kingdom. In the ninth age many nations with their princes were added to the Christian church, *who was to rule all nations*—When his time is come, *and her child*—Which was already in heaven, as were the woman and the dragon, *was caught up to God*—Taken utterly out of his reach.

V. 6. *And the woman fled into the wilderness*—This wilderness is undoubtedly on earth, where the woman also herself is now supposed to be. It betokens that part of the earth, where after having brought forth, she found a new abode. And this must be in *Europe*, as *Asia* and *Africa*, were wholly in the hands of the *Turks* and *Saracens*: and in a part of it where the woman had not been before. In this wilderness God had already *prepared a place*, that is, made it safe and convenient for her. The wilderness is, those countries of *Europe*, which lie on this side the *Danube*: for the countries which lie beyond it, had received Christianity before, *that they may feed her*—That the people of that place may provide all things needful for her, *twelve hundred and sixty days*—So many prophetic days; which are not (as some have supposed) twelve hundred and sixty, but seven hundred and seventy

pared by God, that they may feed her there twelve hundred *and* sixty days.

7 And there was war in heaven; Michael and his angels warred with
8 the dragon, and the dragon warred and his angels: But he prevailed not,
9 neither was his place found any more in heaven. And the great dragon
was cast out, the antient serpent, who is called the devil and Satan, who
deceiveth the whole world: he was cast out unto the earth, and his
10 angels were cast out with him. And I heard a loud voice saying in
heaven, Now is come the salvation, and the might, and the kingdom of
our God, and the power of his Christ, for the accuser of our brethren is

seventy seven common years. (This *Ben- gelius* has shewn at large in his *German Introduction*) These we may compute from the year 847 to 1524. So long the woman enjoyed a safe and convenient place, in *Europe*, which was chiefly *Bohemia*; where she was fed, till God provided for her more plentifully at the reformation.

V. 7. *And there was war in heaven*—Here Satan makes his grand opposition to the kingdom of God. But an end is now put to his *accusing the saints before God*. The cause goes against him, (ver. 10, 11.) and *Michael* executes the sentence. That *Michael* is a created angel, as appears from his not daring in disputing with Satan, (*Jude* 9.) to bring a railing accusation, but only saying, *The Lord rebuke thee*. And this modesty is implied in his very name; for *Michael* signifies, *Who is like God?* Which implies also his deep reverence toward God, and distance from all self-exaltation. *Satan* would be like God. The very name of *Michael* asks, *Who is like God?* Not *Satan*: not the highest archangel. It is he likewise that is afterwards employed to seize, bind, and imprison that proud spirit.

V. 8. *And he prevailed not*—The dragon himself is principally mentioned; but his angels likewise are to be understood. *Neither was his place found any more in heaven*—So till now he had a place in heaven. How deep a mystery is this? One may com-

pare this with *Luke* x. 18. *Eph.* ii. 2. iv. 8. vi. 12.

V. 9. *And the great dragon was cast out*—It is not yet said *unto the earth*. He was cast out of heaven. And at this the inhabitants of heaven rejoice. He is termed *the great dragon*, as appearing here in that shape, to intimate his poisonous and cruel disposition; *the antient serpent*, in allusion to his deceiving *Eve* in that form. Dragons are a kind of large serpent, *who is called the devil and Satan*—These are words of exactly the same meaning; only the former is *Greek*, the latter *Hebrew*, denoting the grand adversary of all the saints, whether Jews or Gentiles, he has *deceived the whole world*—Not only in their first parents, but through all ages and in all countries, into unbelief and all wickedness, into the hating and persecuting faith and all goodness. *He was cast out into the earth*—He was cast out of heaven; and being cast out thence himself came to the earth. Nor had he been unemployed on the earth before, although his ordinary abode was in heaven.

V. 10. *Now is come*—Hence it is evident, that all this chapter belongs to the trumpet of the seventh angel. In the eleventh chapter, from the fifteenth to the eighteenth verse, are proposed the contents of this extensive trumpet; the execution of which is copiously described in this and the following chapters, *the salvation*—

Of

11 cast out, who accused them before our God day and night. And they have overcome him by the blood of the Lamb, and by the word of their
12 testimony; and they loved not their lives unto the death. Therefore rejoice ye heavens, and ye that dwell in them: Wo to the earth and the sea; for the devil is come down to you, having great wrath; because he knoweth he hath but a little time.

Of the saints, *the might*—Whereby the enemy is cast out, *the kingdom*—Here the majesty of God is shewn, and *the power of his Christ*—Which he will exert against the beast. And when he also is taken away, then will the kingdom be ascribed to Christ himself, ch. xix. 16. xx. 4. *The accuser of our brethren*—So long as they remained on earth. This great voice therefore was the voice of men only, *who accused them before our God day and night*—Amazing malice of Satan and patience of God!

V. 11. *And they have overcome him*—Carried the cause against him, *by the blood of the Lamb*—Which cleanses the soul from all sin, and so leaves no room for accusing, *and by the word of their testimony*—The word of God, which they believed and testified, even unto death. So for instance, died *Olam*, king of *Sweden*, in the year 900, whom his own subjects would have compelled to idolatry; and upon his refusal, slew as a sacrifice to the idol which he would not worship. So did multitudes of *Bohemian* Christians, in the year 916, when queen *Drahomire* raised a severe persecution wherein many loved not *their lives unto the death*.

V. 12. *Wo to the earth and the sea*—This is the fourth and last denunciation of the third wo, the most grievous of all. The first was only, the second chiefly *on the earth*, *Asia*: the third both on the earth and *the sea*, *Europe*. The earth is mentioned first, because it began in *Asia*, before the beast brought it on *Europe*. He knoweth he hath but a little time—Which ex-

tends from his casting out of heaven to his being cast into the abyfs.

We are now come to a most important period of time. The *non-chronos* hastens to an end. We live in the *little time* wherein Satan hath great wrath; and this *little time* is now upon the decline. We are in the *time, times, and half a time*, wherein the woman is *fed in the wilderness*; yea, the last part of it, *the half time* is begun. We are (as will be shewn) towards the close of the *forty-two months* of the beast; and when his number is fulfilled, grievous things will be.

Let him who does not regard the being seized by the wrath of the devil, the falling unawares into the general temptation, the being borne away by the most dreadful violence into the worship of the beast and his image, and consequently drinking the unmixed wine of the wrath of God, and being tormented day and night for ever and ever in the lake of fire and brimstone: let him also who is confident, that he can make his way through all these, by his own wisdom and strength, without need of any such peculiar preservative as the word of this prophecy affords: let him, I say, go hence. But let him who does not take these warnings for senseless outcries and blind alarms, beg of God, with all possible earnestness, to give him his heavenly light herein.

God has not given this prophecy, in so solemn a manner, only to shew his providence over his church; but also that his servants may know at all times in what particular

13 And when the dragon saw that he was cast to the earth, he per-
 14 cuted the woman that had brought forth the male child. And there
 were given to the woman the two wings of the great eagle, that she
 might fly into the wilderness to her place, where she is fed for a time,

particular period they are. And the more dangerous any period of time is, the greater is the help which it affords. But where may we fix the beginning and end of the *little time*? Which is probably four-fifths of a *chronos*, or somewhat above 888 years? This, which is the time of the third wo, may reach from 947, to the year 1836. For 1. The short interval of the second wo (which wo ended in the year 840) and the 777 years of the woman, which began about the year 847, quickly after which followed the war in heaven, fix the beginning not long after 864. And thus the third wo falls in the tenth century, extending from 900 to 1000, called the *dark*, the *iron*, the *unhappy age*. 2. If we compare the length of the third wo, with the period of time which succeeds it in the twentieth chapter, it is but a *little time* to that vast space which reaches from the beginning of the *non-chronos* to the end of the world.

V. 13. *And when the dragon saw*—That he could no longer accuse the saints in heaven, he turned his wrath to do all possible mischief on earth, *he persecuted the woman*—The antient persecutions of the church were mentioned, ch. i. 9. ii. 10. vii. 14. But this persecution came after her flight, (ver. 6.) just at the beginning of the third wo. Accordingly in the tenth and eleventh centuries, the church was furiously persecuted by several Heathen powers. In *Prussia*, king *Adelbert* was killed in the year 997, king *Brunus* in 1008. And when king *Stephen* encouraged Christianity in *Hungary*, he met with violent opposition. After his death, the Heathens in *Hungary* set themselves to root it out, and prevailed for several years. About the same time the army of the emperor, *Henry the third*, was

totally overthrown by the *Vandals*. These and all the accounts of those times shew, with what fury the dragon then persecuted the woman.

V. 14. *And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness to her place*—Eagles are the usual symbols of great potentates. So *Ezekiel* xvii. 3. by a great eagle means, the king of *Babylon*. Here the great eagle is the *Roman empire*: the two wings, the eastern and western branches of it. A place in the wilderness was mentioned in the sixth verse also. But it is not the same which is mentioned here. In the text there follow one after the other,

1. The dragon's waiting to devour the child.
2. The birth of the child, which is caught up to God.
3. The fleeing of the woman into the wilderness.
4. The war in heaven, and the casting out of the dragon.
5. The beginning of the third wo.
6. The persecution raised by the dragon against the woman.
7. The woman's flying away upon the eagle's wings.

In like manner there follow one after the other.

1. The beginning of the twelve hundred and sixty days.
2. The beginning of the *little time*.
3. The beginning of the time, times, and half a time. This third period partly co-incides, both with the first and the second. After the beginning of the 1260 days, or rather of the third wo, Christianity was exceedingly propagated, in the midst of various persecutions. About the

15 and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth after the woman, water as a river, that he
16 might cause her to be carried away by the stream. But the earth helped the woman, and opened her mouth, and swallowed up the river which

year 948 it was again settled in *Denmark*: in 965 in *Poland* and *Silesia*: in 980 through all *Russia*. In 997 it was brought into *Hungary*: into *Sweden* and *Norway* both before and after. *Transylvania* received it about 1000, and soon after, other parts of *Dacia*.

Now all the countries in which Christianity was settled between the beginning of the 1260 days and the imprisonment of the dragon may be understood by the *wilderness*, and by her place in particular. This place contained many countries: so that Christianity now reached in an uninterrupted tract from the eastern to the western empire. And both the emperors now lent their wings to the woman and provided a safe abode for her, *where she is fed*—By God rather than man, having little human help, *for a time, and times, and half a time*—The length of the several periods here mentioned seems to be nearly this.

- | | |
|---------------------------------------|------------|
| 1. The non-chronos contains less than | 1111 Years |
| 2. The little time | 888 |
| 3. The time, times, and half a time | 777 |
| 4. The time of the beast, | 666 |

And comparing the prophecy and history together, they seem to begin and end nearly thus:

- | | |
|--|-------------------|
| 1. The non-chronos extends from about | 800 to 1836 |
| 2. The 1260 days of the woman | from 847 to 1524 |
| 3. The little time | from 947 to 1836 |
| 4. The time, times, and half | from 1058 to 1836 |
| 5. The time of the beast is between the beginning and end of the three times and a | |

half. In the year 1058 the empires had a good understanding with each other, and both protected the woman; the bishops of *Rome* likewise, particularly *Victor II.* were duly subordinate to the emperor. We may observe, the 1260 days of the woman, from 847 to 1524, and the three times and a half, refer to the same wilderness. But in the former part of the 1260 days, before the three times and a half begin, namely, from the year 847 to 1058, she was fed by others, being little able to help herself: whereas from 1058, to 1524, she is both fed by others, and has food herself. To this the sciences transplanted into the west from the eastern countries much contributed; the scriptures in the original tongues, brought into the west of *Europe* by the *Jews* and *Greeks* much more; and most of all the reformation grounded on those scriptures.

V. 15. *Water* is an emblem of a great people; this *water*, of the *Turks* in particular. About the year 1060 they overran the Christian part of *Asia*. Afterward they poured into *Europe*, and spread farther and farther, till they had overflowed many nations.

V. 16. *But the earth helped the woman*—The powers of the earth; and indeed she needed help through this whole period. *The time* was from 1058 to 1280: during which the *Turkish* flood ran higher and higher, though frequently repressed by the emperors, or their generals, *helping the woman*. *The (two) times* were from 1280 to 1725. During these likewise the *Turkish* power flowed far and wide. But still from time to time the princes of the earth *helped the woman*, that she was not carried away by it. *The half*

17 the dragon had cast out of his mouth. And the dragon was wroth with the woman, and went forth to make war with the rest of her seed, who keep the commandments of God, and retain the testimony of Jesus.

XIII. And I stood on the sand of the sea, and saw a wild beast, coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads a name of blasphemy.

half time is from 1725 to 1836. In the beginning of this period, the *Turks* began to meddle with the affairs of *Persia*, wherein they have so entangled themselves, as to be the less able to prevail against the two remaining Christian empires. Yet this flood still reaches the woman *in her place*; and will, till near the end of the half time, itself be swallowed up, perhaps by means of *Russia*, which is risen in the room of the eastern empire.

V. 17. *And the dragon was wroth*—Anew, because he could not cause her to be carried away by the stream, *and he went forth*—Into other lands, *to make war with the rest of her seed*—Real Christians, living under Heathen or *Turkish* governors.

V. 1. *And I stood on the sand of the sea*—This also was in the vision. *And I saw*—Soon after the woman flew away, *a wild beast coming up*—He comes up twice; first from the sea, then from the abyfs. He comes from the sea, before the seven phials; *the great whore* comes after them.

O reader, this is a subject, wherein we also are deeply concerned; and which must be treated, not as a point of curiosity, but as a solemn warning from God. The danger is near. Be armed both against force and fraud, even with the whole armour of God. *Out of the sea*—That is *Europe*. So the three woes (the first being in *Persia*, the second about the *Euphrates*) move in a line from east to west. This beast is the *Romish papacy*, as it came to a point six hundred years since, stands

now, and will for some time longer. To this, and no other power on earth agrees the whole text, and every part of it, in every point: as we may see with the utmost evidence, from the propositions following.

Prop. 1. It is one and the same beast, having seven heads and ten horns, which is described in this and in the xviith chapter. Of consequence his heads are the same, and his horns also.

P. 2. This beast is a spiritually-secular power, opposite to the kingdom of Christ. A power not merely spiritual or ecclesiastical, nor merely secular or political; but a mixture of both. He is a secular prince; for a crown, yea, and a kingdom are ascribed to him. And yet he is not merely secular. For he is also a *false prophet*.

P. 3. The beast has a strict connexion with the city of *Rome*. This clearly appears from the xviith chapter.

P. 4. The beast is now existing. He is not past: for *Rome* is now existing: and it is not till after the destruction of *Rome*, that the beast is thrown into the lake. He is not altogether to come. For the second wo is long since past, after which the third came quickly. And presently after it began, the beast rose out of the sea. Therefore, whatever he is, he is now existing.

P. 5. The beast is the *Romish papacy*. This manifestly follows from the third and fourth propositions; the beast has a strict connexion with the city of *Rome*; and the beast

beast is now existing. Therefore either there is some other power more strictly connected with that city, or the Pope is the beast.

P. 6. The papacy or papal kingdom began long ago.

The most remarkable particulars relating to this, are here subjoined; taken so high as abundantly to shew the rise of the beast, and brought down as low as our own time, in order to throw a light on the following part of the prophecy.

A. D. 1033. *Benedict the ninth*, a child of eleven years old, is Bishop of *Rome*, and occasions grievous disorders for above twenty years.

A. D. 1048. *Damascus II.* introduces the use of the triple crown.

A. D. 1058. The church of *Milan* is, after long opposition, subjected to the *Roman*.

A. D. 1073. *Hildebrand*, or *Gregory VII.* comes to the throne.

A. D. 1076. He deposes and excommunicates the Emperor.

A. D. 1077. He uses him shamefully and absolves him.

A. D. 1080. He excommunicates him again, and sends a crown to *Rodolph* his competitor.

A. D. 1083. *Rome* is taken. *Gregory* flees. *Clement* is made Pope, and crowns the Emperor.

A. D. 1085. *Gregory VII.* dies at *Salerno*.

A. D. 1095. *Urban II.* holds the first Popish council (at *Clermont*) and gives rise to the crusades.

A. D. 1111. *Paschal II.* quarrels furiously with the Emperor.

A. D. 1123. The first Western general council in the *Lateran*. The marriage of Priests is forbidden.

A. D. 1132. *Innocent II.* declares the Emperor to be the Pope's liege-man or vassal.

A. D. 1143. The *Romans* set up a governor of their own; independent on *Innocent II.* He excommunicates them, and dies.

Celestine II. is by an important innovation, chosen to the popedom without the suffrage of the people; the right of choosing the Pope is taken from the people, and afterward from the Clergy, and lodged in the Cardinals alone.

A. D. 1152. *Eugene II.* assumes the power of canonizing saints.

A. D. 1155. *Adrian IV.* puts *Arnold of Brixia* to death, for speaking against the secular power of the Papacy.

A. D. 1159. *Victor IV.* is elected and crowned. But *Alexander* the third conquers him and his successor.

A. D. 1168. *Alexander III.* excommunicates the Emperor, and brings him so low, that

A. D. 1177. He submits to the Pope's setting his foot on his neck.

A. D. 1204. *Innocent III.* sets up his inquisition against the *Vaudois*.

A. D. 1208. He proclaims a crusade against them.

A. D. 1300. *Boniface VIII.* introduces the year of jubilee.

A. D. 1305. The Pope's residence is removed to *Avignon*.

A. D. 1377. It is removed back to *Rome*.

A. D. 1378. The fifty years schism begins.

A. D. 1449. *Felix V.* the last antipope, submits to *Nicholas V.*

A. D. 1517. The reformation begins.

A. D. 1527. *Rome* is taken and plundered.

A. D. 1557. *Charles V.* resigns the empire; *Ferdinand I.* thinks the being crowned by the Pope superfluous.

A. D. 1564. *Pius IV.* confirms the council of *Trent*.

A. D. 1682. Doctrines highly derogatory to the papal authority are openly taught in *France*.

A. D. 1713. The constitution *Unigenitus*.

A. D. 1721. Pope *Gregory VII.* canonized anew.

He who compares this short table with what will be observed ver. 3. and ch. xvii. 10. will see that the ascent of the beast out of

of the sea, must needs be fixed toward the beginning of it: and not higher than *Gregory VII.* nor lower than *Alexander III.*

The secular princes now favoured the kingdom of *Christ*; but the bishops of *Rome* vehemently opposed it. These at first were plain ministers or pastors of the Christian congregation at *Rome*, but by degrees they rose to an eminence of honour and power over all their brethren: till, about the time of *Gregory VII.* (and so ever since) they assumed all the ensigns of royal majesty; yea of a majesty and power far superior to that of all other potentates on earth.

We are not here considering their false doctrines, but their unbounded power. When we think of those, we are to look at the false prophet, who is also termed a wild beast at his ascent out of the earth. But the first beast then properly arose when, after several preludes thereto, the Pope raised himself above the Emperor.

P. 7. *Hildebrand* or *Gregory VII.* is the proper founder of the papal kingdom. All the patrons of the papacy allow, that he made many considerable additions to it: and this very thing constituted the beast, by compleating the spiritual kingdom: the new maxims and the new actions of *Gregory*, all proclaim this. Some of his maxims are,

1. That the Bishop of *Rome* alone is universal Bishop:
2. That he alone can depose Bishops, or receive them again:
3. That he alone has power to make new laws in the church:
4. That he alone ought to use the ensigns of royalty:
5. That all princes ought to kiss his foot:
6. That the name of Pope is the only name under heaven; and that his name alone should be recited in the churches:
7. That he has a power to depose Emperors.

8. That no general Synod can be convened but by him:

9. That no book is canonical without his authority:

10. That none upon earth can repeal his sentence, but he alone can repeal any sentence:

11. That he is subject to no human judgment:

12. That no power dare to pass sentence on one who appeals to the Pope:

13. That all weighty causes every where ought to be referred to him:

14. That the *Roman* church never did, nor ever can err.

15. That the *Roman* bishop canonically ordained, is immediately made holy, by the merits of *St. Peter*:

16. That he can absolve subjects from their allegiance.

These, the most eminent *Romish* writers own to be his genuine sayings. And his actions agree with his words. Hitherto the Popes had been subject to the emperors, though often unwillingly. But now the Pope began himself, under a spiritual pretext, to act the Emperor of the whole Christian world: the immediate dispute was, about the investiture of Bishops, the right of which each claimed to himself. And now was the time for the Pope either to give up or establish his empire for ever. To decide which, *Gregory* excommunicated the Emperor *Henry IV*; "having first, says *Platina*, deprived him of all his dignities." The sentence ran in these terms: "Blessed *Peter*, prince of the apostles, incline I beseech thee, thine ears, and hear me thy servant—In the name of the Omnipotent God, Father, Son, and Holy Ghost, I cast down the Emperor *Henry* from all imperial and regal authority, and absolve all Christians, that were his subjects, from the oath whereby they used to swear allegiance to true kings. And moreover, because he had despised mine, yea, thy admonitions, I bind him with the bond of an anathema."

The

The same sentence he repeated at *Rome* in these terms. "Blessed *Peter*, prince of the apostles, and thou *Paul*, teacher of the Gentiles, incline, I beseech you, your ears to me, and graciously hear me—*Henry*, whom they call Emperor, hath proudly lifted up his horns and his head against the church of God—who came to me, humbly imploring to be absolved from his excommunication—I restored him to communion, but not to his kingdom—neither did I allow his subjects to return to their allegiance. Several Bishops and Princes of *Germany*, taking this opportunity, in the room of *Henry*, justly deposed, chose *Rodolph* Emperor: who immediately sent ambassadors to me, informing me—That he would rather obey me, than accept of a kingdom; and that he should always remain at the disposal of God and us—*Henry* then began to be angry, and at first intreated us, to hinder *Rodolph* from seizing his kingdom. I said, I would see to whom the right belonged—and give sentence, which should be preferred. *Henry* forbade this—Therefore I bind *Henry* and all his favourers with a bond of an anathema, and again take from him all regal power. I absolve all Christians from their oath of allegiance, forbid them to obey *Henry* in any thing, and command them to receive *Rodolph* as their king. Confirm this therefore by your authority, ye most holy princes of the apostles, that all may now at length know, as ye have power to bind and loose in heaven, so we have power to give and take away on earth, empires, kingdoms, principalities, and whatsoever men can have."

When *Henry* submitted, then *Gregory* began to reign without control. In the same year 1077, on *September* 1, he fixt a new æra of time called the *indiction*; used at *Rome* to this day.

Thus did the Pope claim to himself the whole authority over all Christian princes. Thus did he take away or confer kingdoms

and empires, as a king of kings. Neither did his successors fail to tread in his steps. It is well known, the following Popes have not been wanting to exercise the same power, both over kings and emperors. And this the later Popes have been so far from disclaiming, that three of them have sainted this very *Gregory*, namely *Clement VIII.* *Paul* the V. and *Benedict XIII.* Here is then the beast, that is, the king; in fact such, though not in name; according to that remarkable observation of Cardinal *Bellarmino*, "Antichrist will govern the *Roman* empire, yet without the name of *Roman* emperor." His spiritual title prevented his taking the name, while he exerciseth all the power. Now *Gregory* was at the head of this novelty. So *Aventine*, himself, *Gregory VII.* was the first founder of the pontifical empire.

Thus the time of the ascent of the beast is clear. The apostacy and mystery of iniquity gradually increased, till he arose, who opposeth and exalteth himself above all. (2 *Thess.* ii. 3.) Before the seventh trumpet the adversary wrought more secretly. But soon after the beginning of this, the beast openly opposes his kingdom to the kingdom of *Christ*.

P. 8. The empire of *Hildebrand*, properly began in the year 1077. Then it was, that upon the Emperor's leaving *Italy*, *Gregory* exercised his power to the full. And on the 1st of *September*, in this year, he began his famous *Epocha*.

This may be farther established and explained by the following observations.

Observ. 1. The beast is the *Romish* papacy, which has now reigned for some ages.

Obs. 2. The beast has seven heads and ten horns.

Obs. 3. The seven heads are seven hills, and also seven kings. One of the heads could not have been as it were mortally wounded, had it been only a hill.

Obs. 4. The ascent of the beast out of the sea is different from his ascent out of the abyss:

abyss: *the Revelation* often mentions both the sea and the abyss; but never uses the terms promiscuously.

Obs. 5. The heads of the beast do not begin *before* his rise out of the sea, but *with* it.

Obs. 6. These heads, as kings, succeed each other.

Obs. 7. The time which they take up in this succession, is divided into three parts. Five of the kings signified thereby are fallen: one is: the other is not yet come.

Obs. 8. One is: namely while the angel was speaking this.

He places himself and St. John in the middlemost time: that he might the more commodiously point out the first time as past, the second as present, the third as future.

Obs. 9. The continuance of the beast is divided in the same manner. The beast was: is not: will ascend out of the abyss, ch. xvii. ver. 8. and 11. Between these two verses, that is interposed as parallel with them, five are fallen: one is: the other is not yet come.

Obs. 10. Babylon is Rome. All things which *the Revelation* says of Babylon, agree to Rome, and Rome only. It commenced Babylon, when it commenced *The great*. When Babylon sunk in the East, it arose in the West. And it existed in the time of the apostles, whose judgment is said to be avenged on her.

Obs. 11. The beast reigns both before and after the reign of Babylon. First, the beast reigns, ch. xiii. 1, &c. then Babylon, ch. xvii. 1, &c. and then the beast again; ch. xvii. 8, &c.

Obs. 12. The heads are of the substance of the beast: the horns are not. The wounds of one of the heads, is called *the wound of the Beast* itself, ver. 3; but the horns, or kings, receive the kingdom *with the beast*, ch. xvii. 12. That word alone, *The horns and the beast*, ch. xvii. 16. suf-

ficiently shews them to be something added to him.

Obs. 13. The forty-two months of the beast fall within the first of the three periods. The beast rose out of the sea, in the year 1077. A little after, power was given him forty-two months. This power is still in being.

Obs. 14. The time when the beast is not, and the reign of Babylon are together. The beast when risen out of the sea raged violently, till *his kingdom was darkened* by the fifth phial. But it was a kingdom still, and the beast having a kingdom, though darkened, was the beast still. But it was afterwards said, *the beast was*, (was the beast, that is, reigned) and is not: is not the beast; does not reign, having lost his kingdom. Why? Because *the woman sits upon the beast*, who sits a queen, reigning over the kings of the earth: till the beast rising out of the abyss, and taking with him the ten kings, suddenly destroys her.

Obs. 15. The difference there is between Rome and the Pope, which has always subsisted, will then be most apparent. Rome distinct, from the Pope, bears three meanings, the city itself, the Roman church, and the people of Rome. In the last sense of the word, Rome with its duchy, which contained part of Tuscany and Campania revolted from the Greek Emperor in 726, and became a free state, governed by its Senate. From this time the Senate, and not the Pope, enjoyed the supreme civil power. But in 796, Leo III, being chosen Pope, sent to Charles the Great, desiring him to come and subdue the Senate and people of Rome, and constrain them to swear allegiance to him. Hence arose a sharp contention between the Pope and the Roman people who seized and thrust him into a Monastery. He escaped and fled to the Emperor, who quickly sent him back in great state. In the year 800, the Emperor came to Rome, and shortly after, the Roman people,

people, who had hitherto chosen their own bishops, and looked upon themselves and their senate as having the same rights with the antient senate and people of Rome, chose Charles for their emperor, and subjected themselves to him in the same manner as the antient Romans did to their emperors. The pope crowned him and paid him homage on his knees, as was formerly done to the Roman emperors: and the emperor took an oath "to defend the holy Roman church in all its emoluments." He was also created consul, and styled himself thenceforward, *Augustus, emperor of the Romans*. Afterwards he gave the government of the city and dutchy of Rome, to the pope, yet still subject to himself.

What the Roman church is, as distinct from the pope, appears, 1. When a council is held before the pope's confirmation; 2. When, upon a competition, judgment is given which is the true pope; 3. When the See is vacant; 4. When the pope himself is suspected by the inquisition.

How Rome, as it is a city, differs from the pope, there is no need to shew.

Obs. 16. In the first and second period of his duration, the beast is a body of men, in the third, an individual. The beast with seven heads is the papacy of many ages: the seventh head is the man of sin, antichrist. He is a body of men from ch. xiii. 1. to xvii. 7. He is a body of men and an individual, ch. xvii. from the eighth to the eleventh verse. He is an individual, from xvii. 12. to ch. xix. 20.

Obs. 17. This individual is the seventh head of the beast, or the other king after the five and one, himself being the eighth though one of the seven. As he is a pope, he is one of the seven heads. But he is the eighth, or not a head, but the beast himself, not, as he is a pope, but as he bears a new and singular character, at his coming from the abyss. To illustrate this by a comparison. Suppose a tree of seven branches, one of which is much larger than the rest. If

those six are cut away, and the seventh remain, that is the tree.

Obs. 18. He is the wicked one, the man of sin, the son of perdition, usually termed antichrist.

Obs. 19. The ten horns, or kings, receive power as kings with the wild beast one hour, ch. xvii. 12. With the individual beast, who was not. But he receives his power again, and the kings with it, who quickly give their new power to him.

Obs. 20. The whole power of the Roman monarchy, divided into ten kingdoms, will be conferred on the beast, ch. xvii. 13, 16, 17.

Obs. 21. The ten horns and the beast will destroy the whore, ver. 16.

Obs. 22. At length the beast, the ten horns, and the other kings of the earth, will fall in that great slaughter, ch. xix. 19.

Obs. 23. Daniel's fourth beast is the Roman monarchy, from the beginning of it, till the thrones are set. This therefore comprizes both the apocalyptic beast, and the woman, and many other things. This monarchy is like a river which runs from its fountain in one channel, but in its course sometimes takes in other rivers, sometimes is itself parted into several streams, yet is still one continued river. The Roman power was at first undivided. But it was afterwards divided into various channels, till the grand division into the eastern and western empires, which likewise underwent various changes. Afterward the kings of the Heruli, Goths, Lombards, the Exarchs of Ravenna, the Romans themselves; the emperors, French, and German, besides other kings, seized several parts of the Roman power. Now whatever power the Romans had before Gregory VII, that Daniel's beast contains. Whatever power the papacy has had from Gregory VII, this the apocalyptic beast represents. But this very beast, (and so Rome with its last authority) is comprehended under that of Daniel. And upon his heads a name of blasphemy—To ascribe

2 And the wild beast which I saw *was* like a leopard, and his feet *were* as *the feet* of a bear, and his mouth as the mouth of a lion; and the
3 dragon gave him his power, and his throne, and great authority. And *I saw* one of his heads as it were wounded to death; and his deadly wound was healed: and the whole earth wondered after the

ascribe to a man what belongs to God alone is blasphemy. Such a name the beast has, not on his horns, nor on one head, but on all. The beast himself bears that name, and indeed through his whole duration. This is the name of *Papa* or *Pope*; not in the innocent sense wherein it was formerly given to all the bishops, but in that high and peculiar sense wherein it is now given to the bishop of *Rome*, by himself, and his followers: a name which comprizes the whole pre-eminence of the highest and most holy father upon earth. Accordingly among the above cited sayings of *Gregory*, these two stand together, that his name alone should be recited in the churches: and that it is the only name in the world—So both the church and world were to name no other father on the face of the earth.

V. 2. The three first beasts in *Daniel* are like a leopard, a bear, and a lion. In all parts, except his feet and mouth, this beast was like a leopard or female panther; which is fierce as a lion or bear, but is also swift and subtle. Such is the papacy, which has partly by subtlety, partly by force, gained power over so many nations. The extremely various usages, manners and ways of the pope, may likewise be compared to the spots of the leopard. And his feet were as the feet of a bear—Which are very strong, and armed with sharp claws. And as clumsy as they seem, he can therewith walk, stand upright, climb, or seize any thing. So does this beast seize and take for his prey whatever comes within the reach of his claws; and his mouth was as the mouth of a lion—To roar, and to devour.

And the dragon—Whose vassal and vicegerent he is, gave him his power—His own strength and innumerable forces, and his throne—So that he might command whatever he would, having great, absolute authority. The dragon had his throne in *Heathen Rome*, so long as idolatry and persecution reigned there. And after he was disturbed in his possession, yet would he never wholly resign, till he gave it to the beast in *Christian Rome* so called.

V. 3. And I saw one—Or the first, of his heads as it were wounded—So it appeared as soon as ever it rose. The beast is first described more generally, then more particularly, both in this and in the xviii chap. The particular description here, respects the former parts: there, the latter parts of his duration: only that some circumstances relating to the former, are repeated in the xviii chapter.

This deadly wound was given him on his first head by the sword, (ver. 14.) that is, by the bloody resistance of the secular potentates, particularly the *German* emperors. These had for a long season had the city of *Rome*, with their bishop, under their jurisdiction. *Gregory* determined to cast off this yoke from his own, and to lay it on the emperor's shoulders. He broke loose and excommunicated the emperor, who maintained his right by force, and gave the pope such a blow, that one would have thought the beast must have been killed thereby, immediately after his coming up. But he recovered and grew stronger than before. The first head of the beast extends from *Gregory VII*, at least to *Innocent III*. In that tract of time the beast was much wounded

4 wild beast, And worshipped the dragon, because he gave the authority to the wild beast; and worshipped the wild beast, saying, Who
5 is like the wild beast; and who can war with him? And there was given him a mouth speaking great things and blasphemy, and authority
6 was given him forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle,
7 even them that dwell in heaven. And it was given him to make war

wounded by the emperors. But notwithstanding, the wound was healed.

Two deadly symptoms attended this wound, 1. Schisms and open ruptures in the church. For while the emperors asserted their right, there were from the year 1080 to the year 1176 only, five open divisions, and at least as many antipopes, some of whom were indeed the rightful popes. This was highly dangerous to the papal kingdoms. But a still more dangerous symptom was, 2. The rising of the nobility at Rome, who would not suffer their bishop to be a secular prince, particularly over themselves. Under *Innocent II*, they carried their point, re-established the ancient common-wealth, took away from the pope the government of the city, and left him only his episcopal authority. "At this, says the historian, *Innocent II*, and *Celestine II*, fretted themselves to death: *Lucius II*, as he attacked the capital wherein the senate was, sword in hand, was struck with a stone, and died in a few days: *Eugene III*, *Alexander III*, and *Lucius III*, were driven out of the city: *Urban III*, and *Gregory VIII*, spent their days in banishment. At length they came to an agreement with *Clement III*, who was himself a Roman." And the whole earth—The whole western world, wondered after the wild beast—That is, followed him with wonder, in his counsels, his crusades, and his jubilees. This refers not only to the first head, but also to the four following.

V. 4. And they worshipped the dragon—Even in worshipping the beast, although

they knew it not, and worshipped the wild beast—Paying him such honour as was not paid to any merely secular potentate. That very title "Our most holy Lord," was never given to any other monarch on earth, saying, *Who is like the wild beast?—Who is like him?* is a peculiar attribute of God. But that this is constantly attributed to the beast, the books of all his adherents shew.

V. 5. And there was given him—By the dragon, through the permission of God, a mouth speaking great things and blasphemy—The same is said of the little horn on the fourth beast in *Daniel*. Nothing greater, nothing more blasphemous, can be conceived, than what the popes have said of themselves, especially before the reformation. And authority was given him, forty two months—The beginning of these is not to be dated immediately from his ascent out of the sea, but at some distance from it.

V. 6. To blaspheme his name—Which many of the popes have done explicitly, and in the most dreadful manner, and his tabernacle, even them that dwell in heaven—(For God himself dwelleth in the inhabitants of heaven :) digging up the bones of many of them, and cursing them with the deepest execrations.

V. 7. And it was given him—That is, God permitted him, to make war with his saints—With the *Waldenses* and *Albigenses*. It is a vulgar mistake, that the *Waldenses* were so called from *Peter Waldo* of Lyons. They were much more ancient than him; and their

with the faints, and to overcome them, and authority was given him
 8 over every tribe, and people, and tongue, and nation. And all that
 dwell upon the earth will worship him, whose name is not written in the
 book of life of the Lamb, who was slain, from the foundation of the
 9 world. If any one have an ear, let him hear. If any leadeth into cap-
 10 tivity, he goeth into captivity: if any man kill with the sword, he must
 be killed with the sword. Here is the patience and the faithfulness of the
 faints.

11 And I saw another wild beast coming up out of the earth, and he
 12 had two horns like a lamb, but he spake like a dragon; And he

their true name was *Vallenses* or *Vaudois* from their inhabiting the valleys of *Lucerne* and *Angrogne*. This name, *Vallenses* after *Waldo*, appeared, about the year 1160, was changed by the papists into *Waldenses*, on purpose to represent them as of modern original. The *Albigenses* were originally people of *Albigensis*, part of upper *Languedoc*, where they considerably prevailed, and possessed several towns in the year 1200. Against these many of the popes made open war. Till now the blood of Christians had been shed only by the Heathens or Arians, from this time by scarce any but the papacy. In the year 1268 *Innocent III*, proclaimed a crusade against them. In June 1209 the army assembled at *Thoulouse*; from which time abundance of blood was shed, and the second army of martyrs began to be added to the first, who had cried *from beneath the altar*. And ever since the beast has been warring against the saints, and shedding their blood like water. And authority was given him over every tribe and people—Particularly in *Europe*. And when a way was found by sea into the *East Indies*, and the *West*, these also were brought under his authority.

V. 8. And all that dwell upon the earth will worship him—All will be carried away by the torrent, but the little flock of true believers. The name of these only is written in the *Lamb's book of life*. And if any even

of these make shipwreck of the faith, he will blot them out of his book: although they were written therein from (that is, before) the foundation of the world, c. xvii. v. 8.

V. 9. If any man have an ear, let him hear—It was said before, *He that hath an ear, let him hear*. This expression, *if any*, seems to imply, that scarce will any that hath an ear be found. Let him hear—With all attention the following warning, and the whole description of the beast.

V. 10. If any man leadeth into captivity—God will in due time repay the followers of the beast in their own kind. Meanwhile here is the patience and faithfulness of the saints—Exercised: their patience, by enduring captivity or imprisonment: their faithfulness, by resisting unto blood.

V. 11. And I saw another wild beast—So he is once termed to shew his fierceness and strength; but in all other places *The false prophet*. He comes to confirm the kingdom of the first beast, coming up—After the other had long exercised his authority, out of the earth—Out of *Asia*. But he is not yet come: though he cannot be far off. For he is to appear at the end of the forty-two months of the first beast. And he had two horns like a lamb—A mild, innocent appearance, but he spake like a dragon—Venomous, fiery, dreadful: so do those who are zealous for the beast.

V. 12. And he exerciseth all the authority of the

exerciseth all the authority of the first wild beast before him; and he causeth the earth, and them that dwell therein, to worship the first
 13 wild beast, whose deadly wound was healed. And he doth great wonders, so that he even maketh fire to come down out of heaven
 14 to the earth in the sight of men. And he deceiveth them that dwell on the earth by the wonders which it is given him to do before the wild beast: saying to them that dwell on the earth, to make an image to
 15 the wild beast, which had the wound by the sword, and yet lived: And it was given him to give breath to the image of the wild beast; so that the image of the wild beast should speak; and he will cause, that as many as will not worship the image of the wild beast shall be killed,
 16 And he causeth all, small and great, both rich and poor, both free and
 17 slaves, to receive a mark on the right-hand, or on the forehead, That no man might buy or sell, but he that had the mark, the name of the wild

the first wild beast—Described in the 2d, 4th, 5th, and 7th verses, *before him*—For they are both together, *whose deadly wound was healed*—More thoroughly healed by means of the second beast.

V. 13. *He maketh fire*—Real fire, to come down—By the power of the devil.

V. 14. *Before the wild beast*—Whose usurped majesty is confirmed by these wonders, *saying to them*—As if it were from God, to make an image to the wild beast—Like that of Nebuchadnezzar, whether of gold, silver, or stone. The original image will be set up where the beast himself shall appoint. But abundance of copies will be taken which may be carried into all parts, like those of Diana of Ephesus.

V. 15. *So that the image of the wild beast should speak*—Many instances of this kind have been already among the papists as well as the Heathens, and as many as will not worship—When it is required of them; as it will be of all that buy or sell, *shall be killed*—By this the pope manifests that he is antichrist, directly contrary to Christ. It is Christ, who shed his own blood. It is antichrist, who sheds the blood of others.

And yet it seems, his last and most cruel persecution is to come. This persecution, the reverse of all that preceded, will, as we may gather from many scriptures, fall chiefly, on the *outward-court worshippers*, the formal Christians. It is probable, that few real, inward Christians shall perish by it: on the contrary, those who watch and pray always shall be accounted worthy to escape all these things, and to stand before the Son of Man, Luke xxi. 36.

V. 16. *On their forehead*—The most zealous of his followers will probably chuse this. Others may receive it on their hand.

V. 17. *That no man might buy or sell*—Such edicts have been published long since against the poor Vaudois, but he that had the mark, namely, the name of the first beast, or the number of his name—The name of the beast is that which he bears through his whole duration, viz. That of Papa or Pope. The number of his name is the whole time during which he bears this name. Whosoever therefore receives the mark of the beast, does as much as if he said expressly, "I acknowledge the present papacy, as proceeding from God:" or, "I acknowledge that what

18 beast, or the number of his name. Here is the wisdom. Let him that hath understanding count the number of the wild beast: for it is the number of a man: and his number is six hundred sixty-six.

XIV. And I looked, and behold the Lamb standing on mount Sion, and with him an hundred forty-four thousand, having his name
2 and the name of his Father written on their foreheads. And I heard a sound out of heaven, as a sound of many waters, and as a sound of a great thunder; and the sound which I heard *was* as of
3 harpers harping on their harps. And they sing a new song before

what St. Gregory VII, has done according to his legend (authorized by Benedict XIII.) and what has been maintained in virtue thereof, by his successors, to this day, is from God." By the former, a man hath *the name of the beast*, as a mark; by the latter, *the number of his name*. In a word, to have *the name of the beast* is, to acknowledge his *papal holiness*: to have *the number of his name* is, to acknowledge the *papal succession*. The second beast will enforce the receiving this mark, under the severest penalties.

V. 18. *Here is the wisdom*—To be exercised. *The patience of the saints*, availed against the power of the first beast: *the wisdom* God giveth them will avail against the subtlety of the second. *Let him that hath understanding*—Which is a gift of God, subservient to that wisdom, *count the number of the wild beast*—Surely none can be blamed, for attempting to obey this command, *for it is the number of a man*—A number of such years, as are common among men, and *his number is six hundred and sixty-six years*—So long shall he endure from his first appearing.

Chap. xiv. ver. 1. *And I saw on mount Sion, the heavenly Sion, an hundred forty four thousand*—Either those out of all mankind who had been the most eminently holy, or the most holy out of the twelve

tribes of *Israel*, the same that were mentioned, ch. vii. 4. and perhaps also ch. xv. 2. But they were then in the world, and were *sealed in their foreheads*, to preserve them from the plagues that were to follow. They are now in safety, and have *the name of the Lamb, and of his Father written on their foreheads*, as being the redeemed of God and of the Lamb, his now unalienable property. This prophecy often introduces the inhabitants of heaven as a kind of chorus with great propriety and elegance. The church above making suitable reflections on the grand events, which are foretold in this book, greatly serves to raise the attention of real Christians, and to teach the high concern they have in them. Thus is the church on earth instructed, animated, and encouraged, by the sentiments, temper, and devotion of the church in heaven.

V. 2. *And I heard a sound out of heaven*—Sounding clearer and clearer; first, at a distance, *as the sound of many waters, or thunders*; and afterwards, being nearer, it *was as of harpers harping on their harps*. It sounded vocally and instrumentally at once.

V. 3. *And they*—The hundred forty-four thousand, *sing a new song: and none could learn that song*—To sing and play it in the same manner, *but the hundred forty-four thousand*

the throne, and before the four living creatures, and the elders : and none could learn the song but the hundred forty-four thousand, 4 who were redeemed from the earth. These are they who had not been defiled with women ; for they are virgins : these are they who follow the Lamb whithersoever he goeth. These were redeemed from among men : 5 first-fruits to God and the Lamb. And in their mouth there was found no guile : they are without fault.

6 And I saw another angel flying in the midst of heaven, having an everlasting gospel to preach to them that dwell on the earth, and to 7 every nation and tribe, and tongue, and people. Saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come : and worship him that made the heaven, and the earth, and the sea, and fountains of water.

8 And another angel followed, saying, Babylon the great is fallen,

thousand who were redeemed from the earth—
From among men ; from all sin.

V. 4. *These are they who had not been defiled with women—*It seems that the deepest defilement, and the most alluring temptation, is put for every other. *They are virgins—*Unspotted souls : such as have preserved universal purity. *These are they who follow the Lamb—*Who are nearest to him. This is not their character, but their reward, *first-fruits—*Of the glorified spirits. Who is ambitious to be of this number ?

V. 5. *And in their mouth there was found no guile—*(Part for the whole) nothing untrue, unkind, unholy. *They are without fault—*Having preserved inviolate a virgin-purity both of soul and body.

V. 6. *And I saw another angel—*A second is mentioned, ver. 8. a third, ver. 9. These three denote great messengers of God with their assistants ; three men who bring messages from God to men. The first exhorts to the fear and worship of God, the second proclaims the fall of *Babylon*, the third gives warning concerning the beast. Happy are they who make the right use of these divine messages ! *flying—*Going on swiftly,

*in the midst of heaven—*Breadthways, having an everlasting gospel—Not the gospel, properly so called ; but a gospel, or joyful message, which was to have an influence on all ages, *to preach to every nation, and tribe, and tongue, and people—*Both to Jew and Gentile, even as far as the authority of the beast had extended.

V. 7. *Fear God and give glory to him ; for the hour of his judgment is come—*The joyful message is properly this, that *the hour of God's judgment is come*. And hence is that admonition drawn, *fear God and give glory to him ;* they who do this will not worship the beast, neither any image or idol whatsoever, *and worship him that made—*Whereby he is absolutely distinguished from idols of every kind, *the heaven, and the earth, and the sea, and fountains of water—*And they who worship him shall be delivered, when the angels pour out their phials on the earth, sea, fountains of water, on the sun, and in the air.

V. 8. *And another angel followed—saying, Babylon is fallen—*With the overthrow of *Babylon*, that of all the enemies of Christ, and consequently happier times are connected,

is fallen; she that hath made all nations drink of the wine of her fornication.

9 And a third angel followed them; saying with a loud voice, If any one worship the wild beast and his image, and receive *his* mark
10 on his forehead or on his hand, He shall also drink of the wine of the wrath of God, which is poured unmixed into the cup of his indignation, and shall be tormented with fire and brimstone, in the

nestled. *Babylon the great*—So the city of *Rome* is called upon many accounts. *Babylon* was magnificent, strong, proud, powerful. So is *Rome* also. *Babylon* was first, *Rome* afterwards, the residence of the Emperors of the world. What *Babylon* was to *Israel* of old, *Rome* hath been both to the literal and spiritual *Israel* of God. Hence the liberty of the ancient *Jews* was connected with the overthrow of the *Babylonish* empire. And when *Rome* is finally overthrown, then the people of God will be at liberty.

Whenever *Babylon* is mentioned in this book, *the great*, is added; to teach us, that *Rome* then commenced *Babylon*, when it commenced *the great city*; when it swallowed up the *Grecian* monarchy and its fragments, *Syria* in particular; and in consequence of this, obtained dominion over *Jerusalem*, about sixty years before the birth of Christ. Then it began, but it will not cease to be *Babylon*, till it is finally destroyed. Its spiritual greatness began in the fifth century, and increased from age to age. It seems it will come to its utmost height, just before its final overthrow.

Her fornication is, her idolatry, invocation of saints and angels, worship of images, human traditions, with all that outward pomp, yea, and that fierce and bloody zeal wherewith she pretends to serve God. But with spiritual fornication, as elsewhere, so in *Rome*, fleshly fornication is joined abundantly. Witness the *stews* there, licensed by the Pope, which are no inconsiderable branch of his revenue. This

is fitly compared to wine, because of its intoxicating nature.

Of this wine *she* hath indeed made all nations drink, more especially by her later missions. We may observe this *making them drink* is not ascribed to the beast but to *Babylon*. For *Rome* itself, the *Roman inquisitions*, *congregations* and *Jesuits*, continually propagate their idolatrous doctrines and practices, with or without the consent of this or that Pope, who himself is not secure from their censure.

V. 9. *And a third angel followed*—At no great distance of time, *saying if any one worship the wild beast*—This worship consists partly in an inward submission, a persuasion that all who are subject to Christ, must be subject to the beast, or they cannot receive the influences of divine grace: or, as their expression is, “there is no salvation out of their church.” Partly in a suitable outward reverence to the beast himself, and consequently to his image.

V. 10. *He shall drink*—With *Babylon* (ch. xvi. 19.) and *shall be tormented*—With the beast, (ch. xx. 10.) In all the Scripture there is not another so terrible threatening as this. And God by this greater fear arms his servants against the fear of the beast, *the wrath of God, which is poured unmixed*—Without any mixture of mercy, without hope, *into the cup of his indignation*—And is no real anger implied in all this? O what will not even wise men assert, to serve an hypothesis!

- 11 presence of the angels, and in the presence of the Lamb. And the smoke of their torment ascendeth for ever and ever, and they have no rest day or night, who worshipped the wild beast and his image,
 12 and whosoever receiveth the mark of his name. Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.
 13 And I heard a voice out of heaven, saying, write: From henceforth happy are the dead who die in the Lord: Yea, (saith the Spirit) that they may rest from their labours. Their works follow them.
 14 And I looked and behold a white cloud, and on the cloud one sitting like a son of man, having a golden crown on his head, and a sharp sickle
 15 in his hand. And another angel came out of the temple, crying with a

V. 11. *And the smoke*—From the fire and brimstone wherein they are tormented—*Ascendeth for ever and ever*—God grant thou and I may never try, the strict, literal eternity of this torment!

V. 12. *Here is the patience of the saints*—Seen; in suffering all things rather than receive this mark, *who keep the commandments of God*—The character of all true saints, and particularly the great command, To believe in Jesus.

V. 13. *And I heard a voice*—This is most seasonably heard, when the beast is in his highest power and fury, *out of heaven*—Probably from a departed saint, *write*—He was at first commanded to write the whole book. Whenever this is repeated, it denotes something peculiarly observable. *Happy are the dead (from henceforth particularly)* 1. Because they escape the approaching calamities. 2. Because they already enjoy so near an approach to glory, *who die in the Lord*—In the faith of the Lord Jesus, *for they rest*—No pain, no purgatory follows; but pure, unmixed happiness, *from their labours*—And the more glorious their life was, the sweeter is their rest. How different this state from that of those, (ver. 11.) *who have no rest day or night?*

Reader which wilt thou choose? *Their works*—Each ones peculiar works, *follow*—Or accompany them: that is, the fruit of their works. *Their works* do not go before, to procure them admittance into the mansions of joy; but they follow them when admitted.

V. 14. In the following verses, under the emblem of a harvest and a vintage, are signified two general visitations: first, many good men are taken from the earth by the harvest; then many sinners, during the vintage. The latter is altogether a penal visitation; the former seems to be altogether gracious. Here is no reference in either to the day of judgment, but to a season which cannot be far off. *And I saw a white cloud*—An emblem of mercy,—*and on the cloud sat one like a son of man*—An angel in a human shape, sent by Christ, the Lord both of the vintage and of the harvest, *having a golden crown on his head*—In token of his high dignity, *and a sharp sickle in his hand*—The sharper, the welcomer to the righteous.

V. 15. *And another angel came out of the temple (which is in heaven)* ver. 17. Out of which came the judgments of God in the appointed seasons.

V. 16. *Crying,*

loud voice to him that sat on the cloud, Thrust in thy sickle and reap ;
 16 for the time to reap is come ; for the harvest of the earth is ripe. And
 he that sat on the cloud thrust in his sickle upon the earth, and the earth
 was reaped.

17 And another angel came out of the temple which is in heaven ; and
 18 he also had a sharp sickle. And another angel came out from the altar,
 who had power over fire, and cried with a loud cry to him that had the
 sharp sickle, saying, Thrust in thy sickle, and lop off the clusters of
 19 the vine of the earth ; for her grapes are fully ripe. And the angel
 thrust in his sickle upon the earth, and lopped off the vine of the earth,
 20 and cast *it* into the great wine-press of the wrath of God. And the
 wine-press was trodden without the city, and blood came out of the
 wine-press, even to the horses bridles, one thousand six hundred
 furlongs.

XV. And I saw another sign in heaven great and wonderful, seven angels
 having the seven last plagues ; for by them the wrath of God is fulfilled.
 2 And I saw as it were a sea of glass mingled with fire, and them that
 gained the victory over the wild beast, and over his image, and over

V. 16. *Crying, by the command of God, Thrust in thy sickle, for the harvest is ripe—*This implies a high degree of holiness in those good men, and an earnest desire to be with God.

V. 18. *And another angel from the altar—*Of burnt-offering ; from whence the martyrs had cried for vengeance, *who had power over fire—As the angel of the waters, ch. xvi. 5. had over water, cried, saying, Lop off the clusters of the vine of the earth—*All the wicked are considered as constituting one body.

V. 20. *And the wine-press was trodden—*By the Son of God, ch. xix. 15, *without the city, Jerusalem.* They to whom St. John writes, when a man said, *the city*, immediately understood this, *and blood came out of the wine-press, even to the horses bridles—*So deep, at its first flowing from the wine-press, one

*thousand six hundred furlongs—*So far : at least two hundred miles, through the whole land of *Palestine*.

V. 1. *And I saw seven—*Holy—*angels, having the seven last plagues—*Before they had the phials, which were as instruments whereby those plagues were to be conveyed. They are termed *The last*, because *by them the wrath of God is fulfilled.* Hitherto God had borne his enemies with much long-suffering, but now his wrath goes forth to the uttermost, pouring plagues on the earth from one end to the other, and round its whole circumference. But even after these plagues, the holy wrath of God against his other enemies does not cease, ch. xx. 15.

V. 2. ³⁴¹The song was sung, while the angels were coming out with their plagues, who are therefore mentioned both before and after it, ver. 1. 6. *And I saw as it were a*
sea

the number of his name, standing at the sea of glass, and having the
 3 harps of God. And they sing the song of Moses, the servant of God,
 and the song of the Lamb, saying, Great and wonderful *are* thy works,
 Lord God Almighty; righteous and true are thy ways, O king of
 4 the nations! Who would not fear thee, O Lord, and glorify thy name?
 For thou only *art* gracious: for all the nations shall come and worship
 before thee: for thy judgments are made manifest.

5 And after these things I looked, and the temple of the tabernacle
 6 of the testimony was open in heaven: And the seven angels that had
 the seven plagues came out of the temple, clothed in pure, white linen,

sea of glass mingled with fire—It was before clear as crystal, ch. iv. 6. but now mingled with fire—Which devours the adversaries, and them that gained, or were gaining the victory over the wild beast—More of whom were yet to come. *The mark of the beast, the mark of his name, and the number of his name*, seem to mean here nearly the same thing, *standing at the sea of glass*—Which was before the throne, *having the harps of God*—Given by him, and appropriated to his praise.

V. 3. *And they sing the song of Moses*—So called, partly from its near agreement with the words of that song which he sung after passing the Red Sea (*Exod. xv. 11.*) and of that which he taught the children of *Israel* a little before his death: (*Deut. xxxii. 3, 4.*) But chiefly because *Moses* was the minister and representative of the Jewish church, as Christ is of the church universal. Therefore it is also termed *The song of the Lamb*. It consists of six parts, which answer each other.

- | | |
|---|--|
| 1. Great and wonderful
are thy works, Lord
God, Almighty; | 2. For thou only art
gracious: |
| 3. Just and true are thy
ways, O king of the
nations; | 4. For all the nations
shall come and wor-
ship before thee: |
| 5. Who would not fear
thee, O Lord, and
glorify thy name? | 6. For thy judgments
are made manifest. |

We know and acknowledge, that all *thy works* in and toward all the creatures are *great and wonderful*: that *thy ways* with all the children of men, good and evil, are *just and true*: for thou only *art gracious*—And this grace is the spring of all those wonderful works, even of his destroying the enemies of his people. Accordingly in the cxxxvith *Psalms*, that clause, *for his mercy endureth for ever*, is subjoined to the thanksgiving for his works of vengeance, as well as for his delivering the righteous. *For all the nations shall come and worship before thee*—They shall serve thee as their king with joyful reverence. There is a glorious testimony of the future conversion of all the Heathens. The Christians are now a little flock; they who do not worship God, an immense multitude. But *all the nations shall come*, from all parts of the earth, to *worship him, and glorify his name*. *For thy judgments are made manifest*—And then the inhabitants of the earth will at length learn to fear him.

V. 5. *After these things the temple of the tabernacle of the testimony*—The holiest of all was opened—Disclosing a new theatre, for the coming forth of the judgments of God, now made manifest.

V. 6. *And the seven angels came out of the temple*—As having received their instructions from the oracle of God himself. St. John saw him in heaven (ver. 1.) before they went into the temple. They appeared in habits

7 and having their breasts girt with golden girdles. And one of the four living creatures gave the seven angels seven golden phials full of the
8 wrath of God, who liveth for ever. And the temple was filled with smoke from the glory of God, and from his power: and none could go into the temple, till the seven plagues of the seven angels were fulfilled.

XVI. And I heard a loud voice out of the temple, saying to the seven angels, Go, pour out the seven phials of the wrath of God
2 upon the earth. And the first went and poured out his phial upon the earth, and there came a grievous ulcer on the men that had

habits like those the High-priest wore, when he went into the most holy place, to consult the oracle. In this was the visible testimony of God's presence, *clothed in pure white linen*—Linen is the habit of service and attendance. *Pure*—Unspotted, unfulfilled, *white*—Or bright and shining, which implies much more than bare innocence, and having their breasts girt with golden girdles—In token of their high dignity and glorious rest.

V. 7 *And one of the four living creatures gave the seven angels*—After they were come out of the temple, *seven golden phials*—Or bowls. The Greek word signifies vessels broader at the top than at the bottom, full of the wrath of God, who liveth for ever and ever—A circumstance which adds greatly to the dreadfulfulness of his wrath.

V. 8. *And the temple was filled with smoke*—The cloud of glory was the visible manifestation of God's presence in the tabernacle and temple. It was a sign of protection at erecting the tabernacle and at the dedication of the temple. But in the judgment of *Korah*, the glory of the Lord appeared, when he and his companions were swallowed up by the earth. So proper is the emblem of smoke from the glory of God, or from the cloud of glory, to express the execution of judgment, as well as to be

a sign of favour. Both proceed from the power of God, and in both he is glorified, and none—Not even of those who ordinarily stood before God, *could go into the temple*—That is, into the inmost part of it, till the seven plagues of the seven angels were fulfilled—Which did not take up a long time, like the seven trumpets, but swiftly followed each other.

V. 1. *Pour out the seven phials*—The epistles to the seven churches are divided into three and four: the seven seals, and so the trumpets and phials, into four and three. The trumpets gradually, and in a long tract of time, overthrow the kingdoms of the world: the phials destroy chiefly the beast and his followers, with a swift and impetuous force. The four first affect the earth, the sea, the rivers, the sun: the rest fall elsewhere, and are much more terrible.

V. 2. *And the first went*—So the second, third, &c. without adding *angel*, to denote the utmost swiftness; of which this also is a token, that there is no period of time mentioned in the pouring out of each phial. They have a great resemblance to the plagues of *Egypt*, which the *Hebrews* generally suppose to have been a month distant from each other. Perhaps so may the phials; but they are all yet to come, and

3 the mark of the wild beast, and that worshipped his image. And the second poured out his phial upon the sea, and it became blood, as *the blood* of a dead man, and every living soul in the sea died. 4 And the third poured out his phial on the rivers and on fountains of 5 waters, and they became blood. And I heard the angel of the waters saying, Righteous art thou, who art, and who wast, the 6 gracious one: because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to 7 drink. They are worthy. And I heard *another* from the altar, saying, 8 Yea, Lord God Almighty; true and righteous *are* thy judgments. And the fourth poured out his phial upon the sun; and it was given him to 9 scorch the men with fire. And the men were scorched exceedingly, and blasphemed the name of God, who had power over these plagues: but 10 they repented not to give him glory. And the fifth poured out his

poured out his phial upon the earth—Literally taken, and there came a grievous ulcer—As in *Egypt*, *Exod.* ix. 10, 11, on the men who had the mark of the wild beast—All of them, and them only. All these plagues seem to be described in proper, not figurative words.

V. 3. *The second poured out his phial upon the sea*—As opposed to the dry land, and it became blood as of a dead man—Thick, congealed, and putrid, and every living soul—Men, beast, and fishes, whether on or in the sea, died.

V. 4. *The third poured out his phial on the rivers and fountains of water*—Which were over all the earth, and they became blood—So that none could drink thereof.

V. 5. *The gracious one*—So he is styled, when his judgments are abroad; and that with a peculiar propriety. In the beginning of the book he is termed *The Almighty*. In the time of his patience, he is praised for his power, which otherwise might then be less regarded. In the time of his taking vengeance, for his mercy. Of his power there could then be no doubt.

V. 6. *Thou hast given them blood to drink*—Men do not drink out of the sea, but out

of fountains and rivers. Therefore this is fitly added here. *They are worthy*—Is subjoined with a beautiful abruptness.

V. 7. *Yea*—Answering the angel of the waters, and affirming of God's judgments in general, what he had said of one particular judgment.

V. 8. *The fourth poured out his phial upon the sun*—Which was likewise affected by the fourth trumpet. There is also a plain resemblance between the first, second, and third phials, and the first, second, and third trumpet, and it was given him—The angel, to scorch the men—Who had the mark of the beast, with fire—As well as with the beams of the sun. So these four phials affected earth, water, fire, and air.

V. 9. *And the men blasphemed God, who had power over those plagues*—They could not but acknowledge the hand of God, yet did they harden themselves against him.

V. 10. The four first phials are closely connected together, the fifth concerns the throne of the beast, the sixth the *Mahometans*, the seventh chiefly the Heathens. The four first phials and the four first trumpets go round the whole earth: the three last phials

- phial upon the throne of the wild beast; and his kingdom was darkened.
- 11 And they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains, and because of their ulcers, and repented
- 12 not of their works. And the sixth poured out his phial upon the great river Euphrates, and the water of it was dried up, that the
- 13 way of the kings from the east might be prepared. And I saw out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits like
- 14 frogs, go forth, (They are spirits of devils, working miracles) to the kings of the whole world, to gather them unto the battle of the

phials and the three last trumpets go lengthways over the earth in a straight line. *The fifth poured out his phial upon the throne of the wild beast*—It is not said, *on the beast and his throne*. Perhaps the See will then be vacant, and his kingdom was darkened—With a lasting, not a transient darkness. However the beast as yet has his kingdom. Afterward the woman sits upon the beast, and then it is said, *The wild beast is not*, (ch. xvii. 3, 7, 8.)

V. 11. *And they*—His followers, gnawed their tongues—Out of furious impatience, because of their pains, and because of their ulcers—Now mentioned together, and in the plural number, to signify that they were greatly heightened and multiplied.

V. 12. *And the sixth poured out his phial upon the great river Euphrates*—Affected also by the sixth trumpet, and the water of it—And all the rivers that flow into it,—was dried up—The far greater part of the Turkish empire lies on this side the Euphrates. The Romish and Mahometan affairs ran nearly parallel to each other for several ages. In the seventh century was Mahomet himself, and a little before him Boniface III. with his universal bishoprick. In the eleventh both the Turks and Gregory VII. carried all before them. In the year 1300 Boniface appeared with his two swords at the newly-erected jubilee. In the self-same year arose

the Ottoman Port; yea, and on the same day. And here the phial, poured out on the throne of the beast, is immediately followed by that poured out on the Euphrates, that the way for the kings from the east might be prepared—Those who lie east from the Euphrates, in Persia, India, &c. who will rush blindfold upon the plagues which are ready for them, toward the holy land, which lies west of the Euphrates.

V. 13. *Out of the mouth of the dragon, the wild beast, and the false prophet*—It seems, the dragon fights chiefly against God, the beast against Christ, the false prophet against the Spirit of Truth; and that the three unclean spirits which come from them and exactly resemble them, endeavour to blacken the works of creation, of redemption, and of sanctification. *The false prophet*—So is the second beast frequently named, after the kingdom of the first is darkened. For he can then no longer prevail by main strength and so works by lies and deceit. Mahomet was first a false prophet, and afterwards, a powerful prince. But this beast was first powerful, as a prince; afterwards a false prophet, a teacher of lies; like frogs—Whose abode is in fens, marshes, and other unclean places, to the kings of the whole world—Both Mahometan and Pagan, to gather them—To the assistance of their three principals.

15 great day of God, the Almighty. (Behold I come as a thief. Happy
 is he that watcheth and keepeth his garments, lest he walk naked,
 16 and they see his shame) And they gathered them together to the
 17 place, which is called in the Hebrew Armageddon. And the seventh
 poured out his phial upon the air, and there went forth a loud voice out
 18 of the temple from the throne, saying, It is done. And there were
 lightnings, and voices, and thunders, and a great earthquake; such as
 had not been since men were upon the earth, such an earthquake, so
 19 great. And the great city was *split* into three parts, and the cities
 of the nations fell, and Babylon the Great was remembered before
 God, to give her the cup of the wine of the fierceness of his wrath.
 20 And every island fled away, and the mountains were not found.
 21 And a great hail, every hail-stone about the weight of a talent,
 falleth out of heaven upon the men; and the men blasphemed God,
 because of the plague of the hail; for the plague thereof is exceeding
 great.

V. 15. *Behold I come as a thief*—Suddenly, unexpectedly. Observe the beautiful abruptness. *I*—Jesus Christ. Hear him! *Happy is he that watcheth*—Looking continually for him that cometh quickly, and keepeth on his garments—Which men use to put off when they sleep, lest he walk naked and they see his shame—Lest he lose the graces, which he takes no care to keep, and others see his sin and punishment.

V. 16. *And they gathered them together to Armageddon*—Mageddon or Megiddo is frequently mentioned in the Old Testament. Armageddon signifies the city or the mountain of Megiddo, to which the valley of Megiddo adjoined. This was a place well known in antient times, for many memorable occurrences: in particular, the slaughter of the kings of Canaan, related Judg. v. 19. Here the narrative breaks off. It is resumed ch. xix. 19.

V. 17. *And the seventh poured out his phial upon the air*—Which incompletes the whole earth. This is the most weighty phial of

all, and seems to take up more time than any of the preceding. *It is done*—What was commanded ver. 1. The phials are poured out.

V. 18. *A great earthquake, such as had not been since men were upon the earth*—It was therefore a literal, not figurative earthquake.

V. 19. *And the great city*—Namely, Jerusalem, here opposed to the Heathen cities in general, and in particular, to Rome; and the cities of the nations fell—Were utterly overthrown, and Babylon was remembered before God—He did not forget the vengeance which was due to her, though the execution of it was delayed.

V. 20. Every island and mountain was moved out of its place, ch. vi. 14, but here they all flee away. What a change must this make in the face of the terraqueous globe? And yet the end of the world is not come.

V. 21. *And a great hail falleth out of heaven*—From which there was no defence. From the

XVII. And there came one of the seven angels who had the seven phials, and talked with me, saying, Come hither, I will shew thee the judgment of the great whore, that sitteth upon many waters;
 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of
 3 her fornication. And he carried me away in the spirit into a wilderness, and I saw a woman sitting upon a scarlet wild beast, full of
 4 names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and adorned with gold, and precious stone, and pearls, and having in her hand a golden

the earthquake men would fly into the fields. But here they are also met by the hail. Nor were they secure if they returned into the houses, when each hail-stone weighed sixty pounds.

V. 1. *And there came one of the seven angels, saying, Come hither*--This relation concerning the great whore, and that concerning the wife of the lamb, (ch. xxi. 9, 10.) have the same introduction in token of the exact opposition between them. *I will shew thee the judgment of the great whore*—Which is now circumstantially described, *that sitteth as a queen*—In pomp, power, ease, and luxury, *upon many waters*—Many people and nations, ver. 15.

V. 2. *With whom the kings of the earth*—Both ancient and modern, for many ages, *have committed fornication*—By partaking of her idolatry and various wickedness, *and the inhabitants of the earth*—The common people, *have been made drunk with the wine of her fornication*—No wine can more thoroughly intoxicate those who drink it, than false zeal does the followers of the great whore.

V. 3. *And he carried me away*—In the vision, *into a wilderness*—The *compagna di Roma*, the country round about Rome is now a wilderness compared to what it was once: *and I saw a woman*—Both the scripture and other writers frequently represent

a city under this emblem, *sitting upon a scarlet wild beast*—The same which is described in the thirteenth chapter. But he was there described, as he carried on his own designs only: here, as he is connected with the whore. There is indeed a very close connexion between them, *the seven heads of the beast being seven hills on which the woman sitteth*. And yet there is a very remarkable difference between them; between the papal power and the city of Rome. This woman is the city of Rome, with its buildings and inhabitants; especially the nobles. The beast which is now scarlet-coloured, (bearing the bloody liver, as well as the person of the woman) appears very different from before. Therefore St. John says at first sight, *I saw a beast*, not *the beast full of names of blasphemy*—He had before *a name of blasphemy upon his head* (ch. xiii. 1.) Now he has many. From the time of Hildebrand the blasphemous titles of the pope have been abundantly multiplied, *having seven heads*—Which reach in a succession from his ascent out of the sea to his being cast into the lake of fire, *and ten horns*—Which are cotemporary with each other, and belong to his last period.

V. 4. *And the woman was arrayed*—With the utmost pomp and magnificence, *in purple and scarlet*—These were the colours of the Imperial habit; the purple, in times

5 cup, full of abomination and filthiness of her fornication: And on her forehead a name written, Mystery; Babylon the Great, the
6 mother of harlots, and abominations of the earth. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw, I wondered exceedingly.

7 And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the wild beast that carries her, which hath the seven heads and ten horns. The wild
8 beast which thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth, (whose names are not written in the book of life from the foundation of the world) shall wonder when they behold the wild

times of peace; and the scarlet, in times of war, *having in her hand a golden cup*—Like the antient *Babylon*, *Jer. li. 7. full of abominations*—The most abominable doctrines as well as practices.

V. 5. *And on her forehead a name written*—Whereas the saints have the name of God and the Lamb on their foreheads, *mystery*—This very word was inscribed on the front of the pope's mitre, till some of the reformers took public notice of it. *Babylon the great*—*Benedict XIII.* in his proclamation of the jubilee, A. D. 1725, explains this sufficiently. His words are, "To this holy city, famous for the memory of so many holy martyrs, run with religious alacrity. Hasten to the place which the Lord hath chose. Ascend to this new Jerusalem, whence the law of the Lord and the light of evangelical truth hath flowed forth into all nations, from the very first beginning of the church: the city most rightfully called the palace, placed for the pride of all ages, the city of the Lord, the Sion of the holy one of Israel—The catholic and apostolical Roman church, is the head of the world, *the mother of all believers*, the faithful interpreter of God and mistress of all churches." But God somewhat varies the style, *the mother of harlots*—

The parent, ringleader, patroness, and nourisher of many daughters, that closely copy after her, *and abominations*—Of every kind, spiritual and fleshly, *of the earth*—In all lands. In this respect she is indeed catholic or universal.

V. 6. *And I saw the woman drunk with the blood of the saints*—So that Rome may well be called, *the slaughter-house of martyrs*. She hath shed much Christian blood in every age; but at length she is even drunk with it, at the time to which this vision refers. *The witnesses of Jesus*—The preachers of his word. *And I wondered at her exceedingly*—At her cruelty and the patience of God.

V. 7. *I will tell thee the mystery*—The hidden meaning of this.

V. 8. *The beast which thou sawest* (namely ver. 3.) *was, &c.* This is a very observable and punctual description of the beast, ver. 8, 10, 11. His whole duration is here divided into three periods, which are express in a fourfold manner.

I. He 1. was, 2. and is not, 3. and will ascend out of the bottomless pit, and go into perdition.

II. He 1. was, 2. and is not, 3. and will be again.

III. The seven heads are seven hills and seven kings. 1. Five are fallen, 2. One is, 3. The

9 beast, that he was, and is not, and yet will be. Here is the mind
10 that hath wisdom. The seven heads are seven hills on which the
woman sitteth, and they are seven kings: five are fallen: one is,
the other is not yet come; when he cometh, he must continue a

3. The other is not come: and when he cometh, he must continue a short space.

IV. He 1. was, 2. and is not, 3. even he is the eighth, and is one of the seven, and goeth into perdition.

The first of these three is described in the thirteenth chapter. This was past when the angel spoke to St. John. The second was then in its course, the third was to come, and is not—The fifth phial brought darkness upon his kingdom: the woman took this advantage to seat herself upon him. Then it might be said, he is not. Yet shall he afterwards ascend out of the bottomless pit—Arise again with diabolical strength and fury. But he will not reign long. Soon after his ascent he goeth into perdition for ever.

V. 9. Here is the mind that hath wisdom—Only those who are wise will understand this. The seven heads are seven hills.

V. 10. And they are seven kings—Antiently there were royal palaces, on all the seven Roman hills. These were the Palatine, Capitoline, Calian, Esquiline, Viminal, Quirinal, Aventine hills. But the prophecy respects the seven hills at the time of the beast, when the Palatine was deserted and the Vatican in use. Not that the seven heads mean hills distinct from kings; but they have a compound meaning, implying both together.

Perhaps the first head of the beast is the Calian hill, and on it the Lateran, with Gregory VII, and his successors: the second the Vatican, with the church of St. Peter, chosen by Boniface VIII: the third, the Quirinal, with the church of St. Mark, and the Quirinal palace built by Paul II. And the fourth the Esquiline hill with the temple

of St. Maria Maggiore, where Paul V, reigned. (The fifth will be added hereafter.) Accordingly in the papal register, four periods are observable since Gregory VII. In the first, almost all the bulls made in the city, are dated in the Lateran; in the second at St. Peter's; in the third at St. Mark's, or in the Quirinal; in the fourth, at St. Maria Maggiore. But no fifth, or sixth, or seventh bull, has yet been the residence of any pope. Not that any one hill was deserted, when another was made the papal residence; but a new one was added to the sacred palaces.

Perhaps the times hitherto mentioned might be fixed thus:

1058. Wings are given to the woman.

1077. The beast ascends out of the sea.

1143. The forty-two months begin.

1810. The forty-two months end.

1832. The beast ascends out of the bottomless pit.

1836. The beast finally overthrown.

The fall of those five kings seem to imply, not only the death of the popes who reigned on those hills, but also such a disannulling of all they had done there, that it will be said, the beast is not: the royal power, which had so long been lodged in the pope, being then transferred to the city. One is, the other is not yet come—These two are remarkably distinguished from the five preceding, whom they succeed in their turns. The former of them will continue not a short space, as may be gathered from what is said of the latter; the former is under the government of Babylon; the latter is with the beast.

- 11 short space. And the wild beast that was, and is not, even he is the
 12 eighth, and is of the seven and goeth into perdition. And the ten
 horns which thou sawest are ten kings, who have not received the
 kingdom, but receive authority as kings, one hour with the wild
 13 beast. These have one mind, and give their power and authority
 14 to the wild beast. These shall make war with the Lamb, and the Lamb
 shall overcome them; for he is the Lord of lords, and King of kings:
 and they that *are* with him *are* called, and chosen, and faithful.
 15 And he saith to me, The waters which thou sawest, where the
 whore sitteth, are people, and multitudes, and nations, and tongues.
 16 And the ten horns which thou sawest, and the wild beast, these shall hate

In this second period, *one is*, at the same time that *the beast is not*. Even then there will be a pope; though not with the power which his predecessors had. And he will reside on one of the remaining hills, leaving the seventh for his successor.

V. 11. *And the wild beast that was, and is not, even he is the eighth*—When the time of his *not being* is over. The beast consists as it were, of eight parts. The seven heads are seven of them; and the eighth is his whole body, or the beast himself. Yet the beast himself, though he is in a sense termed the eighth, *is of the seven*, yea contains them all. The whole succession of popes from Gregory VII, are undoubtedly antichrist. Yet this hinders not, but that the last pope in this succession, will be more eminently the antichrist, *the man of sin*, adding to that of his predecessors a peculiar degree of wickedness from the bottomless pit. This individual person, as a pope, is the seventh head of the beast; as the man of sin, he is the eighth, or the beast himself.

V. 12. *The ten horns are ten kings*—It is no where said, that these horns are *on the beast*, or *on his heads*. And he is said to *have them*, not as he is one of the seven, but as he is the eighth. They are ten secular potentates, cotemporary with, not succeeding each other, who *receive authority as kings with*

the beast, probably in some convention, which, after a very short space, they will deliver up to the beast. Because of their short continuance, only *authority as kings*, not a *kingdom* is ascribed to them. While they retain this authority together with the beast, he will be stronger than ever before; but far stronger still, when their power is also transferred to him.

V. 13. In the 13th and 14th verses is summed up what is afterwards mentioned, concerning the horns and the beast, in this and the two following chapters. *These have one mind and give*—They all, with one consent, give their warlike power and royal authority to the wild beast.

V. 14. *These*—Kings with the beast—*He is Lord of lords*—Rightful sovereign of all, and ruling all things well; and *King of kings*—As a king he fights with, and conquers all his enemies. *And they that are with him*. Beholding his victory, *are such* as were, while in the body, *called*, by his word and spirit, and *chosen*—Taken out of the world, when they were enabled to believe in him, and *faithful*—Unto death.

V. 15. *People, and multitudes, and nations, and tongues*—It is not said *tribes*; for *Israel* hath nothing to do with *Rome* in particular.

V. 16. *And shall eat her flesh*—Devour her immense riches.

V. 17. *For*

the whore, and shall make her desolate and naked, and shall eat her
 17 flesh, and burn her with fire. For God hath put *it* into their hearts, to
 execute his sentence, and to agree and to give their kingdom to the wild
 18 beast, till the words of God shall be fulfilled. And the woman
 whom thou sawest is the great city, which reigneth over the kings of
 the earth.

XVIII. And after these things I saw another angel coming down out
 of heaven, having great power, and the earth was enlightened with
 2 his glory. And he cried mightily with a loud voice, saying, Baby-
 lon the great is fallen, is fallen, and is become a habitation of
 devils, and a hold of every unclean spirit, and a cage of every un-
 3 clean and hateful bird. For all nations have drank of the wine of her
 fornication, and the kings of the earth have committed fornication with
 her, and the merchants of the earth are waxed rich, through the abun-
 dance of her delicacies.

4 And I heard another voice out of heaven, saying, Come out of
 her my people, that ye be not partakers of her sins, and that ye re-

V. 17. *For God hath put it into her heart—*Which indeed no less than almighty power could have effected, *to execute his sentence, till the words of God—*Touching the overthrow of all his enemies, *should be fulfilled.*

V. 18. *The woman is the great city, which reigneth—*Namely while the beast is not, and the woman sitteth upon him.

V. 1. *And I saw another angel coming down out of heaven—*Termed another, with respect to him who came down out of heaven, ch. x. 1. *and the earth was enlightened with his glory—*To make his coming more conspicuous. If such be the lustre of the servant, what images can display the majesty of the Lord, who has *thousand thousands* of those glorious attendants ministering to him, and *ten thousand times ten thousand* standing before him?

V. 2. *And he cried, Babylon is fallen—*This fall was mentioned before, ch. xiv. 8. but it is now declared at large, *and is become*

*a habitation, a free abode, of devils, and a hold, a prison, of every unclean spirit—*Perhaps confined there where they had once practised all uncleanness, till the judgment of the great day. How many horrid inhabitants hath desolate Babylon? Of invisible beings, devils, and unclean spirits: of visible, every unclean beast, every filthy and hateful bird. Suppose then *Babylon* to mean Heathen Rome. What have the Romanists gained? Seeing from the time of that destruction, which they say is past, these are to be its only inhabitants for ever.

V. 4. *And I heard another voice—*Of Christ, whose people secretly scattered even there, are warned of her approaching destruction, *that ye be not partakers of her sins—*That is, of the fruits of them.

What a remarkable providence it was, that the *Revelation* was printed in the midst of *Spain*, in the *Great Polyglot Bible*, before the reformation? Else how much easier had

5 ceive not of her plagues, For her sins have reached even to hea-
 6 ven, and God hath remembered her iniquities. Reward her even
 as she hath rewarded, and give her double according to her works;
 7 in the cup which she mingled, mingle to her double. As much as
 she hath glorified herself and lived deliciously, so much torment
 and sorrow give her: because she hath said in her heart, I sit as a queen,
 8 and am no widow, and shall see no sorrow. Therefore shall her
 plagues come in one day, death, and sorrow, and famine; and she
 shall be burnt with fire; for strong is the Lord God who judgeth her.
 9 And the kings of the earth, who had committed fornication and
 lived deliciously with her, shall weep and mourn over her, when
 10 they see the smoke of her burning. Standing afar off for fear of
 her torment, saying, Alas, alas! Thou great city Babylon, thou
 11 strong city! In one hour is thy judgment come. And the merchants
 of the earth weep and mourn over her; for none buyeth their mer-
 12 chandize any more; Merchandize of gold, and silver, and precious
 stone, and pearl, and fine linen, and purple, and silk, and scarlet,

it been for the papists, to reject the whole book, than it is to evade these striking parts of it?

V. 5. *Even to heaven*—An expression which implies the highest guilt.

V. 6. *Reward her*—This God speaks to the executioners of his vengeance, *even as she hath rewarded*, others; in particular, the saints of God, *and give her double*—This, according to the Hebrew idiom, implies only a full retaliation.

V. 7. *As much as she hath glorified herself*—By pride, and pomp, and arrogant boasting, *and lived deliciously*—In all kinds of elegance, luxury, and wantonness, *so much torment give her*—Proportioning the punishment to the sin. *Because she saith in her heart*—As did antient Babylon, *Isai. xlvii. 8, 9.) I sit*—Her usual style. Hence those expressions, “The chair, the see of Rome; he sat so many years,” *as a queen*—Over many kings, “Mistress of all churches; the supreme; the infallible; the only spouse

of Christ; out of which there is no salvation,” *and am no widow*—But the spouse of Christ, *and shall see no sorrow*—From the death of my children, or any other calamity, for God himself will defend—“The church.”

V. 8. *Therefore*, as both the natural and judicial consequence of this proud security, *shall her plagues come*—The death of her children, with an incapacity of bearing more: *sorrow* of every kind, *and famine*—In the room of luxurious plenty; the very things from which she imagined herself to be the most safe; *for strong is the Lord God who judgeth*—Against whom therefore all her strength, great as it is, will not avail.

V. 10. *Thou strong city*—Rome was antiently termed by its inhabitants, *Valentia*, that is, *strong*. And the word *Rome* itself in Greek signifies strength. This name was given to it by the Greek strangers.

V. 12. *Merchandize of gold, &c.* Almost all these are still in use at Rome, both in their idolatrous

and all sorts of thyne-wood, and all sorts of vessels of ivory, and all sorts of vessels of most precious wood, and of brasse, and iron, and marble; And cinnamon, and amomum, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep; and *merchandize* of horses and of chariots, and of bodies and souls of men. And the fruits which thy soul desireth are departed from thee, and all things that were dainty and splendid are perished from thee, and thou shalt find them no more. The merchants of these things who became rich by her shall stand afar off, for fear of her torment, weeping and mourning, Saying, Alas, alas! The great city that was clothed in fine linen, and purple, and scarlet, and adorned with gold, and precious stone, and pearl: in one hour so great riches are become desolate. And every ship-master, and all the company belonging to ships, and sailors, and all who trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What *city* was like the great city? And they cast dust on their heads, and cried, weeping and mourning, saying, Alas, alas! The great city, wherein were made rich all that had ships in the sea, by reason of her magnificence: for in one hour she is made desolate. Rejoice over her, thou heaven, and ye saints, and apostles, and prophets; for God hath avenged you on her.

idolatrous service, and in common life, *fine linen*—The sort of it mentioned in the original is exceeding costly, *Thyne-wood*—A sweet smelling wood not unlike citron, used in adorning magnificent palaces—*Vessels of most precious wood*—*Elohy* in particular, which is often mentioned with *ivory*: the one excelling in whiteness, the other in blackness, and both in uncommon smoothness.

V. 13. *Amomum*—A shrub whose wood is a fine perfume—and *beasts*—Cows and oxen, and of *chariots*—A purely Latin word is here inserted in the Greek. This St. John undoubtedly used on purpose, in describing the luxury of Rome—and of *bodies*—A common term for slaves, and *souls of men*—For these also are continually bought and sold at Rome. And this of

all others is the most gainful merchandize to the Roman traffickers.

V. 14. *And the fruits*—From what was imported they proceed to the domestic delicacies of Rome; none of which is in greater request there, than the particular sort which is here mentioned. The word properly signifies, pears, peaches, nectarines, and all of the apple and plumb kinds, and *all things that are dainty*—To the taste, and *splendid*—To the sight; as cloaths, buildings, furniture.

V. 19. *And they cast dust on their heads*—As mourners. Most of the expressions here used in describing the downfall of *Babylon*, are taken from *Ezekiel's* description of the downfall of *Tyre*, (ch. xxvi. and xxvii.)

V. 20. *Rejoice over her thou heaven*—That is, all the inhabitants of it, and more especially

21 And a mighty angel took up a stone like a great mill-stone, and
 threw it into the sea, saying, Thus with violence shall Babylon, the
 22 great city be thrown down, and shall be found no more at all. And
 the voice of harpers, and musicians, and pipers, and trumpeters, shall be
 heard no more at all in thee, and no artificer of any kind shall be found
 any more in thee, and the sound of a mill-stone shall be heard no more
 23 at all in thee. And the light of a candle shall shine no more at all in
 thee, and the voice of the bridegroom and the bride shall be heard no
 more in thee: for thy merchants were the great men of the earth; for
 24 by thy forceries were all nations deceived, And in her was found the
 blood of prophets, and saints, and of all that had been slain upon the
 earth.

pecially, *ye saints: and among the saints still more eminently, ye apostles and prophets.*

V. 21. *And a mighty angel took up a stone, and threw it into the sea*—By a like emblem Jeremiah foretold the fall of the Chaldean Babylon, ch. li. 63; 64.

V. 22. *And the voice of harpers*—Players on stringed instruments, *and musicians*—Skilful fingers in particular, *and pipers*—Who played on flutes, chiefly on mournful, whereas trumpeters played on joyful occasions, *shall be heard no more in thee, and no artificer*—Arts of every kind, particularly music, sculpture, painting, and statuary, were there carried to their greatest height. No, nor even the sound of a mill-stone shall be heard any more in thee—Not only the arts that adorn life, but even those employments without which it cannot subsist, will cease from thee for ever. All these expressions denote absolute and eternal desolation. *The voice of harpers*—Music was the entertainment of the rich and great; trade, the business of men of middle rank: preparing bread and the necessaries of life, the employment of the lowest people: marriages, in which lamps and songs were known ceremonies, are the means of peopling cities, as new births supply the

place of those that die. The desolation of Rome is therefore described in such a manner, as to shew that neither rich nor poor, neither persons of middle rank, nor those of the lowest condition, should be able to live there any more. Neither shall it be repeopled by new marriages but remain desolate, and uninhabited for ever.

V. 23. *For thy merchants were the great men of the earth*—A circumstance which was in itself indifferent, and yet led them into pride, luxury, and numberless other sins.

V. 24. *And in her was found the blood of the prophets and saints*—The same angel speaks still, yet he does not say *in thee*, but *in her*, now so sunk as not to hear these last words, *and of all that had been slain*—Even before she was built. See Matt. xxii. 35. There is no city under the sun, which has so clear a title to Catholic blood-guiltiness as Rome. The guilt of the blood-shed under the Heathen Emperors, has not been removed under the Popes, but hugely multiplied. Nor is Rome accountable only for that which hath been shed in the city, but for that shed in all the earth. For at Rome under the Pope, as well as under the Heathen Emperors, were the bloody orders and edicts given:

XIX. After these things I heard a loud voice of a great multitude in heaven, saying, Hallelujah: The salvation, and the glory, and the
 2 power to our God. For true and righteous are his judgments: for he hath judged the great whore, who corrupted the earth with her fornication, and hath avenged the blood of his servants at her hand.
 3 (And again they said Hallelujah) and her smoke ascendeth for ever and
 4 ever. And the four and twenty elders, and the four living creatures fell down, and worshipped God that sat on the throne, saying, Amen,
 5 Hallelujah. And a voice came forth from the throne, saying, Praise our God, all ye his servants, and ye that fear him, small and great.

given: and wherever the blood of holy men was shed, there were the grand rejoicings for it. And what immense quantities of blood have been shed by her agents! *Charles IX. of France*, in his letter to *Gregory XIII.* boasts, that in and not long after the *massacre of Paris*, he had destroyed seventy thousand *Hugonots*. Some have computed, that from the year 1518 to 1548, fifteen millions of Protestants have perished by war and the *inquisition*. This may be overcharged; but certainly the number of them in those thirty years, as well as since, is almost incredible. To these we may add innumerable martyrs, in antient, middle, and late ages, in *Bohemia*, *Germany*, *Holland*, *France*, *England*, *Ireland*, and many other parts of *Europe*, *Africa*, and *Asia*.

V. 1. *I heard a loud voice of a great multitude*—Whose blood the great whore had shed, saying, *Hallelujah*—This Hebrew word signifies *Praise ye Jah*, or *him that is*. God named himself to *Moses*, *EHEIEH*, that is, *I will be*: (*Exod. ii. 14.*) and at the same time *Jehovah*, that is, *He that is, and was, and is to come*: during the trumpet of the seventh angel, he is styled, *he that is and was*, (*ch. xvi. 5.*) and not *he that is to come*: because his long expected coming is under this trumpet actually present. At length he is styled *Jah*, *he that is*, the past together

with the future being swallowed up in the present, the former things being no more mentioned, for the greatness of those that now are. This title is of all others the most peculiar to the everlasting God. *The salvation* is opposed to the destruction which the great whore had brought upon the earth. *His power and glory* appear from the judgment executed on her, and from the setting up his kingdom to endure through all ages.

V. 2. *For true and righteous are his judgments*—This is the cry of the souls under the altar changed into a song of praise.

V. 4. *And the four and twenty elders, and the four living creatures fell down*—The living creatures are nearer the throne than the elders. Accordingly they are mentioned before them with the praise they render to God, *ch. iv. 9, 10. ch. viii. 14.* in as much as there the praise moves from the centre to the circumference. But here, when God's judgments are fulfilled, it moves back from the circumference to the centre. Here therefore the four and twenty elders are named before the living creatures.

V. 5. *And a voice came forth from the throne*—Probably from the four living creatures, saying, *Praise our God*—The occasion and matter of this song of praise follow immediately after, *ver. 6, &c.* God was praised before, for his judgment of the great whore,

ver.

- 6 And I heard as it were a voice of a great multitude, and as a voice of many waters, and as a voice of mighty thunders, saying, Hallelujah :
 7 for the Lord God, the Almighty reigneth. Let us be glad and rejoice and give the glory to him ; for the marriage of the Lamb is come, and
 8 his wife hath made herself ready. And it is given to her, to be arrayed in fine linen, white and clean ; the fine linen is the righteousness of the saints.
- 9 And he saith to me, Write : happy *are* they who are invited to the marriage supper of the Lamb. And he saith to me, these are the true
 10 sayings of God. And I fell before his feet to worship him : but he saith to me, See *thou do it* not : I am thy fellow-servant, and of thy brethren that keep the testimony of Jesus. Worship God. The testimony of Jesus is the spirit of prophecy.
- 11 And I saw the heaven opened, and behold a white horse, and he that sitteth on him, called Faithful and True : and in righteousness

ver. 1—4. Now for that which follows it : for that the Lord God, the Almighty, takes the kingdom to himself, and avenges himself on the rest of his enemies. Were all these inhabitants of heaven mistaken ? If not, there is real, yea and terrible anger in God.

V. 6. *And I heard the voice of a great multitude*—So all his servants did praise him, *The Almighty reigneth*—More eminently and gloriously than ever before.

V. 7. *The marriage of the Lamb is come*—Is near at hand, to be solemnized speedily. What this implies, none of the spirits of just men, even in paradise, yet know. O what things are those which are yet behind ? And what purity of heart should there be, to meditate upon them ? *And his wife hath made herself ready*—Even upon earth : but in a far higher sense, in that world. After a time allowed for this, the *New Jerusalem* comes down, both *made ready and adorned*, (ch. xxi. 2.)

V. 8. *And it is given to her*—By God—The bride is, all holy men, the whole invisible

church, *to be arrayed in fine linen, white and clean*—This is an emblem of *the righteousness of the saints*—Both of their justification and sanctification.

V. 9. *And he*—The angel, *saith to me write*—St. John seems to have been so amazed at these glorious sights, that he needeth to be reminded of this, *happy are they who are invited to the marriage supper of the Lamb*—Called to glory, and he saith—After a little pause.

V. 10. *And I fell before his feet to worship him*—It seems, mistaking him for the Angel of the Covenant, *but he saith, See thou do it not*—In the original, it is only, *see not*, with a beautiful abruptness. To pray to, or worship the highest creature, is flat idolatry. *I am thy fellow servant, and of thy brethren that have the testimony of Jesus*—I am now employed as your fellow-servant to testify of the Lord Jesus, by the same spirit, which inspired the prophets of old.

V. 11. *And I saw the heaven opened*—This is a new and peculiar opening of it, in order to shew the magnificent expedition of Christ

12 he judgeth and maketh war. His eyes *are* a flame of fire, and upon his head *are* many diadems, and he hath a name written, which none
 13 knoweth but himself. And he *is* clothed in a vesture dipt in blood,
 14 and his name is called, The Word of God. And the armies which were in heaven followed him on white horses, clothed in clean, fine linen.
 15 And out of his mouth goeth forth a sharp two-edged sword, that with it he might smite the nations. And he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness of the wrath of
 16 God, the Almighty. And he hath on his vesture and on his thigh a
 17 name written, King of kings, and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the

Christ and his attendants against his great adversary, *and behold a white horse*—Many little regarded Christ, when he came meek, *riding upon an ass*. But what will they say, when he goes forth upon his *white horse*, with the sword of his mouth? *White*—Such as Generals use in solemn triumph, *and he that sitteth on him, called faithful*—In performing all his promises, *and true*—In executing all his threatnings, *and in righteousness*—With the utmost justice, *he judgeth and maketh war*—Often the sentence and execution go together.

V. 12. *And his eyes are a flame of fire*—They were said to be *as or like* a flame of fire, before (ch. i. 14.) An emblem of his omniscience *and upon his head are many diadems*—For he is king of all nations, *and he hath a name written, which none knoweth but himself*—As God, he is incomprehensible to every creature.

V. 13. *And he is clothed in a vesture dipt in blood*—The blood of the enemies he hath already conquered. *Isa. lxiii. 1, &c.*

V. 15. *And he shall rule them—Who are not slain by his sword, with a rod of iron*—That is, if they will not submit to his golden sceptre, *and he treadeth the wine-press of the wrath of God*—That is, he executes his judgments on the ungodly.

This ruler of the nations was born (or

appeared as such) immediately after the seventh angel began to sound. He now appears, not as a child, but as a victorious warrior. The nations have long ago felt his *iron rod*, partly while the *Heathen Romans*, after their savage persecution of the Christians, themselves groaned under numberless plagues and calamities, by his righteous vengeance: partly, while other *Heathens* have been broken in pieces by those who bore the Christian name. For although the cruelty, for example, of the *Spaniards* in *America* was unrighteous and detestable, yet did God therein execute his righteous judgment on the unbelieving nations. But they shall experience his *iron rod* as they never did yet. And then will they all return to their rightful Lord.

V. 16. *And he hath on his vesture and on his thigh*—That is, on the part of his vesture which is upon his thigh, *a name written*—It was usual of old, for great personages in the eastern countries to have magnificent titles affix to their garments.

V. 17. *Gather yourselves together to the great supper of God*—As to a great feast, which the vengeance of God will soon provide; a strongly figurative expression (taken from *Ezekiel*, ch. xxxix. 17.) denoting the vastness of the ensuing slaughter.

V. 19. *And*

birds that fly in the midst of heaven, Come, and gather yourselves to-
 18 gether to the great supper of God. That ye may eat the flesh of kings,
 and the flesh of chief captains, and the flesh of mighty men, and the flesh
 of horses, and of those that sit on them, and the flesh of all men both
 19 free-men and slaves, both small and great. And I saw the wild beast
 and the kings of the earth and their armies gathered together, to make
 20 war with him that sat on the horse and with his army. And the wild
 beast was taken, and with him the false prophet, who had wrought the
 miracles before him, with which he had deceived them who had the
 mark of the wild beast, and them who had worshipped his image. These
 21 two were cast alive into the lake of fire burning with brimstone. And
 the rest were slain by the sword of him that sat upon the horse, which
 went forth out of his mouth; and all the birds were satisfied with their
 flesh.

XX. And I saw an angel descending out of heaven, having the key

V. 19. *And I saw the kings of the earth—*The ten kings mentioned, ch. xvii. 12. who had now drawn the other kings of the earth to them, whether Popish, Mahometan, or Pagan, gathered together to make war with him that sat on the horse—All beings, good and evil, visible and invisible, will be concerned in this grand contest. See Zech. xiv. 1, &c.

V. 20. *The false prophet, who had wrought the miracles before him—*And therefore shared in his punishment, *these two* ungodly men, were cast alive—Without undergoing bodily death, into the lake of fire—And that before the devil himself, ch. xx. 10. Here is the last of the beast. After several repeated strokes of omnipotence, he is gone alive into hell. There were two that went alive into heaven: perhaps there are two that go alive into hell. It may be *Enoch* and *Elijah* entered at once into glory, without first waiting in paradise. The beast and the false prophet, plunge at once into the extremest degree of torment, without being reserved in chains of darkness, till the judg-

ment of the great day. Surely, none but the beast of Rome would have hardened himself thus against the God he pretended to adore, or refused to have repented under such dreadful, repeated visitations! Well is he styled a *beast*, from his carnal and vile affections; a *wild beast* from his savage and cruel spirit! *The rest were slain—*A like difference is afterwards made between the devil, and *Gog* and *Magog* (ch. xx. 9, 10.)

V. 21. Here is a most magnificent description of the overthrow of the beast and his adherents. It has, in particular, one exquisite beauty, that after exhibiting the two opposite armies, and all the apparatus for a battle (ver. 11—19.) then follows immediately (ver. 20.) the account of the victory, without one word of an engagement or fighting. Here is the most exact propriety; for what struggle can there be between omnipotence, and the power of all the creation united against it! Every description must have fallen short of this admirable silence.

Chap. xx. ver. 1. *And I saw an angel descending*

2 of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, the old serpent, who is the devil and Satan, and bound
3 him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he might deceive the nations no more, till the thousand years should be fulfilled. After this he must be loosed for a small time.

descending out of heaven—Coming down with a commission from God. Jesus Christ himself overthrew the beast: The proud dragon shall be bound by an angel: even as he and his angels were cast out of heaven, by Michael and his angels, *having the key of the bottomless pit*—Mentioned before, ch. ix.

1. *and a great chain in his hand*—The angel of the bottomless pit was shut up therein, before the beginning of the first wo. But it is now first that Satan, after he had occasioned the third wo, is both chained and shut up.

V. 2. *And he laid hold on the dragon*—With whom undoubtedly his angels were now cast into the bottomless pit, as well as finally *into everlasting fire*, Matt. xxv. 41.

And bound him a thousand years—That these thousand do not precede, or run parallel with, but wholly follow the times of the beast, may manifestly appear, 1. From the series of the whole book, representing one continued chain of events: 2. From the circumstances which precede. The woman's bringing forth is followed, by the casting of the dragon out of heaven to the earth. With this is connected the third wo, whereby the dragon through, and with the beast, rages horribly. At the conclusion of the third wo the beast is overthrown and cast into the *lake of fire*.

At the same time the other grand enemy, the dragon, shall be bound and shut up.

3. These thousand years bring a new, full, and lasting immunity from all outward and inward evils (the authors of which are now removed) and an affluence of all blessings. But such a time the church has never yet seen. Therefore it is

still to come. 4. These thousand years are followed by the last times of the world, the letting loose of Satan, who gathers together Gog and Magog, and is thrown to the beast and false prophet in the *lake of fire*. Now Satan's accusing the saints in heaven, his rage on earth, his imprisonment in the abyss, his seducing Gog and Magog, and being cast into the lake of fire, evidently succeed each other. 5. What occurs from ch. xx. 11. to ch. xxii. 5. manifestly follows the things related in the sixth chapter. The thousand years came between: whereas if they were past, neither the beginning nor the end of them would fall within this period. In a short time those who assert, that they are now at hand, will appear to have spoken the truth. Mean time let every man consider, what a kind of happiness he expects therein. The danger does not lie, in maintaining, that the thousand years are not yet to come, but in interpreting them, whether past or to come, in a gross and carnal sense. The doctrine of the Son of God is a mystery. So is his cross: and so is his glory. In all these he is a sign that is spoken against. Happy they who believe and confess him in all.

V. 3. *And set a seal upon him*—How far these expressions are to be taken literally, how far figuratively only, who can tell? *That he might deceive the nations no more*—One benefit only is here expressed, as resulting from the confinement of Satan. But how many and great blessings are implied? For the grand enemy being removed, the kingdom of God holds on its uninterrupted course among the nations, and the great

mystery

4 And I saw thrones, and they that sat on them, and judgment was given to them; and *I saw* the souls of them who had been beheaded for the testimony of Jesus, and for the word of God, and those who had not worshipped the wild beast nor his image, neither had received the mark on their forehead or on their hand; and

mystery of God, so long foretold, is at length fulfilled: namely when the beast is destroyed and Satan bound. This fulfilment approaches nearer and nearer, and contains things of the utmost importance, the knowledge of which becomes every day the more distinct and easy. In the mean time it is highly necessary to guard against the present rage and subtilty of the devil. Quickly he will be bound: when he is loosed again, the martyrs will live and reign with Christ. Then follow his coming in glory, the new heaven, new earth, and new Jerusalem. The bottomless pit is properly the devil's prison: afterwards he is cast into the lake of fire. He can deceive the nations no more, till the thousand years mentioned before, ver. 2. are fulfilled. Then he must be loosed—So does the mysterious wisdom of God permit, for a small time—Small comparatively: though upon the whole it cannot be very short, because the things to be transacted therein (ver. 8, 9.) must take up a considerable space. We are very shortly to expect one after another, the calamities occasioned by the second beast, the harvest and the vintage; the pouring out of the phials, the judgment of Babylon: the last raging of the beast and his destruction; the imprisonment of Satan. How great things these! And how short the time! What is needful for us? Wisdom, patience, faithfulness, watchfulness. It is no time to settle upon our lees. This is not, if it be rightly understood, an acceptable message to the wise, the mighty, the honourable of this world. Yet that which is to be done, shall be done. There is no counsel against the Lord.

V. 4. *And I saw thrones*—Such as are promised the apostles. *Matt. xix. 28. Luke xxii. 30. and they*—Namely, the saints whom St. John saw at the same time, (*Dan. vii. 22.*) sat upon them; and judgment was given to them (*1 Cor. vi. 2.*) Who and how many these are, is not said. But they are distinguished from *the souls, or persons* mentioned immediately after; and from the saints already raised. *And I saw the souls of them who had been beheaded, with the axe; so the original word signifies. One kind of death, which was particularly inflicted at Rome, is mentioned for all, for the testimony of Jesus, and for the word of God—*The martyrs were sometimes killed *for the word of God* in general, sometimes particularly *for the testimony of Jesus*: the one, while they refused to worship idols; the other, while they confessed the name of Christ, *and those who had not worshipped the wild beast nor his image*—These seem to be a company distinct from those who appeared, *ch. xv. 2.* Those *overcame*, probably, in such contests as these had not. Before the number of the beast was expired, the people were compelled to worship him, by the most dreadful violence. But when the beast *was not*, they were only seduced into it, by the craft of the false prophet, *and they lived*—Their souls and bodies being re-united, *and reigned with Christ*—Not on earth, but in heaven. The *reigning on earth*, mentioned *ch. xi. 15.* is quite different from this, *a thousand years*—It must be observed, That two distinct thousand years, are mentioned throughout this whole passage. Each is mentioned thrice; the thousand wherein Satan is bound, *ver. 2, 3, 7.*
the

5 they lived and reigned with Christ a thousand years. The rest of
6 the dead lived not again till the thousand years were ended. This
is the first resurrection. Happy and holy is he that hath a part in the
first resurrection; over these the second death hath no power; but they
shall be priests of God and of Christ, and shall reign with him a thou-
sand years.

7 And when the thousand years are fulfilled, Satan shall be loosed
8 out of his prison. And shall go forth to deceive the nations, which
are in the four corners of the earth, Gog and Magog, to gather them

the thousand wherein the saints shall reign, ver. 4, 5, 6. The former end before the end of the world; the latter reach to the general resurrection. So that the beginning and end of the former thousand, is before the beginning and end of the latter. Therefore as in the second verse, at the first mention of the former, so in the fourth verse, at the first mention of the latter, it is only said *a thousand years*: In the other places, *the thousand* (ver. 3, 5, 7.) that is, the thousand mentioned before. During the former, the promises concerning the flourishing state of the church (ch. x. 7.) shall be fulfilled. During the latter, while the saints reign with Christ in heaven, men on earth will be careless and secure.

V. 5. *The rest of the dead lived not till the thousand years*—Mentioned ver. 4. *were ended*, The thousand years in which Satan is bound, both begin and end much sooner.

The *small time*, and the second thousand years begin at the same point, immediately after the first thousand. But neither the beginning of the first, nor of the second thousand will be known to the men upon earth, as both the imprisonment of Satan and his loosing are transacted in the invisible world.

By observing these two distinct thousand years, many difficulties are avoided. There is room enough for the fulfilling of all the prophecies, and those which before seemed to clash are reconciled: particularly those

which speak on the one hand, of a most flourishing state of the church as yet to come; and on the other, of the fatal security of men, in the last days of the world.

V. 6. *They shall be priests of God and of Christ*—Therefore Christ is God, and shall reign with him—With Christ, *a thousand years*.

V. 7. *And when the former thousand years are fulfilled, Satan shall be loosed out of his prison*—At the same time that the first resurrection begins. There is a great resemblance between this passage and ch. xii. 12. At the casting out of the dragon, there was joy in heaven: but there was wo upon earth. So at the loosing of Satan, the saints begin to reign with Christ; but the nations on earth are deceived:

V. 8. *And shall go forth to deceive the nations in the four corners of the earth*—(That is in all the earth) the more diligently, as he hath been so long restrained, and knoweth he hath but a small time, *Gog and Magog*—*Magog*, the second son of *Japhet*, is the father of the innumerable northern nations toward the East. The prince of these nations, of which the bulk of that army will consist, is termed *Gog* by *Ezekiel* also, ch. xxxviii. 2. Both *Gog* and *Magog* signify *high*, or *lifted up*, a name well suiting both the prince and people. When that fierce leader of many nations shall appear, then will his own name be known, *to gather them*.

9 together to battle, whose number is as the sand of the sea. And they went up on the breadth of the earth, and surrounded the camp of the saints, and the beloved city: and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where both the wild beast and false prophet are: and they shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat thereon, from whose face the earth and the heaven are fled away; and there was found no place for them. And I saw the dead, great and small, standing before the throne; and the books were opened: and another book was opened which is *the book of life*: * and the dead were judged out of the things

them—Both Gog and his armies. Of Gog little more is said, as being soon mingled with the rest in the common slaughter, the Revelation speaks of this the more briefly, because it had been so particularly described by Ezekiel. *Whose number is as the sand of the sea*—Immensely numerous, a proverbial expression.

V. 9. *And they went up on the breadth of the earth, or the land, filling the whole breadth of it, and surrounded the camp of the saints*—Perhaps the Gentile church, dwelling round about Jerusalem, and the beloved city—So termed likewise Eccles. xxiv. 11.

V. 10. *And they*—All these, *shall be tormented day and night*—That is, without any intermission. Strictly speaking, there is only one night there. No day, no sun; no hope!

V. 11. *And I saw*—A representation of that great day of the Lord, a great, white throne—How great, who can say? White with the glory of God, of him that sat upon it, Jesus Christ. The apostle does not attempt to describe him here, only adds that circumstance, far above all description, *from whose face the earth and the heaven fled away*—Probably both the aereal and the starry heaven; which *shall pass*

away with a great noise, and there was found no place for them—But they were wholly dissolved, the very elements melting with fervent heat. It is not said, they were thrown into great commotions, but they fled intirely away; not, they started from their foundations, but they fell into dissolution: not, they removed to a distant place, but *there was found no place for them*; they ceased to exist; they were no more. And all this, not at the strict command of the Lord Jesus: not at his awful presence, or before his fiery indignation, but at the bare presence of his majesty, sitting with severe, but adorable dignity on his throne.

V. 12. *And I saw the dead, great and small*—Of every age and condition. This includes also those who undergo a change equivalent to death: (1 Cor. xv. 51.) *And the books*—Human judges have their books written with pen and ink. How different is the nature of these books! *were opened*—O how many hidden things will then come to light? And how many will have quite another appearance, than they had before in the sight of men? With the book of God's omniscience, that of conscience will then exactly tally. The book of natural law, as well as of revealed, will then also

* Mal. iii. 16, &c.

13 that were written in the books, according to their works. And the sea gave up the dead that were therein; and death and hades gave up the dead that were in them: and they were judged every one according to their works. And death and hades were cast into the lake of fire: this is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

XXI. And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away: and there was no more sea.
 2 And I saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
 3 And I heard a loud voice out of heaven saying, Behold the tabernacle

be displayed. It is not said *the books will be read*: the light of that day will make them visible to all. Then particularly shall every man know himself, and that with the last exactness. This will be the first true, full, impartial, universal history. *And another book*—Wherein are enrolled all that are accepted through the Beloved; all who lived and died in the faith that worketh by love, *which is the book of life, was opened*—What manner of expectation will then be, with regard to the issue of the whole?

V. 13. *Death and hades gave up the dead that were in them*—Death gave up all the bodies of men, and hades the receptacle of separate souls, gave them up, to be re-united to their bodies.

V. 14. *And death and hades were cast into the lake of fire*—That is, were abolished for ever. For neither the righteous nor the wicked were to die any more: their souls and bodies were no more to be separated. Consequently neither death nor hades could any more have a being.

Chap. xxi. ver. 1. *And I saw*—So it runs, ch. xix. 11. ch. xx. 1, 4, 11. in a succession. All these several representations follow one another in order. See the vision reaches into eternity, *a new heaven and a new earth*—After the resurrection and ge-

neral judgment. St. John is not now describing a flourishing state of the church, but a new and eternal state of all things: *for the first heaven and the first earth*—Not only the lowest part of heaven, not only the solar system, but the whole ethereal heaven, with all its host, whether of planets or fixed stars (*Isai. xxxiv. 4. Matt. xxiv. 29.*) All the former things will be done away, that all may become new (ver. 4, 5. *2 Pet. iii. 10, 12.*) *are passed away*—But in the fourth verse, it is said *are gone away*. There the stronger word is used: for *death, mourning and sorrows go alway* altogether; the former heaven and earth only *pass away*, giving place to the new heaven and the new earth.

V. 2. *And I saw the holy city*—The new heaven, the new earth, and the new Jerusalem are closely connected. This city is wholly new, belonging not to this world, not to the millenium, but to eternity. This appears from the series of the vision, the magnificence of the description, and the opposition of this city to the second death, ch. xx. 11, 12. ch. xxi. 1, 2, 5, 8, 9. ch. xxii. 5. *Coming down*—In the very act of descending.

V. 3. *They shall be his people, and God himself shall be with them and be their God*—So shall

- of God with men, and he will pitch his tent with them; and they shall be his people, and God himself *shall be* with them, and *be* their
 4 God. And he shall wipe away tears from their eyes, and death shall be no more, neither shall sorrow, or crying, or pain be any more; be-
 5 cause the former things are gone away. And he that sat upon the throne said, Behold I make all things new. And he saith to me, Write:
 6 these sayings are faithful and true: And he said to me, It is done. I am the Alpha and Omega, the beginning and the end. I will give to
 7 him that thirsteth of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be to him a God, and
 8 he shall be to me a son. But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, their part is in the lake that burneth with fire and brimstone, which is the second death.
 9 And there came one of the seven angels that had the seven phials

shall the covenant between God and his people be executed in the most glorious manner.

V. 4. *And death shall be no more*—This is a full proof that this whole description belongs not to time, but to eternity: *neither shall sorrow, or crying, or pain be any more; for the former things are gone away*—Under the former heaven and upon the former earth, there was death, and sorrow, crying and pain, all which occasioned many tears. But now pain and sorrow are fled away, and the saints have everlasting life and joy.

V. 5. *And he that sat upon the throne said*—Not to St. John only. From the first mention of *him that sat upon the throne*, ch. iv. 2. this is the first speech which is expressly ascribed to him. *And he*—The angel, *saith to me, write*—As follows, *these sayings are faithful and true*—This includes all that went before. The apostle seems again to have ceased writing, being overcome with extasy at the voice of him that spake.

V. 6. *And he*—That sat upon the throne, *said to me, It is done*—All that the prophets had spoken; all that was spoken, ch. iv. 1.

We read this expression twice in this prophecy; first (ch. xvi. 17.) at *the fulfilling of the wrath of God*, and here at *the making all things new: I am the Alpha and the Omega, the beginning and the end*—The latter explains the former, the everlasting; *I will give to him that thirsteth*—The Lamb saith the same, ch. xxii. 17.

V. 7. *He that overcometh*—Which is more than he that thirsteth, *shall inherit these things*—Which I made new. *I will be his God, and he shall be my son*—Both in the Hebrew and Greek language, in which the scriptures were written, what we translate *shall* and *will* are one and the same word. The only difference consists in the *English translation*: or in the want of knowledge in him that interprets what he does not understand.

V. 8. *But the fearful and unbelieving*—Who, through want of courage and faith, do not overcome, and *abominable*—That is, sodomites, and *whoremongers, and sorcerers, and idolaters*—These three sins generally went together, *their part is in the lake*.

V. 9. *And there came one of the seven angels that*

full of the seven last plagues, and talked with me, saying, Come hither,
 10 I will shew thee the bride, the Lamb's wife. And he carried me away
 in the spirit to a great and high mountain, and shewed me the holy city
 11 Jerusalem, descending out of heaven from God, Having the glory of
 God: her window was like the most precious stone, like a jasper stone,
 12 clear as crystal, Having a wall great and high, having twelve gates, and
 at the gates twelve angels, and the names written thereon, which are *the*
 13 names of the twelve tribes of the children of Israel: On the east three
 gates, and on the north three gates, and on the south three gates, and on
 14 the west three gates. And the wall of the city had twelve foundations,
 and upon them the twelve names of the twelve apostles of the Lamb.
 15 And he that talked with me had a measure, a golden reed, to measure

that had the seven phials—Whereby room had been made for the kingdom of God, *saying, Come, I will shew thee the bride*—The same angel had before shewn him *Babylon* (ch. xvii. 1.) which is directly opposed to the *New Jerusalem*.

V. 10. *And he carried me away in the spirit*—The same expression as before (ch. xvii. 3.) and *shewed me the holy city Jerusalem*—The old city is now forgotten, so that this is no longer termed *the new*, but absolutely *Jerusalem*. O how did St. John long to enter in? But the time was not yet come. *Ezekiel* also describes *the holy city*, and what pertains thereto; (ch. xl.—xlvi.) but a city quite different from the old *Jerusalem*, as it was either before or after the *Babylonish* captivity. The descriptions of the prophet and of the apostle agree in many particulars. But in many more they differ. *Ezekiel* expressly describes the temple, and the worship of God therein, closely alluding to the Levitical service. But St. John saw no temple, and describes the city far more large, glorious and heavenly than the prophet. Yet that which he describes is the same city; but as it subsisted soon after the destruction of the beast. This being observed, both the prophecies agree together, and one may explain the other.

V. 11. *Having the glory of God*—For her light (ver. 23. *Isai.* lx. 1, 2. *Zech.* ii. 5.) *Her window*—There was only one which ran all round the city. The light did not come in from without through this. For the glory of God is within the city. But it shines out from within to a great distance, ver. 23, 24.

V. 12. *Twelve angels*—Still waiting upon the heirs of salvation.

V. 14. *And the wall of the city had twelve foundations, and on them the name of the twelve apostles of the Lamb*—Figuratively shewing, that the inhabitants of the city had built only on that faith which the apostles once delivered to the saints.

V. 15. *And he measured the city twelve thousand furlongs*—Not in circumference, but on each of the four sides. *Jerusalem* was thirty-three furlongs in circumference; *Alexandria* thirty in length, ten in breadth. *Neneveh* is reported to have been four hundred furlongs round; *Babylon*, four hundred and eighty. But what inconsiderable villages were all these, compared to the *New Jerusalem*? By this measure is understood the greatness of the city, with the exact order and just proportion of every part of it: to shew figuratively, that this city was prepared for a great number of inhabitants, how small soever the number of real *Christians*.

16 the city, and the gates thereof, and the wall thereof: And the city lieth four-square, and the length is as large as the breadth. And he measured the city with the reed twelve thousand furlongs: the length, 17 and the breadth, and the height of it, are equal. And he measured the wall thereof, an hundred and forty-four *reeds*, the measure of a man, 18 that is, of an angel. And the building of the wall thereof was jasper, 19 and the city *was* of pure gold, like clear glass. And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was a jasper, the second a sapphire, the third a 20 chalcedony, the fourth an emerald, The fifth a sardonyx, the sixth a sardius, the seventh a chrysolite, the eighth a beryl, the ninth a topaz, the tenth a chrysochroase, the eleventh a jacinth, the twelfth

tians may sometimes appear to be: and that every thing relating to the happiness of that state, was prepared with the greatest order and exactness.

The city is *twelve thousand furlongs* high; the wall, *an hundred and forty-four reeds*. This is exactly the same height, only expressed in a different manner. The twelve thousand furlongs, being spoken absolutely, without any explanation, are common, human furlongs: the hundred forty-four reeds are not of common, human length; but of angelic, abundantly larger than human. It is said, *the measure of a man, that is, of an angel*, because St. John saw the measuring-angel in a human shape. The *reed* therefore was as great as was the stature of that human form in which the angel appeared. In treating of all these things, a deep reverence is necessary, and so is a measure of spiritual wisdom; that we may neither understand them too literally and grossly, nor go too far from the natural force of the words. The gold, the pearls, the precious stones, the walls, foundations, gates, are undoubtedly figurative expressions; seeing the city itself is in glory, and the inhabitants of it have spiritual bodies: yet these spiritual bodies are also real bodies, and the city is an abode distinct

from its inhabitants; and proportioned to them who take up a finite and a determinate space. The measures therefore abovementioned are real and determinate.

V. 18. *And the building of the wall was jasper*—That is, the wall was built of jasper, *and the city*—The houses, *was of pure gold*.

V. 19. *And the foundations were adorned with precious stones*—That is, beautifully made of them. The precious stones on the high-priest's breast-plate of judgment were a proper emblem to express the happiness of God's church, in his presence with them, and in the blessing of his protection. The like ornaments on the foundations of the walls of this city, may express the perfect glory and happiness of all the inhabitants of it, from the most glorious presence and protection of God. Each precious stone was not the ornament of the foundation, but the foundation itself. The colours of these are remarkably mixed. A *jasper* is of the colour of white marble, with a light shade of green and of red; a *sapphire* is a sky-blue, speckled with gold; a *chalcedony*, or *carbuncle*, of the colour of red-hot iron; an *emerald*, of a grass green.

V. 20. *A sardonyx* is red streaked with white, a *sardius*, of a deep red, a *chrysolite*, of

21 an athemyst. And the twelve gates were twelve pearls, each of the gates was of one pearl: and the street of the city was pure gold, transparent as glass. And I saw no temple therein; for the Lord God 22 Almighty and the Lamb are the temple of it. And the city had no need 23 of the sun, neither of the moon, to shine on it; for the glory of God 24 hath inlightened it, and the Lamb is the lamp thereof. And the nations 25 shall walk by the light thereof; and the kings of the earth bring their 26 glory into it. And the gates of it shall not be shut by day: and there 27 shall be no night there. And they shall bring the glory and the honour of the nations into it. But there shall in no wise enter into it any thing common, or that worketh abomination, or *maketh* a lie, but they who are written in the Lamb's book of life.

XXII. And he shewed me a river of the water of life as clear as crystal, 2 proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and of either side of the river is the tree of life, bearing twelve sorts of fruits, yielding its fruit every month: and the

of a deep yellow, a *beryl*, sea-green, a *topaz*, pale yellow. A *chrysoloprase* is greenish and transparent, with gold specks, a *jacinth* of a red purple; an *amethyst*, violet purple.

V. 22. *The Lord God and the Lamb are the temple of it*—He fills the new heaven and the new earth. He surrounds the city and sanctifies it, and all that are therein. He is *all in all*.

V. 23. *The glory of God*—Infinitely brighter than the shining of the sun.

V. 24. *And the nations*—The whole verse is taken from *Isai. lx. 3. shall walk by the light thereof*—Which throws itself outward from the city far and near, and the kings of the earth—Those of them who have a part there, bring their glory into it—Not their old glory, which is now abolished: but such as becomes the new earth, and receives an immense addition by their entrance into the city.

V. 26. *And they shall bring the glory of the nations into it*—It seems a select part of each

nation; that is, all which can contribute to make this city honourable and glorious shall be found in it; as if all that was rich and precious throughout the world, was brought into one city.

V. 27. *Common*—That is, unholy, but those who are written in the Lamb's book of life—True, holy, persevering believers. This blessedness is enjoyed by those only, and as such they are registered among them, who are to inherit eternal life.

Chap. xxii. ver. 1. *And he shewed me a river of the water of life*—The ever fresh and fruitful effluence of the Holy Ghost. See *Ezek. xlvii. 1—12.* where also the trees are mentioned which bear fruit every month, that is, perpetually, proceeding out of the throne of God, and of the Lamb, all that the Father hath, saith the Son of God, is mine—Even the throne of his glory.

V. 2. *In the midst of the street*—Here is the paradise of God, mentioned *ch. ii. 7. is the tree of life*—Not one tree only, but many,

every

- 3 leaves of the tree *are* for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it;
 4 and his servants shall worship him, And shall see his face, and his name
 5 *shall be* on their foreheads. And there shall be no night there, neither is there need of a lamp, or of the light of the sun; for the Lord God will enlighten them, and they shall reign for ever.
 6 And he said to me, These sayings *are* faithful and true; the Lord, the God of the spirits of the prophets hath sent his angel, to shew his

every month—That is, in inexpressible abundance. The variety likewise, as well as the abundance of the *fruits* of the spirit, may be intimated thereby, *and the leaves are for the healing of the nations*—For the continuing their health, not the restoring it; for no sickness is there.

V. 3. *And there shall be no more curse*—But pure life and blessing. Every effect of the displeasure of God for sin being now totally removed, *but the throne of God and the Lamb shall be in it*—That is, the glorious presence and reign of God, *and his servants*—The highest honour in the universe, *shall worship him*—The noblest employment.

V. 4. *And shall see his face*—Which was not granted to *Moses*. They shall have the nearest access to, and thence the highest resemblance of him. This is the highest expression, in the language of scripture, to denote the most perfect happiness of the heavenly state, 1 John iii. 2. *And his name shall be on their foreheads*—Each of them shall be openly acknowledged as God's own property: and his glorious nature most visibly shine forth in them, *and they shall reign*—But who are the subjects of these kings? The other inhabitants of the new earth. For there must needs be an everlasting difference between those who when on earth excelled in virtue, and those comparatively slothful and unprofitable servants, who were just saved as by fire. The kingdom of God is taken by force. But the prize is worth all the labour.

Whatever of high, lovely, or excellent is in all the monarchies of the earth, is all together not a grain of dust, compared to the glory of the children of God. God is not ashamed to be called *their God*, for whom he hath prepared this city. But who shall come up into this holy place? *They who keep his commandments*, ver. 14.

V. 5. *And they shall reign for ever and ever*—What encouragement is this to the patience and faithfulness of the saints? That whatever their sufferings are, they will work out for them *an eternal weight of glory*? Thus ends the doctrine of this Revelation, in the everlasting happiness of all the faithful. The mysterious ways of Providence are cleared up, and all things issue in an eternal sabbath, an everlasting state of perfect peace and happiness, reserved for all who endure to the end.

V. 6. *And he said to me*—Here begins the conclusion of the book, exactly agreeing with the introduction (particularly ver. 6, 7, 10, with ch. i. 1, 3.) and giving light to the whole book, as this book does to the whole scripture. *These sayings are faithful and true*—All the things which you have heard and seen shall be faithfully accomplished in their order, and are infallibly true. *The Lord the God of the holy prophets*—Who inspired and authorized them of old, hath now sent me his angel, to shew his servants—By thee, the things which must be done shortly—Which will begin to be performed immediately.

V. 7. Behold

7 servants the things which must be done shortly. Behold, I come quickly;
 8 happy is he that keepeth the words of the prophecy of this book. And
it was I John, who heard and saw these things; and when I had heard
 and seen, I fell down to worship at the feet of the angel who shewed
 9 me these things. But he saith to me, See *thou do it not*: I am thy fel-
 low-servant, and of thy brethren the prophets, and of them who keep the
 10 sayings of this book; worship God. And he saith to me, Seal not the
 11 sayings of the prophecy of this book: the time is nigh. He that is un-
 righteous, let him be unrighteous still; and he that is filthy, let him be
 filthy still; and he that is righteous, let him be righteous still; and he
 12 that is holy, let him be holy still. Behold I come quickly, and my re-
 13 ward is with me, to render to every one as his work shall be. I am the
 Alpha and the Omega, the first and the last, the beginning and the end.
 14 Happy are they that do his commandments, that they may have right
 15 to the tree of life, and may enter in by the gates into the city. Without

V. 7. *Behold, I come quickly*—Saith our Lord himself; to accomplish these things, *happy is he that keepeth*—Without adding or diminishing (ver. 18, 19.) *the words of this book*.

V. 8. *I fell down to worship at the feet of the angel*—The very same words which occur ch. xix. 10. The reproof of the angel likewise, *See thou do it not; for I am thy fellow-servant*, is expressed in the very same terms as before. May it not be the very same incident, which is here related again? Is not this far more probable, than that the apostle should commit a fault again, of which he had been so solemnly warned before?

V. 9. *See, thou do it not*—The expression in the original is short and elliptical, as is usual in shewing vehement aversion.

V. 10. *And he saith to me*—After a little pause, *seal not the sayings of this book*—Conceal them not, like the things that are sealed up. *The time is nigh*, wherein they shall begin to take place.

V. 11. *He that is unrighteous*—As if he had said, the final judgment is at hand; after which the condition of all mankind will

admit of no change for ever. *Unrighteous*—Unjustified, *filthy*—Unsanctified, unholy.

V. 12. *I, Jesus Christ, come quickly*—To judge the world, and *my reward is with me*—The rewards which I assign both to the righteous and the wicked are given at my coming, *to give to every man according as his work*—His whole inward and outward behaviour shall be.

V. 13. *I am the Alpha and the Omega, the first and the last*—Who exist from everlasting to everlasting. How clear, incontestable a proof, does our Lord here give of his divine glory?

V. 14. *Happy are they that do his commandments*—His, who saith, *I come*. He speaks of himself, *that they might have a right*—Through his gracious covenant, *to the tree of life*—To all the blessings signified by it. When Adam broke his commandment, he was driven from *the tree of life*—They who keep his commandments, shall eat thereof.

V. 15. *Without are dogs*—The sentence in the original is abrupt, as expressing abhorrence. The gates are ever open; but not for dogs: fierce and rapacious men.

V. 16. *I*

are dogs, and forcerers, and whoremongers, and murderers, and idolaters, and every one that loveth and maketh a lie.

16 I Jesus have sent my angel to testify to you, to the churches, these things. I am the root and the off-spring of David, the bright, the morning-star. And the spirit and the bride say, Come. And let him that thirsteth, come; let him that willeth, take the water of life freely.

18 I testify to every one that heareth the word of the prophecy of this book, if any man add to them, God shall add to him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the tree of life, and the holy city, which are written in this book.

20 He that testifieth these things saith, Yea, I come quickly. Amen. Come, Lord Jesus!

21 The grace of the Lord Jesus, be with all.

V. 16. *I Jesus have sent my angel to testify these things*—Primarily to you, the seven angels of the churches; then to those churches, and afterwards to all other churches in succeeding ages, I, as God, am the root and source of David's family and kingdom; as man am descended from his loins. *I am the star out of Jacob*, (Num. xxiv. 17.) like the bright morning star, who put an end to the night of ignorance, sin, and sorrow, and usher in an eternal day of light, purity, and joy.

V. 17. *The spirit and the bride*—The spirit of adoption in the bride, in the heart of every true believer say, with earnest desire and expectation, *Come*, and accomplish all the words of this prophecy, *and let him that thirsteth, come*—Here they also who are farther off are invited: *and whosoever will let him take the water of life*—He may partake of my spiritual and unspeakable blessings, as freely as he makes use of the most common refreshments; as freely as he drinks of the running stream.

V. 18, 19. *I testify to every one, &c.* From the fulness of his heart the apostle utters this testimony, this weighty admonition, not only to the churches of Asia, but to all

who should ever hear this book. He that adds, all the plagues shall be added to him: he that takes from it, all the blessings shall be taken from him. And doubtless this guilt is incurred by all those, who lay hindrances in the way of the faithful, which prevent them from hearing their Lord's words, *I come*, and answering, *Come, Lord Jesus*. This may likewise be considered as an awful sanction, given to the whole New Testament; in like manner as Moses guarded the law, (Deut. iv. 2. and xii. 32, and as God himself did (Mal. iv. 3.) in closing the canon of the Old Testament.

V. 60. *He that testifieth these things*—Even all that is contained in this book, saith, for the encouragement of the church in all her afflictions, *yea*—Answering the call of the spirit and the bride, *I come quickly*: to destroy all her enemies, and establish her in a state of perfect and everlasting happiness. The apostle expresses his earnest desire and hope of all this, by answering *Amen: Come, Lord Jesus!*

V. 21. *The grace*—The free love of the Lord Jesus, and all its fruits, *be with all* who thus long for his appearing!

It may be proper to subjoin here a short view of the whole contents of this book.

In the year of the world,		his forty two	} to ch.
3940.	Jesus Christ is born, three years before the common computation.	months, his number 666,	
In that which is vulgarly called, the thirtieth year of our Lord, Jesus Christ dies: rises: ascends.		1209	War with the saints: the end of the <i>chronos</i> , v. 7.
A. D. 96. The Revelation is given: the coming of our Lord is declared to the seven churches in Asia, and their angels. <i>Rev. i. ii. iii.</i>		1614	An everlasting gospel promulged, c. xiv. 6.
97, 98. The seven seals are opened, and under the fifth the <i>Chronos</i> is declared, c. iv.—vi.		1810	The end of the forty-two months of the beast; after which, and the pouring out of the phials, he is not, and Babylon reigns queen, c. xv. xvi.
Seven trumpets are given to the seven angels, c. vii. viii.		1832	The beast ascends from the bottomless pit, c. xvii. xviii.
Century, 2d, 3d, 4th, 5th, the trumpet of the 1st, 2d, 3d, 4th angel, c. viii.		1836	The end of the <i>non-chronos</i> , and of the many kings; the fulfilling of the word, and of the mystery of God, and repentance of the survivors in the great city: the end of the <i>little time</i> , and of the three times and a half: the destruction of the beast: the imprisonment of Satan, c. xix. xx.
510—589	The first wo,	}	ch. ix.
589—634	The interval after the first wo,		
654—840	The second wo,	}	ch. ix. x.
800	The beginning of the <i>non-chronos</i> : many kings,		
840—947	The interval after the second wo,	}	After-ward
847—1521	The 1260 days of the woman, after she had brought forth the man-child, c. xii. 6.		
947—1836	The third wo,	ver. 12.	
1058—1836	The time, times and half a time, and within that period, the beast,	}	to ch. xiii. 5.
			The end of the world; all things new. c. xx. xxii.

The several ages, from the time of St. *John's* being in *Palmos*, down to the present time, may, according to the chief incidents mentioned in the *Revelation*, be distinguished thus:

- | | |
|--|---|
| <p>Age II. The destruction of the Jews by <i>Adrian</i>, c. viii. ver. 7.</p> <p>III. The inroads of the barbarous nations, ver. 8.</p> <p>IV. The <i>Arian</i> bitterness, ver. 10.</p> <p>V. The end of the western empire, ver. 12.</p> | <p>VI. The Jews tormented in <i>Persia</i>, c. ix. 1.</p> <p>VII. The Saracen cavalry, ver. 13.</p> <p>VIII. Many kings, c. x. 11.</p> <p>IX. The ruler of the nations born, c. xii. 5.</p> <p>X. The third wo, ver. 12.</p> <p>XI. The</p> |
|--|---|

- XI. The ascent of the beast out of the sea, c. xiii. 1.
 XII. Power given to the beast, ver. 5.
 XIII. War with the saints, ver. 7.
 XIV. The middle of the third wo,
 XV. The beast in the midst of his strength,
 XVI. The reformation: the woman better fed.
 XVII. An everlasting gospel promulged c. xiv. 6.
 XVIII. The worship of the beast and of his image, ver. 9.

O God, whatsoever stands or falls, stands or falls by thy judgment. Defend thy own truth: Have mercy on me and my readers! To thee be glory for ever!



A N

I N D E X

Chiefly of Words EXPLAINED in the preceding,

C O M M E N T.

A.
A BBA, Rom. vii. 15.
 Adoption, Gal. iv. 5.
 Anathema, Mararatha, 1 Cor. xvi. 22.
 Apostle, Eph. iv. 11.
 Awake, 1 Cor. xv. 34.

B.
 Bishop, 1 Tim. iii. 2. Phil. i. 1. 1 Pet. ii. 25.
 Brotherly-kindness, 2 Pet. i. 7.

C.
 Christ, Matt. i. 16.
 Christ, *Godhead of*, John v. 18, 19. vii. 34.
 viii. 16, 24, 27, 28, 56, 58, x. 30;
 36. xii. 41. xiv. 10. xvii. 5, 10, 24.
 Church, Acts v. 14. ix. 31. 1 Cor. xi. 18.
 Gal. i. 13. Phil. ii. Heb. xii. 23.
 Comforter, John xiv. 16.
 Communion, 2 Cor. xiii. 13.
 Converted, Matt. xvii. 3.
 Covetousness, Col. iii. 5.

E.
 Elders, Matt. xvi. 21. xxi. 23. Acts xx. 17.
 1 Tim. v. 1, 19. Heb. xi. 2. Rev. iv. 4.
 Elect, Matt. xxiv. 22. Mark xiii. 20. Rom.
 viii. 33.
 Election, 1 Pet. i. 2.
 Evangelist, Acts xxi. 8. Eph. iv. 11.

F.
 Faith, Matt. xvii. 20. 1 Cor. xii. 9. Gal.
 iii. 23, 25. 1 Tim. iv. 12. vi. 11. Heb.
 vi. 11. 2 Pet. i. 5. Jude 3.

False prophets, Matt. vii. 15, 16. 2 Pet.
 ii. 1.

Flesh, Matt. xxvi. 41. John i. 14. Rom.
 vii. 5, 25. viii. 5. 2 Cor. vii. 5. xi. 18.
 Eph. v. 29. 1 Pet. i. 24.

G.
 Godliness, 1 Tim. ii. 2. 2 Pet. i. 6.
 Gospel, Matt. iv. 23.
 Grace, Acts iv. 33. Rom. i. 7. vi. 14.
 2 Cor. viii. 9. xiii. 13. Gal. ii. 21. Eph.
 i. 6, 7. Col. i. 6. 2 Pet. iii. 18. Rev. i.
 4. xxii. 21.

H.
 Hades, Acts ii. 27. Rev. i. 18.
 Hallelujah, Rev. xix. 1.
 Heart, 1 John iii. 10, 21. Rev. ii. 23.
 Heart, Soul, Mind, Strength, Mark xii. 30,
 33. Luke x. 27.
 Heresies, 1 Cor. xi. 19. 2 Pet. ii. 1.
 Heresy, Acts xxiv. 14.
 Heretic, Titus iii. 10, 11.
 Holy Ghost, *Godhead of*, John xv. 26. Acts
 v. 4.
 Honest, 1 Pet. ii. 12.
 Honesty, 1 Tim. ii. 2.
 Hope, 1 Cor. xv. 19. Heb. vi. 11.
 Hosanna, Matt. xxi. 9.

I.
 Intemperance, Matt. xxiii. 25.
 Intercession, 1 Tim. ii. 1.

J.

Jesus, Matt. i. 21.
 Jew, Rom. ii. 28, 29.
 Just, Rom. iii. 26. Gal. iii. 11. 1 Pet. iii. 18.
 Justification of life, Rom. v. 18.
 Justified, Matt. xi. 19. xii. 37. Luke vii.
 29, 35. Rom. ii. 13. iii. 20, 14. 1 Tim.
 iii. 16. James ii. 21.
 Justify, Luke x. 29. xvi. 15.

K.

Kingdom of heaven, Matt. xiii. 24, 31.
 xxv. 1.
 Kingdom of God, Rom. xiv. 17. 1 Cor. iv. 20.

L.

Lamp, Matt. xxv. 3.
 Last days, 2 Tim. iii. 1.

M.

Meditation, 1 Tim. iv. 15.
 Meek, Matt. v. 5.
 Meekness, James i. 21.
 Mercy, 1 Tim. i. 2.
 Merciful, Matt. v. 7.
 Messiah, Matt. i. 16.
 Mind, Rom. vii. 25.
 Mortify, Rom. viii. 13. Col. iii. 5.

O.

Oil, Matt. xxv. 3, 4.
 Old man, Rom. vi. 6. Eph. iv. 22.

P.

Parables, Matt. xiii. 3. Mark iv. 2.
 Peace, Rom. i. 7. Phil. iv. 7. 2 John 3.
 Perfect, 1 Cor. ii. 6. 2 Cor. xiii. 11. Eph.
 iv. 13. Phil. iii. 15. Col. iv. 12. 2 Tim.
 iii. 17. Heb. ii. 10. James i. 4.
 Prayer, 1 Tim. ii. 1.
 Preached, 1 Cor. ix. 27.
 Predestinated Eph. i. 5, 11,
 Prophecy, 1 Cor. xiv. 1, 6,
 Prophet, Matt. x. 41. Eph. iv. 11.
 Propitiation, 1 John ii. 2.
 Prudence, 2 Cor. vi. 6.

R.

Redemption, 1 Cor. i. 30.

Reins, Rev. ii. 23.
 Religious, James i. 26.
 Repent, Rev. ii. 5.
 Repentance, Matt. iii. 8. Luke xv. 7. Acts
 xi. 18. xx. 21.
 Reprobate, 1 Cor. ix. 27. 2 Cor. xiii. 5.
 Righteous, Rom. v. 19.
 Righteousness, 2 Cor. ix. 9. Phil. iii. 6. 9.
 1 Tim. vi. 11.
 Righteousness of God, Rom. i. 17. iii. 21,
 25, 26. x. 3. 1 Cor. i. 30. 2 Cor. v. 21.
 Phil. iii. 9. James i. 20.

S.

Salvation, Rom. xiii. 11. Heb. ii. 3.
 Sanctification, 1 Cor. i. 30. 1 Thess. iv. 3.
 1 Pet. i. 2.
 Sanctified, Heb. ii. 11. x. 10.
 Sanctify, John xvii. 17, 19. 1 Pet. iii. 15.
 Saviour, 1 Tim. iv. 10.
 Servant of Jesus Christ, Jude 1.
 Schism, 1 Cor. i. 10. xi. 18.
 Sin, Rom. vi. 6, 13. vii. 8. 1 John v. 17.
 Singleness of heart, Col. iii. 22.
 Soberly, Titus ii. 12.
 Sobriety, 1 Tim. ii. 9.
 Supplication, Phil. iv. 6. 1 Tim. ii. 1.
 Synagogue, Matt. vi. 5.

T.

Temperance, 2 Pet. i. 6.
 Trinity, Matt. iii. 17. vi. 13. Luke i. 35.
 iv. 18. Acts ii. 38. Eph. iv. 4. Heb. ix.
 14. 1 John v. 8, 20.

U.

Unjust, 1 Pet. ii. 18.

V.

Virgins, Rev. xiv. 4.

W.

Watch, 2 Tim. iv. 5.
 Watching, Eph. vi. 18.
 Wilderness, Matt. iii. 1. Luke xv. 4.
 Wrath, 1 Tim. ii. 8.